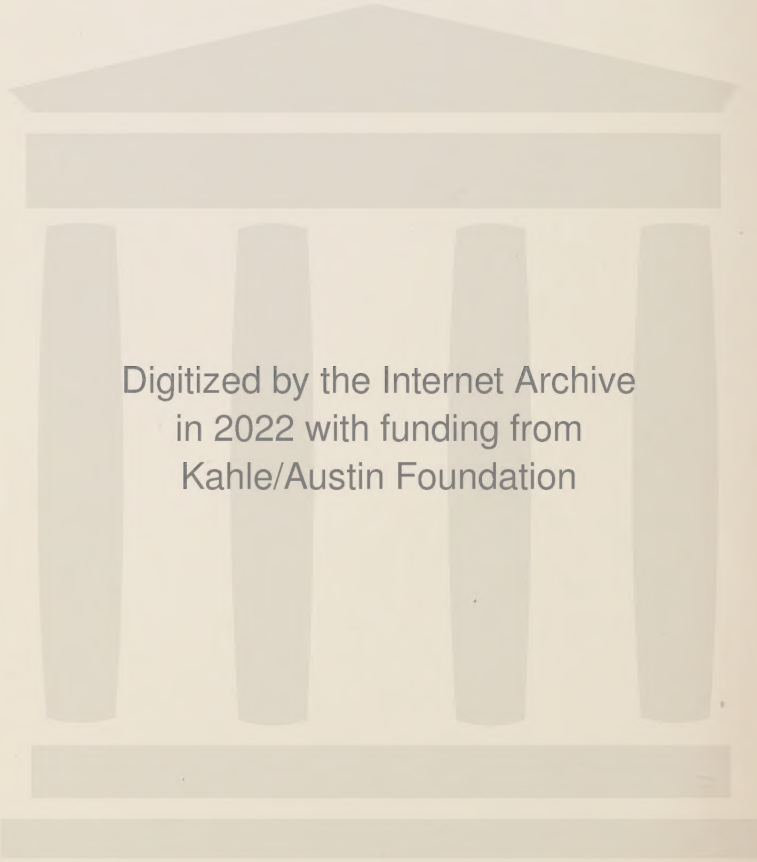


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THE BIBLE STUDENT

AND

TEACHER



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THE BIBLE STUDENT AND TEACHER

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The Bible Student and Teacher

Volume V

JULY, 1906

Number 1

Unscientific Criticism of the Bible*

REV. MATTHEW LEITCH, D.D., D. LITT., PRESIDENT OF THE ASSEMBLY'S
COLLEGE, BELFAST, IRELAND

II. Unscientific Criticism of the Bible as a Book of Literature

But the Bible is a Book of Literature, and a scientific criticism of it should be in accordance with all we know of the methods and characteristics of literature. Perhaps no book in the world has higher claims to be regarded as literature than the Bible; certainly no Book has had so great an influence on the literature of the modern world. The "critics" are never weary of telling us that we should treat the Bible as any other book; and so we ask, Was ever any living book of literature composed as the analytical critics of the Old Testament say the Pentateuch was composed, or as the advanced critics of the New Testament say the Gospels and Acts and Pauline Epistles were composed?

Let me give a sample, taken almost at random from the Pentateuch, to show with what elaborate artificiality this Book of living literature is said to have been composed. Kautsch and Socin, agreeing with most of the critics of this school, divide a portion of the seventh chapter of Genesis in this way—v. 9. "There went in two and two unto Noah into the ark (J2), the male and the female (R), as God had commanded Noah (J2)". v. 10 is also from J2, v. 11 from P, v. 12 from J2, vv. 13, 14, and 15 from P; v. 16—"And they that went in, went in male and female of all flesh as God had commanded him (P), and the Lord shut him in (J2)". v. 17—"And the flood was (P) forty days (R) upon the earth (P), and the waters increased, and bare up the ark, and it was lift up above the earth (J2)". And so on and so on.

Dr. Driver, in his recent commentary on Genesis, analyses v. 9 still more elaborately. 9—"There went in (J) two and two (R) unto Noah into the ark (J), male and female (R), as God commanded Noah (J)". In the last clause which is assigned to the Jehovist, the name of God is Elohim, and so Dr. Driver alters the text, and reads Jehovah with the Septuagint. He would also add to the verse the words, "and Jehovah shut him in", transposing them from v. 16. For, as Dr. Green had pointed out, it would be absurd for the Jehovah document, after it had said that "the waters of the flood were upon the earth and the rain was upon the earth forty days and forty nights", to then say, "and Jehovah shut him in". So Dr. Driver

*The concluding part of an address delivered at the close of the session of the College, April 12, 1906. The first part, on "Unscientific Criticism of the Bible as History", appeared in the June issue. President Leitch's position as Professor of Biblical Criticism gives assurance of peculiar qualifications for handling this theme.

cuts up this poor little verse into five bleeding fragments, then alters a word, and then adds to it a clause transposed from seven verses down the page. We see that if the text does not suit the theory, so much the worse for the text; it must be made to suit it, for the theory can not be given up, though the text should have to be sacrificed.

This whole passage may be taken as a fair example of the analysis of the Pentateuch. This book of literature was composed by patching together little snippets from J and E and D and P, with insertions here and there from many redactors. If we deliberately believe that a living book of literature was composed with such elaborate artificiality—well, this is a free country, and one has a right to believe what one likes; but we can certainly point to no other literary product of the human mind that was composed after the same method.

But if we admit that a Book like Genesis, which, as literature, has charmed so many generations of young and old, cultivating their taste, chastening their imagination, refining their style in speech and writing, was artificially made up out of bits taken from many documents written by many authors or schools of writers belonging to many centuries; what are we to think of the almost superhuman abilities of the critics who can analyse this work of literature into its original elements, and without doubt or hesitation assign each fragment to the documentary source from which it was taken? And yet the whole theory depends on the ability to do this with at least approximate correctness. These sources are not five or six but some twenty or more. For the men who have elaborated the theory, and therefore best understand it, have been compelled to add Elohist to Elohist and Redactor to Redactor, till Wellhausen divides the Hexateuch among twenty-two different authors and redactors, and Kuenen among sixteen. Recent critics have not only J1, J2, E1, E2, D1, D2, P1, P2, P3, and Px, but they have discovered that each of these letters denotes not an individual author, but a school of writers, or a process that has extended over many years.

It is said that Canon Cheyne, to whose great learning and high position in his university and in his Church this criticism owes more for its introduction and spread in England than to any other living man, now divides the Book of Isaiah into one hundred and sixty fragments, which he assigns to ten different dates, over a period of four and a half centuries; and one of his brother critics has calculated that in Dr. Cheyne's version of the text of the Old Testament, if he goes on at the same rate over the remainder of the books, he will have introduced into the Old Testament text some fifteen hundred times the word Jerahmeel, or the theory that it represents. One is inclined to ask, is this scientific criticism or is it learned infatuation? But for my part, I should have only little more difficulty in believing what Dr. Cheyne's friends call his eccentricities and extravagances, than in believing the theory of Wellhausen or Driver, that a literary book like the Bible was a piece of mere patchwork, and that the seams have been discovered by modern critics, who have ripped them all out and assigned each patch to the lost piece from which it was originally taken. All the literary skill of the present

day would not undertake to analyse a modern novel which two authors have composed in collaboration, assigning his own part to each of them, though it is written in our own language and in our own times ; yet these critics dealing with a book that is written in a dead language, and coming from ancient times of which they can know very little, airily assume the power to divide it into a multitude of fragments, and assign them to ten or twenty different authors!

III. Unscientific Criticism of the Bible as a Book of Religion

The Bible is history and it is literature, but, above all, it is a book of religion. Men of old time had fellowship with God—they heard His voice, they saw His glory, they received His Spirit, they felt His love, they obeyed His will ; and in the Bible they have recorded their varied experiences of His grace, in order that others also might experience similar gracious fellowship with Him. “These things are written that ye may have fellowship with us, and our fellowship is with the Father and the Son”. This is the primary purpose of the Bible. It is history that it may record this experience ; it is literature that it may record it in the form that will be most effective to reach the mind and heart and will of man. As it is a record of experience, it is only through experience that it can be adequately understood. But this experience is possible for all men, and its universality is an evidence of its truth. “If any man willeth to do His will, he shall know of the doctrine”.

In this respect the study of the Bible is in harmony with the most characteristic feature of the study of the living sciences of the present day. It is only in the laboratory that these natural sciences can be properly studied. It is by practical experiments they have made progress, and it is only by similar experiments they can be fully understood. To know the record of these past experiments only as they are presented abstractly in a book, is but a superficial knowledge. It can be adequately known only when it is seen in concrete reality by similar experiments. This is the reason why in all scientific teaching in the present day so much stress is laid on practical work. The student of chemistry and of biology must work in the laboratory, just as the student of medical science must walk the hospitals and assist in the operating-room. He can not adequately understand the book record of the experience of others without a kindred experience of his own. The observation and experience of others must be interpreted and verified by observation and experience of his own.

The Bible is a book record of religious experience. It tells what others have seen and known of God. It can only be fully interpreted by a similar experience of our own. He who does not know the Bible experimentally does not know it at all. The true Bible expert is the man who has deep, wide, and long experience of the religion which the Bible teaches.

Now, it is well known that the great Continental critics who originated and elaborated this analytical theory of Bible criticism did not believe in, and therefore could not have experience of, the characteristic religious teaching of the Bible. I am not speaking of critics who have adopted their criticism

second-hand, and have taught and popularised it, but only of those who originated and elaborated it. Critics like Reuss and Kuenen and Wellhausen make no pretence of believing in the supernatural. Yet the Bible is, on the face of it, a record of a supernatural revelation of God to man. God revealed himself to man not only in natural phenomena, but also in what is above and beyond His ordinary working in the laws of nature ; and the Bible is a record of this supernatural revelation of God. It is saturated through and through with the supernatural, in its record of the creation of the world, its history of the Incarnate Son of God, and its prophecy of the final consummation of His kingdom. The critics who split up the Books of the Bible into imaginary lost documents, whether the Pentateuch or the Gospels or the Epistles, did not believe in the supernatural events recorded in these books. Their Bible criticism was their method of accounting for the Bible without believing it.

Now, it is evident that these men who do not believe in the supernatural element in the Bible, can not have the religious experience which is the product of faith in what the Bible teaches. Their Biblical criticism is not the outcome of Biblical experience. It is not a growth of the Christian faith, but a parasite that has fastened on it, and is sapping its strength and sucking out its life.

Looking on it as a science this criticism is wanting in that which is the leading characteristic of the scientific study of the present day. It wants the practical experience of the phenomena with which the science deals, which alone can interpret the written record of the experience of others. These critics may be experts in philosophy or philology or in other sciences, but they are not experts in the Bible, and therefore are devoid of the most essential qualification for criticising it, the religious experience which reflects and interprets the religious contents of the Bible.

The Christian Church is not opposed to Biblical criticism. It has been hostile or indifferent to this analytical school of criticism because these critics have shown neither the modesty of spirit nor exactness of methods nor attestation of experience that characterise modern science. But it would gladly welcome a reverent and progressive and truly scientific criticism that should agree with the facts of history and of literature, and should stand the test of practical experiment in the laboratory of the living and working Church of Christ.

The Modern Criticism of the New Testament*

REV. JOHN MCNAUGHER, D.D., ALLEGHENY, PA.

Of late the criticism of the New Testament has made rapid strides. The spread of scientific modes of thought has stirred historical investigation generally, and this has covered the field of the Christian origins. In consequence such vital determinations as the date, authorship, unity, and reliableness of the several New Testament books have been subjected to fresh and penetrative study. And perhaps a stage has been gained where a report may be rendered about results.

Introductory

A preliminary sketch of the professional scholarship thus engaged will not be amiss. There is a deistic criticism the preamble of which is that miracles never happened. In a former day it grounded itself on metaphysical assumption. Now, in addition, it utilizes the evolutionary idea and the unearthing of higher potencies in nature, and avers that the doctrine of miracles has vanished like a ghost before the daylight of modern inquiry. Some of its exponents are so partisan that their work in New Testament Introduction is nihilistic—a reasonless anti-Christian crusade. Others of them are partly amenable to the force of facts, and their rationalism is more restrained, less corrosive. Even as modified, however, criticism conducted according to the requirements of this school is vitiated by its presuppositions. Instead of judging from the evidence, it comes into court an advocate armed with a brief and spectaclled with prejudice.

The Various Schools of Critics

There is a second class of critics which would fain occupy a neutral zone between belief and unbelief. Without surrendering the distinctively supernatural, they crowd it into narrow limits. The miraculous is not impossible, but it is embarrassing, and they are suspicious and hesitant about it. The outcome of such a mediating role can be foreseen. Scholars of this stamp may be robed in reverence, but they are compromised against the inerrancy of Scripture and lend themselves to its disparagement. Often, indeed, their processes have the earmarks of skepticism.

At the opposite pole from the foregoing are the conservatives, who abide in the main by tradition, but are open-minded toward legitimate research and every tested discovery of truth. These are busy with those New Testament problems that are real and are not wantonly invented, while at the same time they hold the citadel of the faith against assault.

Surveying next the critical movement in all its latitude, it may be said that on documentary questions the tide has turned shoreward. During

*An address delivered at the Pittsburgh Conference on the afternoon of May 1, 1906. Rev. Dr. McNaugher is Professor of New Testament Literature and Criticism in the Allegheny Theological Seminary (U. P.), and is manifestly perfectly at home in handling his theme.

*The Turn in the
Critical Movement*

the last thirty years many extravagances have been discarded and there has been some approach to the affirmations of the past. Harnack, the brilliant Ritschlian and the ablest living representative of negative tendencies, owns that the Tübingen theory ended in a fiasco and that, with exceptions, traditional dating and authorship have steadily grown stronger with the advance of knowledge. It is true that a minority criticism, of which Cheyne's *Encyclopædia Biblica* is the mouthpiece, has made a clean sweep, claiming that the entire New Testament Canon is a second century yield; but its drastic methods and bald sophistries have condemned it with the more reasonable of all schools. In important respects Christian tradition has been rehabilitated in the esteem of liberal thinkers. Yet the bettered situation, whatever its promise, must not be misunderstood. After the recent gratifying concessions of leading Germans the confidence was freely expressed that the conflict which had raged for so long was well-nigh over. But appearances were deceiving. In the desertion of the old battle ground and the retreat from the positions of Baur destructive criticism lost prestige, but already it has found a new alignment on literary issues, and in its hostility to supernaturalism it presents an unchanged front.

*The Present
Controversy*

The controversy of to-day centers still about the credibility of the New Testament books and the personality and teaching of the Master. Its dimensions can be caught by a glance at the reconstructed Christianity proposed by the dominant rationalistic party. The supernatural factor is eliminated. Miracles absolutely and the dogmatic element largely are rejected as accretions to what is original and valid. A revised Jesus, stripped of Divine attributes, is brought forth, a Christ without Christology. He was a providential man in the highest sense, close to God through religious susceptibility and fine ethical discernment, a teacher who, though not infallible, could stir conscience and heart. But this was all. Glorified by a holy mission He aroused resistless enthusiasm among his followers, and later reflection heightened the story so that He soon became haloed. His incarnation as the Eternal Logos is poetic; His virgin-birth, the signal of theanthropic character, is legend, and so are the temptation and the transfiguration; His prophecies and eschatology are an after-growth; His miracles are the echo of Old Testament wonder tales, or exaggerated occurrences, or translations into reality of parable and metaphor; His sacrificial death is a survival of Judaism; His bodily resurrection is a figment which is replaced by reference to spiritual apparitions. With a non-miraculous Jesus the doctrinal possessions of the Church go by the board, and the rise of the Church itself lies within the natural domain. Christianity is but an aggregate of "value judgments" and is emptied of redemptive virtue. Its merit lodges in its code of morals. The adoption of the Nazarene as exemplar and the cultivation of the ethical habit are all it asks. Such, in terse outline, is the meager and cold reconstruction of a school which pits itself against the evangelical faith and flouts the credenda of Christendom. Peering into

a long-past world it pretends to a divining power by which verities, as distinguished from false augment, are rediscovered.

Of necessity the New Testament is opened with a nebulous notion of inspiration. Ritschlianism permits no more. Here is a volume whose base may be regarded as a roundabout message from God, but there must be constant allowance for the intrusion of the extraneous. Of oracles proper, having imperative-ness, there are none; of the lucubrations of gifted but errable men there are a plenty.

*Theory of
Inspiration*

In the procedure followed there is a large reliance on the theory of sources. Behind certain of the leading New Testament writings it is held that there is a complicated pedigree running back a generation or two. This must be ferreted out, so as to separate what is primitive from what is second-rate or dubious, and that the personal equation of the redactor may be known. Much ingenuity accordingly has been expended in tracing the supposed documents which have been pieced together, and how they have been remodeled and embellished. Other books not of compilatory structure but single in genesis are yet similarly laden with what was accidental and temporary in the period of their origin. They also, therefore, must be winnowed and sifted for the substantive truth. In short, the conceptions of the first and authoritative Christian teachers are obscured on the New Testament page, and the veil is taken away by dissection and disintegration. Sometimes a partial acceptance of what is written results, sometimes a wholesale interdict.

*Critical
Procedure*

Appreciating the range of criticism and where the boundary stakes are set, it is now in order to review the New Testament section by section and scan the findings. The Gospels are in the premier place. Confessedly they are the mainstay of the Christian system. If they can not be shaken, all mythological and legendary hypotheses are dispersed into thin air. On them, therefore, rationalism has focused its searchlights, and their genuineness and historicity have been the target for its heaviest fire.

The Gospels

By some the Fourth Gospel is made of no reputation as being a treatise rather than an epitome of fact. From prologue to epilogue it is full of idealism. Biographically it is honeycombed with palpable error. Its pseudonymous author is bent on promoting cherished Christological tenets, and in doing this he recasts events, elaborates discourses, and paints imaginary pictures. The Jesus of record, therefore, is a mere personification of principles evolved in the early second century. This is the dictum of the extremest critical wing. The strictures of others are moderated somewhat, and the Gospel is recognized as inclosing a small fund of likely memorabilia.

*The Fourth
Gospel*

To an extent the Synoptic Gospels are countenanced by a large contingent of those who are commonly called the higher critics. Yet these there

*The Synoptic
Gospels*

Gospels likewise teem with misstatement, and there must be discrimination between what is trustworthy and what is not. Harnack, speaking for many, concedes that they are reliable save where they register miracle—an inconsistency explained by observing that when they were written men were believers in the miraculous through shallow insight into nature. By the more radical theorizers, however, the Synoptics are practically tabooed as unworthy of credence. Schmiedel, of Zurich, who represents the *ne plus ultra* of destructive endeavor, consents to but nine scant passages as the sum of real Synoptical information about our Saviour, five of these being self-depreciatory sayings of Jesus. All besides is chaff.

*Intermediate
Criticism of
the Gospels*

Intermediate criticism, since it is not wholly hypnotized with the idea of the anti-supernatural, does some justice by the Gospels as an exhibit of Christ's individuality and doctrine. And yet in certain respects it lags little behind the more forward school. It either dissociates the Gospels from direct apostolic relationship, or has no visible concern in the matter; it magnifies the differences between them into contradictions, and will not hear of harmonistic; it joins in the hue and cry concerning alleged anachronisms, apocryphal elements, crudities, and other faults. Thus it weakens the sense of their historical accuracy.

*The Conservative
View of the
Gospels*

On the other hand orthodox scholars agree that the four Gospels are bound to have an increasing reception in all circles as the products of the men named in their superscriptions. They are able to assert that every item of evidence gleaned in recent years, such as Tatian's Diatessaron in Arabic and the so-called Gospel of Peter, has gone to ratify the distinctive status of our Gospels in the Church of the earliest Fathers and to locate them in the proper epoch, that no fact contrary to their traditional authorship has been established, and that adverse theories have destroyed one another or have been swamped by the emergence of new data. They point also to the grudging admissions of negative critics themselves, by which the once imperious dogma of the lateness of the Gospels has been relegated to the waste-heap of exploded speculations. Under the compulsion of unmistakable testimony, there is a large consensus in rationalistic and liberal quarters that the mass of the Synoptic narrative took shape before the downfall of Jerusalem, and that the Synoptics themselves were current in the first century—which consists with their being attributed to contemporaries of Christ. So with the Fourth Gospel. Baur taught that before A. D. 175 no reference to it could be found; but the pillars of his contention have fallen one after another with every discovery in patristic literature, and his successors are driven into a corner. Harnack and Jülicher can not date it later than A. D. 110, and the former grants that the publication may be pushed back to A. D. 80, which satisfies abundantly the time requirement for Johannine authorship. Under pressure, therefore, neocritical opinion concerning the Fourth Gospel has been trending toward conservatism. For the present, however, it halts at half-way conclusions

which are purely hypothetical and arbitrary. Some, in defiance of its unity, partition the Gospel, and assign a portion to John directly and the remainder to an editor; other find a Johannine base that Gnosticism has reworked; others risk the conjecture that it was framed by a friend of John from reminiscences of his teaching; others ascribe it to John the Presbyter, a supposed associate of the Apostle.

The significance of all the foregoing is patent. When a hostile criticism is led to remit the four Gospels to such early days and to connect them with the Apostles in the measure that it does, the candor and equity of its reserve argument may be doubted. It has quit the territory in which it had any fighting chance with the tradition of the age-long Christian society, and its continued stand against the historical origin of the Gospels is but the forlorn attempt of rooted prejudice to postpone defeat.

*The Weakness of
Hostile Criticism
of the Gospels*

For the credibility of the Gospels, which is the essential question, the cumulative guarantees usually adduced are still intact, notwithstanding the learned and laborious investigation that has been had—
*The Credibility
of the Gospels* are stronger for that reason. The Higher Criticism, by its assignment of the Gospels to the first century, has so far justified their trustiness, owing to the relation between date and value. Chronologically, indeed, its view borders on the Church account of the originators of the Gospels as being eye-witnesses or companions of such. And then no iconoclast has done hurt to the marvelous delineation of the Divine Christ, has spoiled His mysterious loneliness or wrested away His sceptre of spiritual ascendancy. The four-fold sketch, with its limpid spontaneity remains self-evidencing as at the first, makes compelling appeal to “the intuitions and pieties” of all but those blinded by invincible prepossessions. Regarding the miracles, their authenticity rests in present polemics on their verisimilitude, on the truthfulness, largely acknowledged, of the history into which they are woven, and on their being normal phenomena of the incarnation.

In the literary sphere the Synoptic Problem, after a hundred years of discussion, continues to be the crux of New Testament students.

*The Synoptic
Problem*

Two-Document theory* is now most widely accepted, but there are signs that it is to be exchanged for something more complex and artificial. The oral theory,† which has always had intrinsic merit, but which has been shunted to one side, is modernized so as to include a larger use of auxi-

*This theory is to the effect that two fundamental documents constitute the main sources of the Synoptic Gospels. These are the canonical Gospel according to Mark (or a previous Gospel which our canonical Mark reproduces) and the alleged Logia of Matthew, viz., a collection of the sayings of our Lord written in Aramaic.

†The Oral theory as originally presented was that the Synoptic Gospels embody a fixed oral tradition concerning the life, death, and resurrection of Christ. This apostolic tradition, admitting both of a general uniformity and of minor variations, was looked upon as the archetype of the Synoptics, and was taken to account sufficiently both for their coincidences and differences.

liary documents. As thus presented it furnishes an adequate key to the coupled affiliations and differences of the first three Gospels.

The specialties of the Gospel according to John, clustering around the aspect of Christ which it embodies, deserve a word, for criticism has been industrious in making capital out of them. Sober writers who defend the Gospel as Johannine provide the following solution: that it is a mature but uncolored memoir, written by the beloved disciple after a life-long meditation on his Lord and in answer to peculiar conditions which had arisen; that the utterances referred to Jesus were delivered in surroundings and to audiences other than those in and to which the Synoptic discourses were delivered; that, though for substance Christ's, these utterances are not reported with stenographic precision, but are clothed partially in the style and phraseology of the inspired evangelist; that John's Gospel is supplemental to the other three, differing in its recital just as Plato's account of Socrates differs from Xenophon's, the Christ whom it depicts being essentially the Christ of Matthew, Mark and Luke, with only a prolonged dwelling on the mystery of His person.

Leaving the Gospels for the Acts, it is to be observed here too that ultraism is spent. The day was when the Acts was appraised as substantially a fiction, manufactured to span a chasm between primitive and Pauline Christianity. That idea is antiquated. *The Acts* Prevailingly the book is attributed to Luke. Of course, even with this divers estimates of its historical value are possible, and occasionally Luke is taxed with defective knowledge and insight. The school which rejects Lucan authorship asserts that the Acts is a patchwork of lesser documents; that within it, especially in the account of Paul's journeys, are embedded memoranda that are correct; but that, particularly in the early chapters and the speeches, the unknown compiler has inserted chronicles unworthy of belief. All this criticism has had sharp rejoinder from eminent students, and staggers under a burden of improbabilities. The reply submitted is that examination demonstrates the solidarity of Acts, while not curtailing Luke's liberty in the use of good helps; that the simplicity of the account tallies with the spirit of the apostolic age and gives the impression of veracity; that archæological research is corroborative of the narrative, never contradictory; that there are many undesigned coincidences with Paul's Epistles; that the identity of Luke as author is proved beyond peradventure; and that the objections of those who would impugn the book are of an *a priori* kind, and are *ipso facto* of no force.

Passing next to the Pauline letters, we see that inquiry has been working toward the acceptance of their professed authorship. Hebrews is barred from the list, though it is all but universally acknowledged as hailing from the apostolic era. This masterpiece of sacred literature is referred to an unknown penman, some yoke-fellow of the great Tarsian and of kindred type. Of the group of thirteen Epistles which bears Paul's name the major

The Run of Opinion Regarding the Pauline Epistles

members are practically undisputed, and, excepting the Pastorals, the run of opinion favors the genuineness of the rest. Some stray critics of note hesitate about Second Corinthians and the interrelated letters to the Colossians and the Ephesians, but they are a decreasing number.

The Pastoral Epistles remain in the arena of debate. Because of special style and tone, their church order, the heresies combated, the failure to find room for them in the Acts, they have suffered perennial attack. There has been, however, a gradual return toward the traditional view by the opposition. The extreme verdict, once spoken so assertively, that the

*The Pastoral
Epistles*

Pastorals are spurious, born of the struggle with Gnosticism, has sunk into abeyance. The substitute which by degrees has come to the fore accounts that these Epistles are of mixed origin. They incorporate fragments that are indubitably Pauline, but in their extant form they are the work of early editors, having been drafted to aid ecclesiastical discipline. This claim, based on merely subjective considerations, creates more difficulties than it removes, and must be given up eventually. Its weakness appears in that all efforts to disengage the authentic passages from the alleged additions have lost themselves in a hopeless tangle, no one analysis commanding anything like general assent. The negative argument in its most recent phases has been completely countered, and the confidence of its adherents is being undermined. The Pastorals can be located easily in an unrecorded period of Paul's career, and the reasons cited for their entire genuineness preponderate and are decisive.

The twentieth century, then, opens with a very widely spread agreement as to the genuineness of the Epistles of Paul. This fact is important for the purposes of Apologetics. These writings, thus admitted as from the very chiefest Apostle, bring powerful reinforcement to the proof for Christianity. They give consenting witness to the Gospels as history, and show that within the lifetime of men who had companied with Jesus the doctrines which the Church holds fast were taught and cherished.

*The Pauline
Apologetic*

While remarking a notable growth of faith in the genuineness of the Pauline Epistles, it should be said that a small coterie of radicals, headed by Van Manen, have impeached the whole of them, not sparing the four indorsed by Baur,* have wiped Paul and Paulinism off the slate together. These eccentrics regard Paul as a literary fiction and Christianity as the product of Roman popular philosophy. They have not won any following among serious investigators, nor will they, for their vicious principles sap the very foundations of criticism itself.

*Some Extreme
Pauline Criticism*

In the same connection mention may be made of the insidious attempt of Clemen and others to lower the credit of these Epistles by tracing more or less extensive interpolation in their transmitted text. This contention also, with

*First and Second Corinthians, Galatians, and Romans.

its erratic method and its variety of result, has but limited currency, and it will proceed no further. It abounds in the unverifiable, and is wrecked upon the testimony of the manuscripts and a candid, discerning exegesis.

As a last resort the Pauline Epistles are disvalued just because of their Paulinity. It was no other than Paul himself, it is said, who took the initiative in formulating the fictitious Messianism and soteriology of the New Testament. Responding, unconsciously in part, to his environment, and controlled by a dogmatic mood, he drew aside from the teachings of Jesus and construed Christianity under the categories of Rabbinism, Alexandrian speculation, and Greek philosophy. All this body of private theologizing must be subtracted from his Epistles, and only the residuum that answers to the so-called Synoptic standard is admissible. To this conservatives make the return that the rudimentaries of the Pauline system are taken from the common apostolic storehouse; that hallucination regarding the One Whom his kinsmen according to the flesh crucified is forbidden by Paul's strong mentality; that there is no reason for rejecting Paul's teaching because of its abstractions and its reference to prevailing philosophical and rabbinical ideas, these being matters of form; that Paul's witness-bearing competency is upheld so far as the experimental test applies, and that this creates a presumption in favor of what transcends human experience; that, while there is doctrinal development in the Pauline Epistles, the account of it given by the Dutch critics involves glaring non-sequiturs, it being sufficient to note that in the very nature of things Christ could utter but seed thoughts about Himself and the end of His mission, and that after His death, resurrection, and ascension there were new facts at command from which Paul could unfold as he does the profounder truths of the Christian religion; and finally, though supernatural influence is under the critical ban, that these Epistles are God-breathed and their infallibility thus insured.

The Catholic Epistles, next in order, are on the firing line of criticism. By many these brief booklets are relegated to a secondary class in the Canon as the productions of anonymous sub-apostolic teachers.

*The Catholic
Epistles*

Their authority, however, can well stand in the light of the defence made.* First Peter and First John are more than certified, and James lingers but little behind.

Naturally the support for the lesser of the series is not so weighty, but it is enough with impartial inquirers to warrant their being reckoned among the authentic treasures of the primitive age. There is just one of them over which, from isolated points of view, there hangs the shadow of a plausible doubt. Of unique character, and with an external attestation which is comparatively scant, Second Peter has invited serious questioning. Rationalistic writers rate it as definitely apocryphal, and it is handled with reserve by men who ordinarily are ruled by caution. But conceding the peculiarities of the case, a respectable scholarship finds it allowable to insist that the objections filed are not so cogent as some would have them—are really indeterminate,

*They are upheld by such as B. Weiss, T. Zahn, Salmon, Sanday, Ramsay, Gloag, and the late F. Godet.

and that the balance of evidence inclines to the side of our Epistle because of a subtle affinity with First Peter and its non-conformity to second century conditions. Beyond this, the ultimate answer to the indictment that it is a falsely inscribed counterfeit is the judgment that it eclipses the best of the patristic writings and is stamped with the hall-mark of inspiration, that "in all parts of the Epistle", as Calvin remarks, "the majesty of the Spirit of Christ displays itself".

The newer criticism of the Apocalypse has wrought some strange reversals. The apostolicity and integrity of the book, loudly advertised by

Tübingen, are now mooted problems. Again, almost

The Apocalypse

all moderns have abandoned the once common postulate that the Revelation was published before the destruction of Jerusalem, about A. D. 68, and have adopted the

Domitianic dating of Irenæus, about A. D. 95. The advanced representatives of critical science are agreed that it is a composite, but there is all manner of conjecture about what has been utilized. From Vischer's single Jewish source touched over by a Christian hand, re-edited documents of one kind and another multiply until six of them are told off, and back of these there are borrowings from ancient Babylonian or Akkadian mythology. In the wake of such speculation the Apocalypse is classified with extra-scriptural writings cast in the same mould. In no wise is it to be differentiated from these fantasies. Its ecstatic visions were not Divine disclosures, but the coinage of spiritual genius dreaming out the conflicts of the kingdom of God. This last pronouncement recalls the hasty action of two or three of the Reformers,* but it is not defensible on that score. As now voiced it is the fruit of naturalistic bias, and merits the flat denial which it has received. An extensive and ripe scholarship regards the Apocalypse as *sui generis*, lifting above all would be competitors as the Rockies lift above the prairie levels.

The divisive theory of the Apocalypse, which fascinates so many, has been challenged rightly as far-fetched and gratuitous. Instead of being a dualism or worse, it has been clearly proved that no book of the Bible is more obviously one in sentiment, language, plan and scope.† The direct apostolic authorship of the Revelation, so emphatically affirmed by the second-century Church, is granted by some of the negatively inclined, and dissent therefrom is becoming less clamorous. It is noteworthy that Harnack ascribes the Apocalypse to the author of the Fourth Gospel, whom he identifies with John the Presbyter. In doing this he shatters the old argument that the dissimilarities between the two writings demonstrate a diversity of authorship.

And now in conclusion, a comprehensive survey of New Testament criticism is reassuring and should be a tonic for impaired faith. There need

*Luther and Zwingli. Calvin is doubtful. His omission of the Apocalypse in his Commentary seems to have arisen rather from his conviction that he had not found the key to its interpretation, though there may have been some misgiving also as to its genuineness and proper canonicity.

†See article by Dr. B. B. Warfield in *Presbyterian Banner* for April, 1884, on "The Unity of the Apocalypse".

*The Survey of New
Testament Criticism
Reassuring*

be no disquietude concerning the charter of Christian doctrine or discipline lest in any part it be displaced or disparaged. The severest tests of genuineness and historicity justify the canon defined by the "selective instinct" of the ancient Church. At this essential point rationalistic scholarship has been met by a believing scholarship of equal information, culture, and acumen, a scholarship that has shown earnestness for truth, that has canvassed dispassionately every question presented, but that has refused to be frightened or cajoled into concessions to false philosophy, and that upholds an undiminished New Testament, authoritative throughout.

The hypotheses and criteria of the revolutionary wing of critics are psychologically and historically unreasonable, being dominated, as we have seen, by a latent or an avowed purpose to escape the supernatural and have everything square with axiomatic predilections. Under the sway of such subjectivism blank assertion, rash guesses, daring assumption have been taken often as a premise, and the outcome, whatever erudition enters into it, verifies Pascal's trenchant words about the fallibility of man's logic.* Indeterminateness, fluctuation, recantation are the tale. The record of New Testament criticism marks the rise and fall of a legion of shortlived theories, each adroitly stated, sometimes held with buoyant, even arrogant, confidence, each influential and ostensibly final for a brief space, and each forsaken in its turn.

*Beneficial Results
of New Testament
Criticism*

The Higher Criticism as a whole, however, has been fruitful of positive and permanent result. It has accredited, directly or indirectly, what may be termed matters of substance. Even as a propaganda of free-thought it has been stimulative of research, a path-breaker into the wide field of New Testament Introduction, and thus out of the eater has come forth meat. An immense apparatus for New Testament study has been accumulated, and scientific methods have been evoked; each of the twenty-seven writings has been given a historical setting it never had before, and thus its intelligibility has been greatly increased and it has been raised to a higher plane of spiritual meaning; the old tortuous shifts of explanation in the handling of difficulties have been rendered obsolete; many puzzling problems have been grappled with and solved; traditional errors of interpretation, and no few of them, have been rectified.

For the future we should welcome the fullest light of the new learning, while chary of the merely tentative and watchful that the light is not darkness. We wish to know all that can be known. To fence the New Testament from scrutiny is disloyalty to the Holy Spirit under whose presidency it was formed. Rather should the attitude be that of courting the freest investigation. Nothing is surrendered in surrendering to what is solidly established. A criticism that is open to the facts of experience and

*Blaise Pascal, *Thoughts* (Bohn's Standard Library), p. 27.

history, while at the same time true to the inspiration of Scripture, the deity of Christ, and the gospel of grace, can not but promote evangelical religion.

A Destructive Critic's Perverse Interpretation of the Scriptures

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THE LATE REV. FREDERICK LARUE KING, A. M.

A writer in "The Spectator" asserts that two Hebrew prophets, and one Hebrew poet denied the Mosaic institution of sacrifices. Upon asking him what he referred to, he answered, Jeremiah, vii. 22, Amos v. 25, and Psalm xl. 6.

It would seem to be time wasted to attempt a refutation of his interpretation of Psalm xl. 6, it is so plainly an acknowledgement on the part of the psalmist that no sacrifices or offerings would satisfy the claims of God on us for worship; that the ordinance of sacrifice was merely the external form which in itself was nothing at all; and that what God really meant by the ordinance of sacrifice was the devotion of the whole will and whole heart to Him (Psalm xl. 7, 8).

Interpretation of Jeremiah vii. 22

The second text, Jeremiah vii. 22, really amounts to the same thing; but the form in which the denial is couched is so specific that it requires some discussion.

It certainly denies in words, at least, that at the time of the Exodus any sacrifices were enjoined by God.

But we would make a great mistake if we should interpret what is written or said always literally. There are such things as figures of speech, and the Bible is full of them. Writers of a certain class are fond of recalling this fact whenever the Scriptures seem to set forth an unpalatable doctrine. Then we are told that the Bible is an Oriental book; that this or that statement is a figurative one, and means something different from what it appears to say. On the other hand, if the literal interpretation of a figurative statement will answer their distinctive purposes, they eagerly avail themselves of it.

The figure used here by the prophet, irony, is one common in literature and in daily life. It consists in saying the opposite of what is meant. One of Longfellow's poems is called "Birds of Passage". He describes the flocks of birds with their cries as they sweep through the air above his head, and then denies that they are birds, asserts that they are poets, and says that the cries they utter in their flight are the songs that the poets sing in the course of their intense and troubled lives. Now, having no purposes of destructive criticism to subserve, we readily understand that he merely means to say, that a poet's eager enthusiastic life may well be likened to the flight of birds. When Mark Anthony says, "Good friends, sweet friends, let me not stir you up to such a sudden flood of grief and mutiny"! It is in form a dissuasion, but in reality a persuasion. And when he says, "I'd rather

wrong the dead"! Does he not mean the exact opposite of what he says in words? It would be unfortunate for one of these profound critics to overhear a mother saying to her child, "You little rascal"! He would carry away the impression that she had a bad opinion of her son. Here is a wife, who sits up far into the night waiting for her husband. He comes in intoxicated, and she says, "This is beautiful behavior, is it not"? She means just the reverse of what she says. People of lively mind, and in a lively state of mind, often express themselves in this figurative way, and a wealth of love, or indignation, or scorn, or admiration, can be uttered by means of it, to which direct speech can not attain.

This very mode of speech is used often in the Bible and with great effect. Take an instance, in 1 Kings II. When Bathsheba asked that Abishag should be given to Adonijah to wife, Solomon answered, "And why dost thou ask Abishag the Shunamite for Adonijah? Ask for him the kingdom also, for he is mine elder brother". How easily could the higher critic dilate upon this as exhibiting marvelous self-abnegation and generosity on Solomon's part. The statement as to the severities meted out to Adonijah, Abiathar, and Joab, on account of this request, could easily be cast aside as an interpolation. It would be no more heroic treatment than they have used in the case of Joshua xxii.

Now, here the Lord, by the mouth of the prophet, denies in distinct terms that He ordained any sacrifices at the time of the Exodus. The Critics maintain that these words are to be literally understood; but the presumption being against them, since the Book of Exodus asserts that sacrifices were ordained through Moses; all that we have to do to make their contention void, is to show that another meaning can be reasonably given to the words. This we think can be easily done. God had at the time of the Exodus given commandments concerning sacrifices: but He was being obeyed by the heartless formal performance of a rite, which was not at all what He intended by the sacrifices He had ordained. Well might He say, as He does in the text, "What you understand by burnt offerings and sacrifices I never commanded at the time of the Exodus. What I really called on you to do, by the rites and ceremonies I instituted, was to devote yourselves wholly to Me in obedience, and to walk in the way I should command". It was just as if God had said to Adam and Eve, after their disobedience, "I did not care whether you ate or did not eat of the Tree of Knowledge of Good and Evil. That was not what I gave orders about. My real command was that you should obey Me".

And there could not be a more perfect statement than this of the essence of the rites and ceremonies of the Old Covenant. They were, considered as commandments, almost entirely devised for the purpose of inducing the most awful reverence towards God, and filling the mind with the instincts of simple obedience. Nothing shows this more clearly than the fact, that the burnt offerings and sacrifices and purgations were not for the purpose of removing real guilt, but to take away blame incurred by involuntary infractions of a ceremonial code. Not to the law of righteousness did these

rites call, but to the scrupulous conformity to a specific, externally revealed will of God. Had they been dealt with truly as commands, they would have tended to make the soul devoted to God in service, and would further have become doctrine, promise, and glorious revelation. Dealt with untruly, their punctilious observance became merely strict conformity to a regulation of God, not obedience to God Himself. Now the difference between obeying a regulation of God, and obeying Him, is world-wide; but carnal minds can not see it, and to make them see it, very strong terms had to be used by God. He was even obliged to say that He had not asked them to obey His regulations, but to obey Him. It is just as if God should say to one of us, "I do not ask you to say your prayers, but to pray".

Nor is it so unnatural that such strong language should be used. Suppose a mother, who had been pleading with a naughty, rebellious child, should say (hoping that a good impression had been produced), "Kiss me now, my daughter", and the child with a hard, set face, slowly and reluctantly, should approach and give the required embrace. Would it be strange if the mother should say, "That is not what I asked for. It was not a kiss that I desired, but your heart, my daughter". And God in just this way speaks here to His people. In Isaiah i. 12 He says, "When ye come to appear before me, who hath required this at your hand, to trample my courts"? And yet, though in terms it is denied, God had required them to appear before Him. Their coming was no obedience, however; it was a mere heartless conformity to a regulation, a mere trampling or desecration of His courts—it was not at all what He required of men.

The case of Balaam illustrates this very figure. He wanted to go and curse Israel, in order that he might get gain by it. His determination to do just as the Lord said was not in the spirit of true obedience, since it was merely submitting to be coerced by God's will. True obedience is harmony with God's will. And so when the Lord told him at last to go, and he went, full of hope that his cruel greed would be satisfied, it was not true obedience. He conformed to God's command, but he obeyed himself. And so although the Lord commanded him to go, we are told that the Lord's anger was kindled "*because he went*".

If the Lord, by the mouth of the angel who met him in the way, had said to him: "I did not tell you to go"! would it have been any stranger or stronger than what is said—— "The Lord's anger was kindled because he went"? Is it not in substance the same thing?

In view then of the fact that the literal interpretation of this text involves the falsehood of a large part of Bible History, and the denial of its inspiration, or else the affirmation that the Holy Spirit inspired the falsehood; it would seem that enough has been said to discredit it, since we have shown that there is another natural and reasonable interpretation.

But there is a serious difficulty that those who insist on the literal meaning will have to face. It causes the verse to make nonsense, as it stands in the passage. God has called on the prophet to notice how the whole population is given up to idolatry——"The children gather wood, and the fathers

kindle the fire, and the women knead dough, to make cakes to the Queen of Heaven". Then comes terrible threatening, and after that He says, "Go and offer more burnt offerings and sacrifices and feast upon them. For at the time of the Exodus I did not command any sacrifices". What possible connection can there be between these statements, if verse 22 is to be understood in a literal sense? It can not be said that God is expressing His contempt for sacrifices in themselves, on the ground that He had not ordained them. That would make sense indeed; but we are precluded from that interpretation, by the former part of the chapter, which makes it clear that His disgust at their worship was because they mingled with it great moral wickedness, and the worship of false Gods. We are therefore forced upon the figurative interpretation. And taken figuratively, one connection is plain. Their gross idolatry is first described, then their punishment is denounced in awful terms. But worse was to come. When men have their evil deeds brought home to them, in such a way as to compel them to feel that they have done wickedly, they may still be able to preserve their self-complacency by thinking of their good deeds. A man is often never convinced of sin until every virtue upon which he plumes himself has been shown to be a sham and a lie. And this is what God proceeds to do in the case of the Jews, and in the most scathing way. These men were punctilious worshippers of Jehovah (see, verse 2 of this chapter), notwithstanding their worship of other Gods (verses 9, 10, 22). And they trusted in their service, saying doubtless to themselves, "Our worship of other gods displeases Jehovah, but our careful service to Him makes up for it". God wrests from them this prop to their confidence, by speaking of these services of theirs in the most contemptuous way conceivable. He uses the very figure we have so often referred to, saying, in form, the reverse of what He means. "Go on", He says by the mouth of the Prophet, "in these services of yours; multiply your burnt offerings and sacrifices, and have a good time banqueting off them; but understand one thing, they are nothing to Me. I never asked you to do anything of the sort". "What"! they may be imagined saying, "not through Moses at the time of the Exodus"? "No! sacrifices and burnt offerings I did not ordain when I delivered your father out of Egypt, but My command was that you, through burnt offerings and sacrifices and other ceremonial rites, should render your entire devotion and obedience to Me".

And now one further remark as to the form of this verse. The specific reference to the time of the Exodus gives it at first sight a literal appearance. But whether it be a literal or figurative denial, there would not have been any denial at all, unless there had been in Jeremiah's day, (1) the rites and ceremonies of the Old Covenant, and (2) the tradition that they had been ordained by God through Moses at the time of the Exodus. How far this will answer the purposes of the critics let them say.

If there is any doubt remaining, as to the naturalness and reasonableness of the figurative interpretation of this text, it should be removed by the fact, that there are, besides it, four other undoubted instances of this sarcastic figure in this chapter. Verse 21 we have already referred to, but there are three

others. In verses 2, 3, and 4 of this Chapter, the Prophet is directed to go to the House of the Lord, and proclaim there, that any one who said that it was the Temple, lied, and that any one who thought it the Temple trusted in a lie. And yet it was literally "The Temple". But when the Jews called it, and thought it, the Temple; they understood it to be the house that God had chosen for His dwelling place forever; that it's safety secured their's; that it's rites were purgative of sin and sure to win God's favor. All this was false. The Temple was only God's sojourning place; and if the Jews did not obey, He would depart from it. He tells them to go to Shiloh (v. 12). There was a place, where at first He caused His name and presence to dwell; but He made it heaps because of the wickedness of Israel. And now He says, "You call this place the Temple, and trust in it, but if you do not repent, I will turn it into heaps as I did Shiloh".

There was another reason, why it was false to call the house of the Lord, The Temple: they did not treat it as if it was the Temple (vv. 9, 10). They stole, murdered, committed adultery, swore falsely, burned incense to Baal, etc., etc., and then came to worship; so that the House of the Lord had become practically no temple but a den of thieves. And the form of asserting this is another instance of the same irony that has been described. He says (v. 11), "Is this House, which is called by my name, become a den of robbers in your eyes"? "Yes, it is so". "Behold, even I have seen it". And yet it was plain that they thought it the Temple, and put an idolatrous reliance in it, as such; although here, by the use of the same figure we have often spoken of, it is asserted that they regarded it as a den of thieves. What is meant is, that they carried the spirit of robbers to the worship of the Temple, and did not feel the incongruity.

There is another instance in verse 19. "Do they provoke me to anger"? is equivalent to, "They do not provoke me to anger". And yet it is plain that they were provoking Him to anger, for, in the next verse, He speaks of pouring out His anger and His fury "upon this place". But the denial is the same as if he had said, "I will say nothing about my anger. I will say something that perhaps you will feel more. You are preparing yourselves for your own detestation and shame and contempt"!

Since then the literal interpretation involves such disastrous results; since the figurative is natural and reasonable; and since the figure is of common occurrence in the Bible, and found in this very chapter in four places besides the text,—there can be only one conclusion:

Interpretation of Amos v. 25, 26

The other passage, Amos v. 25, 26, does not deny the Mosaic origin of the sacrificial rites of the Old Covenant.

We have seen that Jeremiah vii. 22 can not mean what it is made to mean by the critics, and we hope to show that this passage from Amos can as little serve their purpose. One thing is plain; the critics have here no such *prima facie* case as in Jeremiah vii. 22. There the form of the text is a distinct assertion in their favor; here the form is simply that of an inquiry whether the children of Israel did sacrifice during the 40 years.

It may be conceded, however, that it can not be a simple inquiry ; the position of the passage shows that it is an inquiry with an implication. Now it is possible to utter these words in two different ways, with two different implications. And so little do the bare words import these implications that it requires very marked tone and emphasis to bring them out clearly. Uttered with a strong emphasis upon "did", and a falling inflection upon the rest of the words, it would imply that the Children of Israel had not offered sacrifices during the 40 years. Uttered with a sharp rising inflection it would imply that they had. Now let us suppose that the Israelites did not offer sacrifices during the Wandering ; that does not necessarily amount to an assertion that they did not at all go through the rite of sacrifices. It may only mean that they offered no true and acceptable sacrifices ; and then verse 26 is pertinent as showing why their sacrifices were neither true nor acceptable—they sacrificed to Jehovah and at the same time worshipped false gods. Then also we can see why Amos brought up before his contemporaries the example of Israel of the Wandering. It was to show them their own sin in the sin of another generation. We see, by what immediately precedes, that the Israel of his day offered burnt offerings and meal offerings that were neither true nor acceptable, because offered in unrighteousness ; and it would not be hard to show from other parts of Amos that they were offered in idolatry also.

And now let us understand these words with the same implication as above, but as amounting to an assertion that there was actually no observance of the external rite of sacrifice. It may be remarked in passing, that, if the fact were so, it would not disprove the previous institution of sacrificial worship. We know that the rite of circumcision was not practised during the 40 years wandering, yet we also know that it was instituted long before. But, without dwelling upon this consideration, we go on to say, that though the text thus interpreted would, standing alone, furnish some appearance of support to the critics, yet it does not stand alone. We must take it in connection with verse 27. In that verse the failure of the Israelites to sacrifice, and their worship of false gods, is made a reproach against them and the ground of a threat of exile beyond Damascus. Now, how could they be reproached and threatened because they did not sacrifice, unless sacrifices had been previously commanded? So we see that, granting the destructive critics their own interpretation of verse 25, verse 27 implies the opposite of what they claim. Moreover, it becomes impossible for them to interpret Jeremiah vii. 22, as they deny that sacrifices were ordained at the time of the Exodus.

There is still another difficulty that these critics will have to meet. If this interpretation be acceptable, no connection can be made with what goes before. For what parallel can be drawn between the generation which worshipped God though they were wicked, and that which refused to worship God at all while worshipping false gods? And yet the parallel is drawn in a startling and, to a hasty reader, in a most unjustifiable way. This threat of exile beyond Damascus is addressed to the contemporaries of Amos, while the sin for which they are threatened was committed by the contemporaries of Moses.

Now the only thing that justifies this is, that the sin is the same, and the generation is substantially the same in character. And so the prophet evidently considers them, for he gathers up both generations, though so separated in time and circumstances, under one title—House of Israel. And now, if these two generations sinned in exactly the same way, to say that the contemporaries of Amos are to be punished for sins of the contemporaries of Moses, is the same as saying that they are punished for their own sins. Their sin was formal, hypocritical worship, as we are shown in verses 21-26, which are thus seen to be closely connected.

But it is probable that these words are to be understood with the implication, that the Israelites did offer sacrifices, with a further sarcastic implication, that these sacrifices were not only worthless but sinful and deserving of punishment. Thus: "Did you indeed offer Me sacrifices during the 40 years in the wilderness? Yes, you did; but you also along with it committed the grossest idolatry! What then were your sacrifices worth"?

On this view, this passage connects perfectly with the denunciation of punishment in verse 27, and perfectly with what precedes. The parallel between the Israel of the day and the Israel of the wilderness is complete. Some may argue, from the words with which Stephen introduces this quotation from Amos ("But God turned" etc.), that the absence of sacrifices was perfect and complete. But this inference can not be drawn. We learn from Jeremiah that, though Jerusalem was full of idolatry, the regular worship of Jehovah was kept up. The two coexisted, and so it might have been in the wilderness.

Christ Alone Forgives Sin

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With a persistence and ability worthy of a better cause the infidel and deist have denied the character and work of our Lord Jesus Christ. But of late, men who boast of their true Christianity, higher scholarship, and better interpretation of Scripture, have advocated low views of Christ and of the inspiration and authority of the Bible. Many Radical Critics agree in denying the orthodox doctrines of Christianity; and believers are often silent or timid in stating or defending their faith. In a recent Sabbath School lesson (Matt. ix. 1-8), where Jesus asserted and *proved* by a miracle that "the *Son of man* hath authority on earth to forgive sins", and in face of His authoritative declaration to one of two penitents, "Thy sins are forgiven thee", and to another, "Neither do I condemn thee, Go and sin no more", how few expositors said more than that "Jesus forgave these sinners", and how many made only the ambiguous statement that "God forgives sin". There is need therefore to consider the question and to determine the Author of our forgiveness and the ground on which pardon is given. The purpose in this paper is to set forth the teaching of the Scriptures on this subject in two propositions:

I. God essential, God the Father, does not Forgive Sin

Pardon is not a judicial but an executive act, freeing from a justly imposed penalty. But God the Father has transferred the entire administration of the Kingdom to His Son "because He is the Son of man" (John v. 22-27). Hence Jesus said, "All authority hath been given unto Me in heaven and on earth" (Matt. xxviii. 18). The prerogative of pardon was thus transferred. The Scribes and Pharisees claimed the contrary, saying, "Who can forgive sins but one, even God"? "Who can forgive sins but God alone"? (Mark ii. 7; Luke v. 21). They meant God essential, as they denied the Deity of Jesus and the doctrine of the Trinity. Jesus did not deny, but tacitly admitted their claim; for a mere son of man has no such authority. Only because the Son of man is God incarnate, duly invested with executive authority can He remit the penalty of sin. If the Scribes had been right He might have said: "Yes, God alone forgives sin, but I am God and therefore I forgive". Virtually He said: "No, God essential does not forgive sin, the *divine Son of man* has this authority".

Scripture testimony is explicit on this point. Jehovah said to Moses (Ex. xxiii. 20, 21): "Behold I send an Angel before thee; . . . provoke Him not; for *He will not pardon* your transgressions; for *My Name is in Him*". Joshua said to Israel: "Ye can not serve Jehovah, for He is a holy God; He is a jealous God; *He will not forgive* your transgressions nor your sins" (Josh. xxiv. 19). "God is a righteous Judge", "*He will by no means clear the guilty*" (Ps. v. 4-6; vii. 8-10; Nahum i. 2-6). As a Judge He must *condemn* the wicked and *justify* the righteous (I Kings viii. 32); to forgive is not His prerogative and none but the holy can stand before Him. The holiness of God, who is "of purer eyes than to behold evil", the enormity of sin, and the sinner's impenitent persistence in wickedness make it impossible for Him to forgive; and "without sanctification no man can even see the Lord" (Heb. xii. 14, 15). Pardon is an act of grace which came by Jesus Christ and is inseparable from the holiness that He provided (John i. 17, 18). Every unpardoned sinner must die, or justice will perish.

Christ Himself, though sinless, as our sin-bearer obtained no forgiveness, nor any relaxation of the penalty due to our sin. "He was wounded for our transgressions, He was bruised for our iniquities. . . It pleased the Lord to bruise Him" (Isa. liii. 4-10). "Without shedding of blood there was no remission" for Him or His. The inexorable, impartial, and immutable justice of God the Father "spared not His own Son, but delivered Him up for us all" (Rom. viii. 32). If the righteous Father could pardon anyone, surely it would have been His only begotten and well beloved Son; yet in response to that Son's entreating voice the Father hid His face and gave no answer (Ps. xxii. 1, 2; Matt. xxvi. 39-44). If it was impossible for God to forgive Jesus and remit the penalty of sin imputed to Him as the surety for others, how can He forgive sinners whose sins are as scarlet and red like crimson, and who refuse to repent or even to ask for pardon? Nay, if a holy and righteous God could forgive sin without an atonement, the death of Christ and His blood atonement would be an inexplicable mystery.

But "God is love" (I John iv. 8-21), and "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world, that we might live through Him". Jesus declared (John iii. 16-18): "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life". And Paul exclaims (Eph. i. 3, 4): "Blessed be the God and Father of our Lord Jesus Christ. . . . even as He chose us in Him before the foundations of the world, that we should be holy and without blemish before Him in love". Thus God manifested His love to men in the scheme of Redemption and made sure that "all men may honor the Son even as they honor the Father". In this place "Mercy and truth are met together, righteousness and peace have kissed each other" (Ps. lxxxv. 10). God gave His beloved Son to be the Savior of sinners, and to clothe them with everlasting righteousness, so that "He might Himself be just and the Justifier of him who believeth in Jesus" (Rom. iii. 24-26). Thus all the offers, promises, and triumphs of the Gospel display the love of God and His unswerving justice and holiness.

All these declarations restrict the enjoyment of divine love: "Whosoever believeth on the Son of God"; "Whosoever shall confess that Jesus is the Son of God"; those chosen in Christ and made holy and without blemish; those who "have an Advocate with the Father". Therefore it is charged that God is partial, and "made men to damn them". This charge overlooks the infinitely sufficient salvation that God provided by the Gift of His Son; the mission of "Ambassadors on behalf of Christ, as though God were entreating by them and beseeching men on behalf of Christ, Be ye reconciled to God"; the fact that "the Lord is not wishing that any should perish"; and the assurance of Jesus, "him that cometh to Me, I will in no wise cast out",—all of which show that men perish only because "they will not come to the Savior that they may have life" (II Cor. v. 20; II Pet. iii. 9; John v. 40). Election, foreordination, and predestination, that are specially denounced, *are always to life and salvation* in acceptance of Christ and the means of grace. See Rom. viii. 26-30; Eph. i. 5; John xx. 31; II Pet. iii. 9. There is no decree of reprobation, no predestination to death, no penalty threatened except against those who wickedly continue in sin and reject the salvation that is offered to "every creature"; and the promises of the Gospel are made to the chiefest sinners on the simple condition of accepting Christ. See Isa. i. 18-20; lv. 1-7; Matt. ix. 13; I Tim. i. 15; Tit. iii. 4-7. Thus the divine arrangement puts no obstacle in the way of any who seek salvation but makes it easy for all alike; yet provides that Christ shall not die in vain, that He shall have a people for His own possession, a saved multitude that satisfies Him for the travail of His soul, while only the wilfully wicked perish.

In view of this *sufficient provision of salvation* and *its free offer to all* on the simple condition of acceptance, we may well exclaim: "Behold, what manner of love the Father hath bestowed upon us"! And no one can reasonably complain because God judicially enforces the requirement that men shall cease to "climb up some other way", and that they enter heaven through Christ who is "the way, and the truth, and the life" (John iii. 17-21; x. 1-

11; Heb. xii. 14). In and through Christ their sins are all taken away, so that God "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel", and they are justified as without sin. But the wicked in rejecting Christ have "trodden under foot the Son of God, have counted the blood of the covenant wherewith they were sanctified an unholy thing, and have done despite unto the Spirit of all grace"; and for this they are condemned. See Num. xxiii. 21; II Pet. iii. 14, 15; Heb. x. 28-31.

Here also the death of Christ appears as the glorious mystery of the ages:

(1) It was the highest possible expression of the love of God: "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8; John xv. 13).

(2) It had the loving consent of Jesus: "I came that they may have life, and may have it abundantly. * * * The good Shepherd layeth down His life for the sheep" (John x. 10, 11).

(3) There was no other way of salvation consistent with divine character: "How shall we escape if we neglect so great salvation"? (Heb. ii. 3; Job ix. 28-35; Isa. lix. 2; Acts iv. 12; Eph. i. 7).

(4) It was a temporary sacrifice of His assumed human life made by the Son of God Himself: "The Father loves Me because I lay down My life that I may take it again; no one taketh it away from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again" (John x. 17, 18; Matt. xxviii. 1-10).

(5) By that one sacrifice He put away sin, purchased a multitude of precious souls, restored to them the divine image, and magnified the holy law of God, Who therefore "highly exalted Him, gave unto Him the Name which is above every name, that in the name of Jesus every knee should bow * * * and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 8-11).

II. *The Lord Jesus Christ can and does Forgive Sin*

1. *The Scriptures attribute this prerogative to the Son of God, the Godman Mediator and Savior.*

God in our nature appeared to and released our First Parents from the penalty of their sin (John i. 3; Gen. iii. 8-21). The man, Jehovah, answered Abraham's prayer for Sodom, saying: "I will spare all the place if fifty * * * if ten righteous men are found in it" (Gen. xviii. 20-33). The Mediatorial Lawgiver (Gal. iii. 19) proclaimed Himself to Moses (Ex. xxxiv. 6, 7): "The Lord, a God merciful and gracious, . . . forgiving iniquity and transgression and sin". The Psalmist out of the depths cried to the Lord: "But there is forgiveness with Thee", using the Messianic designation (Ps. cx. 1; Matt. xxii. 43, 44); and basing hope on the Redeemer (ver. 7): "For with the Lord there is mercy, and with Him is plenteous Redemption; and He shall redeem Israel from all his iniquities". So Isaiah xliii. and xliv. record the Savior's declaration: "I, even I, am He that blotteth out thy transgression for Mine own sake". Jesus Himself claims authority to forgive, or remit, the penalty of sin (Matt. ix. 1-8; Mark ii.

1-12; Luke v. 18-26 ; John viii. 11). Peter in his Pentecostal defence asserts that the Risen Savior had this authority by divine appointment (Acts v. 3): "Him did God exalt with His right hand to be a Prince and a Savior, to give repentance to Israel and remission of sins". Paul repeatedly declares, as in Col. ii. 9-15, that pardon is the gift of Christ, the purchase of His blood.

2. *The sinner's debt is due to Jesus and He alone can forgive it.*

No one can forgive what is due to another, nor forgive one who owes him nothing. The creditor can do what he will with his own, may press the debtor or remit the payment. God, as original creditor, in justice and holiness demanded the full penalty of the broken law; but Jesus paid it to the last farthing; and left nothing to be forgiven: "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. viii. 1). God can neither condemn nor forgive anyone for whom Christ died and who has come to Him for salvation. All such are without spot and, "justified by faith, have peace with God through our Lord Jesus Christ" (Rom. v. 1). In grace and mercy the repentant sinner has been forgiven by Christ and clothed with His righteousness, so that when he comes before God the challenge rings out: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us * * * * nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 33-39).

3. *Prayer for forgiveness is made to the Savior, the Lord Jesus.*

The palsied man and the sinful woman secured forgiveness by unspeakable desire *expressed in act* to the Lord Jesus. Jesus invited prayer to Himself, promised to answer, and did it in unnumbered miracles. He said, "Come unto Me, all ye that labor and are heavy laden, and I *will give you rest*" (Matt. xi. 28). He prescribed *Prayer in His Name* as sure of an answer: "Whatsoever ye shall ask in My Name, that *will I do*, that the Father may be glorified in the Son" (John xiv. 3; xvi. 24). Paul understood this to be the established order of prayer (Eph. ii. 18): "For through Him we both [Jews and Gentiles] have our access in one Spirit unto the Father"; and (Heb. vii. 25): "Wherefore also He is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them". Jesus even required prayer to be made to Himself alone: "I am the way, and the truth, and the life; *no one cometh unto the Father but by Me*" (John xiv. 6). Old Testament prayers are often addressed to the Savior, Redeemer, God of salvation, and ask for what Jesus alone does for the suppliant; and instead of the unscriptural ending, "For Christ's sake", the appeal is for, "For Thine own Name's sake".

The Prayer-Hearer and the Procurer of salvation are thus One and the same. See Ps. xxiii. 1-3; xxv. 11; xlv. 26; lxxix. 9; cvi. 8; Isa. lxiv. 7; Jer. xiv. 7; also Isa. xliii. 25; xlviii. 9. Hence the love of God and His goodness, with all the blessings of salvation, come to sinners from Christ, by,

in, and through whose righteousness, grace, and mercy "the new and living way into the holiest is opened" (Heb. x. 19).

Christ therefore forgives sin, as He is the Governor into whose hands the sinful world is committed, as He has paid the penalty to divine justice and brought men into debt to Him, and as He is divinely exalted to bring men to repentance and lead them to seek salvation from His grace and Spirit. *Let us go to Him* for the remission of all our sins; give Him the glory and praise of full pardon which is possible through His finished work alone; and live close to Him who has glorified God, provided the blood that cleanses, and freely bestowed on believers the full benefit of the love of God. As Pharaoh on the Throne said to every starving suppliant: "Go to Joseph"; so the Almighty God of Heaven and earth says to every seeker for pardon and salvation: "Go to the Lord Jesus, the Son of God, who loved and gave Himself for you".

Attitude of the American Bible League Towards the Bible and Higher Criticism*

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Allow me to add a few words of explanation of the League's attitude towards the Bible and Bible investigation.

First: The League believes that some things are settled; that, as Dr. Marvin of Lockport, N. Y., has well said: "Truth has no tenses"; that "Jesus Christ is the same yesterday, to-day, and forever"; that "His word is true from the beginning"; that "the sum of His word is truth", or as Luther's trenchant translation has it: "Thy word is nothing but the truth". The League stands upon the Bible as the Word of God, as Luther himself stood, at the Diet of Worms, when, placing his hand upon the Bible, he declared: "Here I take my stand; I can not do otherwise, God help me"!

Secondly: But this does not mean that the League would shut out any light, from any source whatever, that may be thrown upon the sacred page. Its very object is to promote devout and scholarly Bible study. It welcomes every contribution which true science—not scientific guesses or speculations or fads, but well established facts of science, whether of geology, astronomy, biology, zoölogy, ethnology or philology, as well as all well-ascertained facts, geographical, topographical, chronological, archæological or historical—may make towards a more correct understanding of the *true meaning* of the Bible. But, *in doing this, it holds unwaveringly to the Bible as the Word of God*; its faith in this underlying and unchangeable fact, not resting upon the evidence which science may furnish, but rather as the apostle Paul declared, "being

*Part of an address delivered at a meeting of pastors in Pittsburg, Pa., after the recent Bible Conference held in that city under the auspices of the Pittsburg Branch of The American Bible League. Dr. Morse after briefly explaining the aim and object of the League, the platform on which it stood, and the methods by which it was seeking to prosecute its work concluded with the observations here printed.

built upon the foundation of Prophets and Apostles, Christ Jesus Himself being the chief corner stone", i. e., upon testimony the most absolutely credible—in the light of the character of the witnesses, the support which they give to each other, and the absolute harmony and congruity of their testimony—that any court of justice whatsoever could possibly demand.

The League seeks to make broad and clear the distinction between the Higher Criticism which is legitimate and the Higher Criticism which is illegitimate; between the Higher Criticism which makes *Reason* the *hand-maid* of *Revelation*, and the Higher Criticism which makes Reason the *Judge* of *Revelation*; between the criticism which reverently brings to bear upon the interpretation of God's revealed truth all the light which human investigation in every department of Science can furnish, remembering, however, that even so, "no Scripture is of *private* interpretation, for holy men of old spake as they were moved by the Holy Spirit", i. e., that as the Holy Spirit was the author or inspirer of these Scriptures, so also must He be their interpreter, and that therefore only under His guidance may we hope to use aright all other helps for the correct interpretation of *God's Word*,—the League, I say, seeks to distinguish between this kind of Higher Criticism and that which assumes the right to determine, on so-called scientific or philosophical grounds, apart from the testimonies of the Bible itself and even contrary to them, whether the Scriptures are true and inspired, or not, or how much is true and how much is false.

In a word, the Bible League makes the distinction between the criticism of the *rationalist* and the criticism of the *believer*,—the criticism of those, who would enthrone Reason in the place of Revelation, and those who insist that the function of Reason in relation of God's revealed will is simply that of an interpreter and not that of a judge. In fact I have sometimes wished that in our theological terminology the word *Interpretation*—as used in its old and more conservative sense, and including all that is comprised in Old and New Testament Introduction—might supplant the phrase *Higher Criticism**. I believe that it would be a great aid to clear thinking upon a subject about which many good people are more or less befogged. Higher Criticism is, in the popular mind to-day, the higher criticism of the rationalist, which has, by a logical process, passed over into *destructive* criticism; whereas the work of the Higher Critic who is also a devout believer in the Divine origin and authority of the Scriptures, is *simply interpretative* in its character and aim, seeking to give the correct, geographical, chronological and historical setting or perspective to what he *has already accepted as absolutely true and divinely authoritative*, on the irrefragable testimony of Jesus Christ and that of His especially authorized witnesses.†

*The word criticism comes from the Greek word meaning to judge, and in its application to the word of God, has, unless used in a clearly limited sense, a repellent sound, savoring of lordship over the word, rather than of humble subjection to it.

†It would be strange indeed if the Church had been obliged to wait upon the discoveries of Natural Science, before she could determine whether or not her sacred book was true or false, or to what extent it was reliable and to what extent untrustworthy; and surely it would be passing strange if, in making a covenant with His people and a permanent record of the same, God had not provided in and with that record—not for

With the latter kind of Higher Critic the Bible League is absolutely sympathetic. The more of such higher critics we can have among Bible students and teachers the better. But the Bible League's contention is with the rationalistic Higher Critic. It is a serious and startling fact, with which we have to deal, that such critics are to be found to-day in some of our pulpits, in some of the Professors' chairs in our Theological Seminaries, and among the Bible Teachers in our Christian Colleges and Universities and High Schools, and that their views are being diligently disseminated not only by living teachers, but through text-books and Sunday School and Bible helps and Bible dictionaries, composed by such critics, and adopted far and wide as authoritative. "What shall the harvest be?"

It is this condition of affairs in the theological and religious world that calls for the rallying of the forces of loyal believers in the Bible to sustain an organized effort on the part of the sound and *truly reverent* scholarship of to-day, to interpret anew, for the comfort and edification of saints and the conviction and conversion of sinners, this blessed Book, not as the Word of man, but, as it is in truth, the Word of God.

The Real Meaning of "Jehovah"*

"The Memorial Name"—The Promised One

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Some fifty years ago, a little book by Professor McWhorter, occupied with the question of the real significance of the the name Jehovah, was published under the title "The Memorial Name". The object of its author was

a select number of scholars, but for everyone who is willing to enter into covenant relations with Him and who will diligently read the record of that covenant, in all its varying literary forms—the sufficient and satisfying proof of its Divine origin and authority. Such proof the Church believes she has always possessed, while, on the other hand, she gladly and thankfully acknowledges her great debt for the light which scientific research and discovery have from time to time thrown upon the sacred page and the valuable aid which they have furnished the devout student of the Bible, in reading aright its Divine message. But to help interpret the meaning of Scripture is radically different from assuming to determine its truth or falsity.

*The subject discussed in this paper is certainly a very important one: What is the Real Meaning of the Name of Jehovah. We read Mr. McWhorter's book when it was first published, and read it with profit and approval; and have carried with us its thought through all the intervening years. As a future of the verb "to be" the name points distinctly to the Coming Messiah. The extract from Rev. Mr. Urquhart's book ("The Bible: Its Structure and Purpose", Vol. iv.), just published, brings out another important element in the significance of the word. If the name originated in the Hiphil form of the verb "to be", and so has both a future and a causative sense, then Jehovah presents God in the most encouraging aspect possible, or as One to be depended upon to bring to pass whatever He has promised in His Covenant. That the suggestion of Mr. McWhorter passed out of the minds of commentators and religious writers is no evidence of its lack of value. It could readily be shown that a thoughtless traditionalism, which has doubtless had much to do with discrediting orthodox views of the Bible, has dealt with many other important truths in the same way. We wish that thoughtful people would take up this subject, as was the reasons presented for the view in question, and avail themselves of any help there may be in them for a better understanding of God's revelation of Himself in the Old Testament.—Editor.

to show that the Covenant Name, Jehovah, in that covenant significance, was also one of a memorial, or, more properly speaking, of a prophetic character. In doing this he called attention to the fact, that the word Jehovah, or Yahveh, is not, as rendered in Exodus iii. 14, the present tense of the verb to be, but its future; and that thus its significance extends to the future. In doing this, he showed that some of the most eminent of his contemporaneous Hebraists—Ewald, Tholuck, Hengstenberg, and Lutz—recognize this as the proper rendering. His book, while receiving a degree of consideration for a time, but not at all commensurate with its importance, has passed out of notice, and practically as to its importance has been disregarded and forgotten. The revision of our English Version, translating the language of Eve, renders it, "I have gotten a man with the help of the Lord"; while, in the language of Jehovah to Moses at Horeb, there is a hesitating inconsistency, which renders it "I am" in the text; "I am, because I am", in the margin; and gives "I will be that I will be", as another marginal reading. The last of these that insisted upon by the writer mentioned, is silently made, in this revision; but there is no allusion to it in subsequent passages. Thus these passages simply use Jehovah as the name of the Covenant God of Israel. As to any other more specific significance, like that suggested by the author of the work mentioned, the readers will find no intimation.

This whole subject is a deeply interesting one, that of the Divine Names and their specific significance. Especially is this the case with this one, involving in itself and whenever used prophecy and anticipation of the Promised Deliverer of the race. A glance at some of the passages in which the name is used will aid us in bringing out the real meaning of Scripture.

The first is that of the opening sentence of the inspired record, "In the beginning God". God, thus in the beginning,—before all things, and bringing all things into existence in the beginning, is spoken of as Elohim: the All Sufficient originator of the earth and the heavens. Later on He is spoken of as "El Shaddai" God Almighty, having all power to do this work, thus to call all things into existence, and to sustain them. Very soon after is found the name Jehovah, the God of Covenant and promise, God the originating Creator and sustainer, coming into covenant relation with His earthly creatures and children, especially those who come into such relation with Him. Identified with this Covenant Name, is that of the earlier one, Jehovah God, the God of covenant and promise, the God also of creation and preservation. Still further on, it is more especially used to describe Him in His special covenant relations and dealings with Abraham and Isaac and Jacob, and His chosen people, their descendants. In the New Testament is the newer revelation of God in Christ, God a reconciled Father sustaining in addition to all these His earlier revealed relations, this new one, of a reconciled Father in Christ, to all of His dependent creatures: Jehovah God, the promised One, the seed of the woman. In all these names, it is One and the same God that is spoken of in these varied manifestations; and in each one of these are involved truths of permanent interest and importance.

We are just here more especially occupied with this Covenant Name, Jehovah. Under this name, [God first reveals Himself, as the Covenant God of Abraham, calling him out of the home of his nativity to the land of promise, and pledging His protection to him, as to Isaac and Jacob and their children. This covenant He renews with Moses at the burning bush; verifying His promises, in His dealing with His people, leading them out of the bondage of Egypt and through the perils and dangers of the wilderness, to their promised possession; in the specific giving of His law from Sinai; as in all their subsequent experiences as His people—binding Himself to them, and seeking to bind them to Him, in so doing. Whatever else it means, whether a God Almighty in power, infinite in wisdom, overflowing in love, a Heavenly Father and Benefactor; there is, running through all these and giving them a deeper significance, this other truth of a covenanted Protector and Deliverer. This relation contained in it an assurance of the exercise of all His attributes, as needed for their help and benefit. This Lord, the Covenant Jehovah is One, and He must be recognized and relied upon, as an All Sufficient Helper in all their exigencies, as supreme in all His commands and directions.

This significance is verified, when we recollect the fact insisted upon by Professor McWhorter as to the etymological significance of this word Jehovah. As our readers are aware, the critics here have changed the pronunciation of the word, making it no longer Jehovah, with the vowel points of Adonai, but Yahveh or Javeh. The propriety of such change of pronunciation is disputed. But whatever its pronunciation, the name etymologically has the same meaning; and whichever be taken we reach the same conclusions. Perhaps for the benefit of ordinary readers, the old and familiar pronunciation Jehovah had better be retained. The others might need special explanation. The truth of interest in them all is that already mentioned.

Here is the issue. Does it mean "I am"? or does it mean "I will be"? If the latter, the inferences are manifest. It throws a new meaning into every instance where it is used.

Eve said "I have begotten a man, who will be the Promised One that shall bruise the serpent's head". Jehovah is the future, not the present of the verb to be. And Eve used it without knowing how many generations would pass away before the Divine promise would be fulfilled, before the Promised One, who on the Cross would bring deliverance and salvation. Her language was not meant to designate a Divine name, as our English versions would seem to indicate. No such revelation had been made to her, as was later made to Moses, of its Divine significance. It had not been revealed to her whether the promised one of her seed should be anything more than a man. The simple promise was that one of her seed should bruise the serpent's head. And her anticipation was that her first-born would be the promised Deliverer; and in her anticipation she used the language, not, "I have gotten a man from Jehovah", but as correctly translated, "*I have gotten the man who will be*", "the promised one" in whom these Divine assurances would be fulfilled.

The same significance is to be noted in the language to Moses in Horeb. He was to say to the people, "He who will be [the promised Helper to Abraham and his seed] hath sent you". The language that follows restates this fact of the covenant relation, and the reliance to be placed on His words of promise. To Israel in Egypt in their heavy and oppressive bondage, He, the God of Abraham, the promised Helper of His chosen people and their portion for all the future, was thus their God and hope of deliverance. There was thus in this Covenant Name an additional and constant assurance of the Divine protection and aid as it should be needed. Jehovah is the Promised One, He who in all exigencies will be with His covenant people, the objects of His electing interest and protection.

To the majority of Scripture readers the word Jehovah is only a proper name. Its significance is not recognized, perhaps never known. But doubtless it was not so with those to whom He was first revealed. We have an illustration in our own language, in the word "God", indicating that He is full of goodness to all His creatures. Many use it simply as the Divine name, without and knowledge or recognition of its etymological meaning. That meaning, however, is in it, and ought to be recognized. Whether thus recognized or not, it has its significance. So "Jehovah", the Promised One, the needed covenant Helper, comes in His own revealed name as the hope and helper and deliverer of His people.

It will thus be seen, that in this name Jehovah there is not only the revealed promise and assurance of needed help to the covenant people; but also of a Helper and Redeemer to all, the subject of the Protevangel or first promise to the human race. He should bruise the serpent's head, and abolish his curse,—the man anticipated by Eve, in her first-born, as the Promised One; the Covenant God to Moses at Horeb; the Deliverer of Israel in all their subsequent career, chastising them, and saving them; the finally manifested Saviour of Israel and of all the world,—in all these forms of fulfilment is seen His work, as involved in this His Covenant Name. In other words, Jehovah, He who would be, is Jesus Christ, the Son of Man, the Son of God, forever the Hope of His people and of the world. In the fulness and perfection of the meaning of this revealed name of the Promised One, in the perfection of His Person, and work of blessing and salvation, does that name make known its significance. In Him, the Promised One, shall all the nations of the earth be blessed.

With what additional meaning, in view of these facts, do the promises of the Old Testament and the fulfilment, of the New, present themselves to our reflection. Embodied in that name is the whole mystery of redemption. As we read it, Jehovah is the Promised One, Christ the hope of man, Christ the Man who will be, Christ the Son of God forever; human yet Divine, and in each and every aspect of His Person and work the hope of the world. He is thus exhibited, not merely in occasional prophetic declarations and at long intervals, but on almost every page of the Old Testament where this name of the Promised One makes its appearance. Supreme in the past, the present and the future, He is Jehovah our God, our Human Brother, God over all,

Blessed forever ; in the present the God of trust, as to the future, the God of hope and consolation.

“The Jehovah Name”*

REV. JOHN URQUHART

We now return to that other question, which is of infinitely greater importance in view of the constant use of this Divine name in the Old Testament. What does the word mean? And with what special message was it charged at this crisis of Israelitish history? It is plainly derived from an old form of the Hebrew verb “to be”. The later form of that word, *ha-yah*, was already in use in the time of Moses; but the ancient Hebrew word appears to have had the form *ha-vah*, which the Aramean and the Syriac have retained. The word *Ye-ho-vah* consequently belonged to the time previous to the separation of these kindred races. This conclusion is borne out by recent Eastern research. Delitzsch has shown that the name is older than Abraham, being found in Babylonian inscriptions, under the form of *Ya-a-we* (*or va*), not later than 2000 B. C. Taking the name, then, as derived from the ancient form of the verb “to be” we repeat our question as to its meaning. Gesenius and Reuss believe that it is the future of the Hiphil, or causative, conjugation. This gives as its meaning: “He shall cause to be”, or “He shall cause it to come to pass”. Dr. Robertson Smith also accepts this causative sense. Let it be remembered that these names *Jehovah* and *Elohim*, which are necessarily so strange to us, were transparently clear to the Israelites.

They were Hebrew words and their meaning was seen at once. Could there, then, have been a more appropriate name for God as the fulfiller of His Covenant with the fathers and of the promise now solemnly given to these their children? To name God as “He who shall cause it to come to pass” sustained the despairing, and swept away every fear inspired by the power and the determined vindictiveness of Egypt.

But we may be reminded that the Scripture has here assured us that God was not known by this name in preceding generations, and that we have just shown that the name *was* known and used in and before those very times. The latter fact can not be doubted; but, instead of proving to be a difficulty, it affords the very guidance which we here need. The name had been known

*This extract is from the Chapter entitled “The Jehovah Name”, in Vol. IV. of “The Bible: Its Structure and Purpose”. The American edition of Mr. Urquhart’s work has just issued from the press of the Gospel Publishing House, and our readers will find it authoritative and of very great value. Volume IV. deals with the structure of the Book of Exodus, and brings down the answers to critical objections to date. In the first part of the Chapter the author shows how utterly without warrant is the pedantic substitution of *Yah-weh* and other exploited forms for the old-fashioned *Jehovah*. At the point where the extract begins he proceeds to show, with the aid of great linguistic authorities, that the Hebrew form for *Jehovah* is the future of the Hiphil, or causative, conjugation of the verb “to be”, and not simply the present or even the future. This manifestly adds immensely to the meaning of the Old Testament expression so often used at the conclusion of some statement or promise: “I am Jehovah”.

and used—that is proved by its presence in Genesis and in the preceding chapters of Exodus; but it was now to have an illustration for which the ages had been waiting, and to which after times would ever look back. If anyone, who has helped us in the past, were to say, in view of a promise he was giving of fresh assistance: "As a helper you have never yet known me; but you will know now that I am worthy of the name", what should we conclude? It would certainly never occur to anyone to sit down and say: "*What can this mean?* How can he say 'you have never yet known me as a helper', when no one has ever helped me so much"? That past help would fire the soul with expectation. We should at once conclude that the coming assistance would be of so extraordinary a character that it would put all previous help in the shade. Treat this promise in the same fashion. God was about to arise and so gloriously *fulfil His* promises, that all previous fulfilments would be utterly insignificant as compared with this, and the faithfulness of God would shine out with a glory that no after time would dim.

And that is what actually happened. The Exodus, the wilderness journey, the conquest of Canaan, have manifested God as the Fulfiller of His Covenant. The Jews look back to that revelation to-day, just as the persecuted Church of God has looked back to it in every time of trouble. God kindled a beacon light there that has thrown its brightness down through the ages. And there is nothing, in all the ages which preceded the Exodus, from which such light has come. They had not known what glory lay under this name Jehovah, "He-that-shall-cause-it-to-come-to-pass". It will be seen, too, that this meaning explains a use of that Divine name which is of great frequency in the Old Testament. If the reader will look at vi. 8, he will observe that the assurance of full deliverance and of settlement in Canaan is closed with one brief sentence. In the original it is briefer still, seeing that it consists of two words only: *Ani Yehovah*, "I [am] Jehovah". This sentence occurs again and again at the end of Divine promises and threatenings. But how is it that it can form a fitting, and indeed, impressive, conclusion to these? Substitute the meaning, which was then plain to every Hebrew reader, and its fitness is immediately apparent: "I am He who shall cause it to come to pass". That is God's name; its repetition is, therefore, God's fullest pledge that promises or threatenings will find their accomplishment.

Life and Work of Christ Reconstructed From the Epistles*

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The study, the results of which are here presented, was entered upon in consequence of a suggestion offered by Professor Sitterly, of Drew Theological Seminary, a little over a year ago, in a series of lectures delivered by him before a Sunday School audience, on the Life of Christ. His suggestion was that a Life of Christ should be prepared by his hearers based only on the utterances of the Apostles as given in the Epistles. How much, he asked, would we have of the Life of Christ left if the Four Gospels and the Acts were absolutely lost? This suggestion the writer took up and, in the midst of a thousand distractions, pursued from time to time. He much regrets that the presentation is not more ably made, but had he had more time at his disposal possibly he might have reached more satisfactory conclusions. In presenting the theme, perhaps the clearest way will be to set forth directly the testimony of the Epistles to Christ, bearing on :

I. The Life and Work of Christ Before His Advent

1. Christ The Maker of All
2. Christ the Divine Son of God

II. Christ in His Incarnation and Advent

1. Christ Became Man
2. Sinlessness of Christ

III. Acts in the Life of Christ on Earth

IV. The Sacrificial Death of Christ

V. Christ's Resurrection and Subsequent Appearances

1. His Resurrection from the Dead
2. His Appearances

VI. Life of the Ascended Christ in Glory

VII. Christ's Work of Redemption

VIII. Present State and Future Acts of Christ

In doing this we might content ourselves with merely stating the number of times that each of these facts is referred to in the Epistles. But that would not make the impression that is desired, nor rightly emphasize the testimony of the Apostles as to His life and service. We shall therefore be obliged to go somewhat into detail in our study, and give at length the testimony on the various points. Only in this way can the true emphasis be gauged, and the impression made on the minds of the Apostles be ascertained

Testimony of the Epistles to Christ

I. The Life and Work of Christ Before His Advent

1. Christ the Maker of All

By Him God made the world.—God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds.—(Heb. i. 2).

*In this paper the Scriptural citations are made from the Revised Version (British). It is refreshing—after reading such a book as that recently published by Professor Foster on "The Finality of the Christian Religion" Who, following the conclusions of the extreme rationalistic critics, assures us that there is practically no trustworthy residuum of facts concerning Jesus left from the Gospels—to find that from the accredited Epistles such a detailed statement as this of the life, work and teaching of Jesus can be so readily reconstructed. Dr. Schauffler has done a real service to the faith in carrying out the suggestion of Professor Sitterly.—EDITOR.

God created all things by Christ.— . . . in God who created all things ; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord—(Eph. iii. 10-12).

He was in the form of and equal to God.—Christ Jesus : who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men—(Phil. ii. 6).

He was Creator of all.— . . . for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers ; all things have been created through him, and unto him ; and he is before all things, and in him all things consist—(Col. i. 16, 17).

2. Christ the Divine Son of God

The Divine Son of God.— . . . gods many, and lords many ; yet to us there is one God, the Father, of whom are all things, and we unto him ; and one Lord, Jesus Christ, through whom are all things, and we through him—(I Cor. viii. 6).

God manifest in the flesh.—And without controversy great is the mystery of godliness ; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory—(I Tim. iii. 16).

Son of God.— . . . concerning his Son, who was born of the seed of David according to the flesh—(Rom. i. 3).

God hath spoken by His Son.—God having of old time spoken unto the fathers in the prophets, hath at the end of these days spoken unto us in his Son—(Heb. i. 1, 2).

The Image of God.— . . . in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them—(II Cor. iv. 4).

Glory of God in the face of Jesus Christ.—Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ—(II Cor. iv. 6).

God was in Christ.— . . . to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation—(II Cor. v. 19).

The Image of God.—Who is the image of the invisible God, the first born of all creation—(Col. i. 15).

The fullness of the Godhead.— . . . for in him dwelleth all the fullness of the Godhead bodily—(Col. ii. 9).

This is my beloved Son.—This is my beloved Son, in whom I am well pleased—(II Pet. i. 17).

Only Begotten Son.—Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him—(I John iv. 9).

Father sent the Son.—And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world—(I John iv. 14).

God's Son.— . . . but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin—(I John i. 7).

Son of the Father.—Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love—(II John 3).

II.—Christ in His Incarnation and Advent

1. Christ Became Man

Of the Seed of David.— . . . concerning his Son, who was born of the seed of David according to the flesh—(Rom. i. 3).—Remember Jesus Christ, risen from the dead, of the seed of David—(II Tim. ii. 8).

In the likeness of sinful flesh.— . . . sending his own Son in the likeness of sinful flesh—(Rom. viii. 3).

In fashion as a man.— . . . being found in fashion as a man—(Phil. ii. 8).

Of the seed of Abraham.—For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham—(Heb. ii. 16).

Was Tempted.—For in that he himself hath suffered being tempted, he is able to succour them that are tempted—(Heb. ii. 18).

Was tempted as we are.—For we have not a high priest that can not be touched with the feeling of our infirmities ; but one that hath been in all points tempted like as we are, yet without sin—(Heb. iv. 15).

Jesus Christ came in the flesh.—For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh—(II John 7).

Born of a woman.— . . . born of a woman—(Gal. iv. 4).

Born under the law.— . . . born under the law—(Gal. iv. 4).

2. Sinlessness of Christ

Without Sin.—Yet without sin—(Heb. iv. 15).

In Him no sin.—And in him is no sin—(I John iii. 5).

He did no sin.— . . . who did no sin—(I Pet. ii. 22).

Without blemish.— . . . as of a lamb without blemish and without spot—(I Pet. i. 19).

Perfect obedience.— . . . through the obedience of the one—(Rom. v. 19).

III. Acts in the Life of Christ on Earth

Instituted the Lord's Supper.—Took bread ; and when he had given thanks, he brake it, and said, This is my body, which is for you : this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood : this do, as oft as ye drink it, in remembrance of me—(I. Cor. xi. 24, 25).

Ordained that the preacher should live by the word.—Even so did the Lord ordain that they which proclaim the gospel should live of the gospel—(I Cor. ix. 14).

Was meek and gentle.—Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you—(II Cor. x. 1).

For our sakes he became poor.— . . . yet for our sakes he became poor—(II Cor. viii. 9).

Witnessed a good confession before Pontius Pilate.—Christ Jesus, who before Pontius Pilate witnessed the good confession—(I Tim. vi. 13).

Offered up prayer.—Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death—(Heb. v. 7).

Learned obedience.— . . . though he was a Son, yet learned obedience—(Heb. v. 8).

He pleased not himself.—For Christ also pleased not himself—(Rom. xv. 3).

Salvation began to be spoken by the Lord.— . . . salvation, which having at the first been spoken through the Lord—(Heb. ii. 3).

Endured contradiction of sinners.—For consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls—(Heb. xii. 3).

Forgave man.— . . . even as the Lord forgave you, so also do ye—(Col. iii. 13).

When reviled, reviled not again.— . . . who, when he was reviled, reviled not again—(I Pet. ii. 23).

IV.—The Sacrificial Death of Christ

He died for our sin.—Christ died for us—(Rom. v. 8).

He died unto sin.—For the death that he died, he died unto sin once—(Rom. vi. 10).

God did not spare Him.—He that spared not his own Son—(Rom. viii. 32).

Was crucified.— . . . but we preach Christ crucified—(I Cor. i. 23).

Was crucified by the princes of this world.— . . . which none of the rulers of this world knoweth—(I Cor. ii. 8).—Jesus Christ and him crucified—(I Cor. ii. 2).

Sacrificed for us.—Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ—(I Cor. v. 7).

He died for the weak.—For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died—(I Cor. viii. 11).

He was betrayed.—For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread—(I Cor. xi. 23).

He died for our sins.—For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures—(I Cor. xv. 3).

The Jews killed Him.— . . . who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men—(I Thess. ii. 15).

He died for us.—Who died for us, that, whether we wake or sleep, we should live together with him—(I Thess. v. 10).

He died for all.—He died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again—(II Cor. v. 15).

He was crucified.—O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?—(Gal. iii. 1).

He died on the cross.—And being found in fashion as a man he humbled himself, becoming obedient unto death, yea, the death of the cross—(Phil. ii. 8, 9).

He offered up Himself.—Who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself—(Heb. vii. 27).

He endured the cross.— . . . looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God—(Heb. xii. 2).

He suffered without the gate.—Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate—(Heb. xiii. 12).

He was put to death.—Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit—(I Pet. iii. 18).

V. Christ's Resurrection and Subsequent Appearances

1. His Resurrection from the Dead

He rose from the dead.— . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead—(Rom. i. 4).

. . . that like as Christ was raised from the dead—(Rom. vi. 4).

. . . being raised from the dead, dieth no more—(Rom. vi. 9).

. . . raised Jesus our Lord from the dead—(Rom. iv. 24).

God raised him up.—And God both raised the Lord and will raise up us through his power—(I Cor. vi. 14).

But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you—(Rom. viii. 11).

Buried and rose again.— . . . and that he was buried, and that he rose again the third day according to the scriptures—(I Cor. xv. 4).

Now is Christ risen.—But now hath Christ been raised from the dead—(I Cor. xv. 20).

Died and rose again.— . . . if we believe that Jesus died and rose again—(I Thess. iv. 14).

He died and arose.—Christ died and lived again—(Rom. xiv. 9).

Was raised from the dead.—Remember Jesus Christ, risen from the dead—(II Tim. ii. 8).

God raised up Jesus Christ, and shall raise us also.—Who hath raised him from the dead—(Col. ii. 12).—He which raised up the Lord Jesus shall raise us up also with Jesus—(II Cor. iv. 14).

God the Father raised him.—God the Father, who raised him from the dead—(Gal. i. 1).—When he raised him from the dead—(Eph. i. 20).

God brought the Great Shepherd from the dead.— . . . who brought again from the dead the great shepherd of the sheep—(Heb. xiii. 20).

He rose from the dead.— . . . by the resurrection of Jesus Christ from the dead—(I Pet. i. 3).

God raised Him to glory.— . . . which raised him from the dead, and gave him glory—(I Pet. i. 21).

Quickened by the Spirit.— . . . being put to death in the flesh, but quickened by the spirit—(I Pet. iii. 18).

2. Appearances after his Resurrection

Seen by Peter and the Eleven.— . . . then to the twelve—(I Cor. xv. 5).

Seen of Five Hundred.— . . . he appeared to about five hundred brethren at once—(I Cor. xv. 6).

Seen by James.— . . . then he appeared to James—(I Cor. xv. 7).

Seen by Paul.— . . . and last of all, as unto one born out of due time, he appeared to me also—(I Cor. xv. 8).

VI. Life of the Ascended Christ in Glory

He dieth no more.—Christ being raised from the dead, dieth no more—(Rom. vi. 9).

At God's right hand.—Who is at the right hand of God—(Rom. viii. 34).

Crowned with glory and honor.— . . . crowned with glory and honor—(Heb. ii. 9).

Received up into glory.— . . . received up into glory—(I Tim. iii. 16).

At the right hand of the Majesty on high.— . . . the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high—(Heb. i. 3).

Is at God's right hand.— . . . which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places—(Eph. i. 20).

Ascended to heaven.—He that descended is the same also that ascended far above all the heavens, that he might fill all things—(Eph. iv. 10).

Is on God's right hand.—If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God—(Col. iii. 1).

He ever liveth to intercede.—Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them—(Heb. vii. 25).

Our High Priest passed into the heavens.—Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession—(Heb. iv. 14).

Our High Priest at the right hand of the Majesty in the heavens.—Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens—(Heb. viii. 1).

Our Sacrifice at the right hand of God.— . . . but be, when he had offered one sacrifice for sins for ever, sat down on the right hand of God—(Heb. x. 12).

At the right hand of God.— . . . looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God—(Heb. xii. 2).

Entered into heaven.—For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself—(Heb. ix. 24).

Gone to heaven.—Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him—(I Pet. iii. 22).

VII. Christ's Work of Redemption

The redemption that is in Jesus Christ.—Being justified freely by his grace through the redemption that is in Christ Jesus—(Rom. iii. 24).

Raised for our Justification.—Who was delivered up for our trespasses, and was raised for our justification—(Rom. iv. 25).

Propitiation through faith in his blood.— . . . in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God—(Rom. iii. 25).

Justified by his blood.— . . . Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him—(Rom. v. 9).

Our Passover.—For our passover hath been sacrificed, even Christ—(I Cor. v. 7).

Came to save sinners.—Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief—(I Tim. i. 15).

Gave himself a ransom for all.—Who gave himself a ransom for all—(I Tim. ii. 6).

Gave himself for us.—Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works—(Titus ii. 14).

Tasted death for every man.—But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste death for every man—(Heb. ii. 9).

That through death he might bring to nought the devil.— . . . that through death he might bring to nought him that had the power of death, that is, the devil—(Heb. ii. 14).

To destroy the works of the devil.—To this end was the Son of God manifested, that he might destroy the works of the devil—(I John iii. 8).

By his own blood he obtained redemption.— . . . nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption—(Heb. ix. 12).

Was offered up for the sins of many.—So Christ also, having been once offered to bear the sins of many—(Heb. ix. 28).

We are sanctified through the offering of the body of Jesus once for all.—By which will we have been sanctified through the offering of the body of Jesus Christ once for all—(Heb. x. 10).

He offered one sacrifice for sin.— . . . when he had offered one sacrifice for sin forever—(Heb. x. 12).

Mediator of the new covenant and the blood of sprinkling.— . . . and to Jesus, the mediator of a new covenant, and to the blood of sprinkling—(Heb. xii. 24).

Gave himself for our sins.—Who gave himself for our sins—(Gal. i. 4).

Gave himself for us.— . . . who loved me, and gave himself up for me—(Gal. ii. 20).

Redemption through his blood.— . . . in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace—(Eph. i. 7).

Gave himself a sacrifice.— . . . and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell—(Eph. v. 2).

He is our Advocate.—And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous—(I John ii. 1).

Redeemed through his blood.— . . . in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God—(Col. i. 14).

Made peace through his blood.— . . . having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens—(Col. i. 20).

Sprinkling of blood.—Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace to you and peace be multiplied—(I Peter i. 1, 2).

The precious blood of Christ.— . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ—(I Peter i. 19).

Suffered for us as an example.—Because Christ also suffered for you, leaving you an example—(I Peter i. 21).

He bare our sins.— . . . who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed—(I Peter ii. 24).

He suffered for our sins.—Because Christ also suffered for sins once, the righteous for the unrighteous—(I Peter iii. 18).

He suffered for us.—Forasmuch then as Christ suffered in the flesh—(I Peter iv. 1).

He laid down his life for us.—Hereby know we love, for he laid down his life for us—(I John iii. 16).

He is the propitiation for our sins.— . . . and he is the propitiation for our sins—(I John ii. 2).

The propitiation for our sin through the love of God.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins—(I John iv. 10).

He was made sin.—Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him—(II Cor. v. 21).

Made a curse for us.—Christ redeemed us from the curse of the law, having become a curse for us—(Gal. iii. 13).

He the chief corner stone.—Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit—(Eph. ii. 20, 21).

The same yesterday.—Jesus Christ is the same yesterday and to-day, yea and for ever—(Heb. xiii. 8).

He is our High Priest.—But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this building—(Heb. ix. 11).—Having then a great high priest—(Heb. iv. 14).

Author and finisher.— . . . looking unto Jesus the author and perfecter of our faith—(Heb. xii. 2).

VIII. Present State and Future Acts of Christ

All will stand before his Judgment Seat.—But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God—(Rom. xiv. 10).

He will come.—Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God—(I Cor. iv. 5).

Christ's Judgment Seat.—For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether it be good or bad—(II Cor. v. 10).

Highly exalted.—Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow—(Philippians ii. 9, 10).

He shall appear.—When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory—(Colossians iii. 4).

We wait for him.— . . . and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come—(I Thessalonians i. 10).

He is coming.—For what is our hope, or joy, or glorying? Are not even ye, before our Lord Jesus at this coming? For ye are our glory and our joy—(I Thess. ii. 19, 20).

With his saints.— . . . to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints—(I Thess. iii. 13).

He shall appear again.—For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto

you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord—(I Thess. iv. 14-17).

His appearing to establish faith.— . . . to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present—(II Thess. ii. 2).

An incentive to obedience and holiness.— . . . that thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ—(II Tim ii. 14).

To appear as Judge.—I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and dead, and by his appearing and his kingdom—(II Tim. iv. 1)

A Glorious Appearing.— . . . looking for the blessed hope and appearing in the glory of our great God and Saviour Jesus Christ—(Titus ii. 13).

To appear the second time without sin.— . . . so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation—(Heb. ix. 28).

The coming of the Lord an incentive to patience.—Be patient, therefore, brethren until the coming of the Lord—(James v. 7).

The appearance of Jesus Christ our glory.—Might be found unto praise and glory and honor at the revelation of Jesus Christ—(I Peter i. 7).

The revelation of Jesus Christ our hope.—Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ—(I Peter i. 13).

He shall appear to transform us.—Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is—(I John iii. 2).

In looking over these Scriptural citations we find that there are of references to—

<i>I. The Life and Work of Christ Before His Advent</i>	
1. Christ the Maker of All	4
2. Christ the Divine Son of God	14
<i>II. Christ in His Incarnation and Advent</i>	
1. Christ Became Man	10
2. Sinlessness of Christ	5
<i>III. Acts in the Life of Christ on Earth</i>	12
<i>IV. The Sacrificial Death of Christ</i>	20
<i>V. Christ's Resurrection and Subsequent Appearances</i>	
1. His Resurrection from the Dead	19
2. His Appearances	4
<i>VI. Life of the Ascended Christ in Glory</i>	15
<i>VII. Christ's Work of Redemption</i>	38
<i>VIII. Present State and Future Acts of Christ</i>	18
Total	159

It is worthy of notice that quotations have been made from all the Epistles saving only 3 John, Jude and Philemon.

Critics have already called attention to the fact that no reference is made in the Epistles to the virgin birth, and this has been used as argument against the story as told by St. Matthew and St. Luke. If this argument avails, a similar argument might be made, refuting the miracle stories of our Divine Master, for no single miracle is referred to and no allusion even the remotest (so far as I have seen) is made to his miracle-working power. So far as I know, however, no argument against Christ's

miracles has ever been buttressed by reference to the failure of the Epistles to speak of our Lord's miraculous power.

It is also worthy of notice that no reference is made to his teaching, or his example, as bringing salvation to mankind, or as having aught to do with the redemption of man, saving in I Peter ii. 21 where his example is adduced as one which we should follow; as also in I Peter iv. 1 where we are bidden to arm ourselves with his mind in the matter of suffering. So again in Romans v. 19, the apostle says that "By the obedience of one shall many be made righteous". This latter statement may, however, very well be referred to that obedience of which we read when he was obedient unto death, even the death of the cross.

Furthermore, it is well to call attention to the fact that of all the 159 quotations, only 41 refer to anything prior to his death, and 115 refer to his death and the consequences flowing therefrom. This makes it apparent that in the minds of the apostles, one and all, that which was central and crucial in our Lord's earthly ministry was connected with his death on the cross. There they placed the centre and very heart of Christianity, and in this they differ "toto coelo" from much of the modern teaching which emphasises the example and the teaching of Christ, and passes by with but slight mention his work of redemption and the whole sacrificial aspect of his earthly life.

Much of the modern teaching would fain make the offense of the cross cease, for to some, as to sundry men of old, the cross is a stumbling block and a rock of offense, while to others it is foolishness. It seems to us that if such modern preachers are honest, they will candidly set aside the Apostolic teaching, and proclaim that they have a new Gospel which is an improvement on that received from Apostolic times. Those who take this course, however, must reckon not only with the declarations in the Epistles, but with the story of the Acts of the Apostles, and with the narrative in the Four Gospels. And not with these only, but with the Revelation as well, where repeatedly we are presented with the Crucified One as the only hope of humanity.

Finally, it is well to bear in mind that we have not one word in the Epistles which in any way contradicts the record of the Evangelists, or of the writer of Acts. All dovetails together with remarkable harmony, making one consistent whole, which harmonizes perfectly with what is commonly called Evangelical truth, but sharply collides with much of the modern broad church teaching. The Evangelical position as commonly received is based on the bed-rock of Scripture, while the "advanced", "broad" teaching has no such foundation on which to rest.

The International Lessons in Their Literary and Historical Setting

THE MANAGING EDITOR

The Topics of the International Lessons for August are: "False Excuses"; "The Parable of the Two Sons"; "The Judge, Pharisee and Publican"; "The Rich Young Ruler". The Scripture of the first three is drawn from the Gospel according to Luke; that of the fourth, from that of Mark. All the incidents and teachings belong to the Perea Ministry, probably toward its close.

I. LESSON FOR AUGUST 5.—The Topic of the First Lesson for August is "False

Excuses". Its Scripture is Luke xiv. 15-24.

The Topic stated is so specific and narrow as to endanger losing sight of the central thought and teaching of Jesus in this passage. The real Topic is, The Gospel Invitation extended to the Two Great Classes that make up the world. Its reception by the first Class, and their consequent rejection and condemnation, is the central thought, as Jesus is dealing with the self-righteous Scribes and Pharisees.

It would appear that the guests at the feast had been drawn from the rich friends of the Pharisee, Jesus and His Apostles being probably the only poor that had been invited.

In Unfolding the Lesson :

1. *Consider the Representation of the Gospel as a Great Feast.—Ch. xiv. 15-17.*

This is a common way of setting forth the blessings of the Gospel Dispensation, and takes different forms elsewhere in the Gospels, as in The Royal Wedding (Matt. xxii. 2-14). The Gospel makes complete provision for saving the lost soul and satisfying its needs. Jesus Christ is Himself the Deliverer from the curse of sin through His redemptive work. By His Holy Spirit He is the Author of Spiritual Life. As our Passover, sacrificed for us, He is the Bread for the nourishment of the spiritual life. By His Resurrection life and immortality have been brought to light. The Gospel thus meets all the wide and far-reaching needs of the sinful yet immortal soul.

"The comparison of the Kingdom of God with a feast is very especially fitted to set forth the peculiar nature of this kingdom, on its most attractive side. It is a kingdom of the most perfect *satisfaction*, of the most blessed *joy*, of the most noble *society*. So much more unpardonable and senseless, therefore, the behavior of the first invited" (Van Oosterzee).

(1) The Rich Pharisee's Exclamation furnished the Occasion for the Parable (v. 15).

The guest who made the enthusiastic remark about the blessedness of participation in the kingdom, was doubtless one of the rich friends. His exclamation had a very pious sound, but was probably uttered with as little real ground as that of the woman of the company present when Jesus had His controversy with the people over the accusation that He was in league with Satan, and which Jesus met with a demand that obedience be added to her enthusiasm (Luke xi. 27, 28). The Parable was addressed directly to this man. The reply of Jesus was in effect: "What advantage can it be that thou, with all thy seeming enthusiasm, praisest the happiness of them that sit at table in the kingdom of God, if thou, and those like thee, although you are invited, yet actually refuse to

come"? The Jews expected that the kingdom of God would be ushered in by a great and glorious festival (*Trench*).

(2) The Greatness of the Supper and the Wideness of the Invitation—*many* were invited—should also be noted (v. 16).

From the beginning the covenant promised blessing to all the nations of the earth.

(3) The Complete Readiness of the Preparation for Redemption is also emphasized when the guests are called (v. 17).

The Messiah had come, and His advent had been heralded by John the Baptist and the others appointed to this task. He was now about to complete the program of suffering and atonement. The way had been made ready for the spread of the Gospel throughout the world. The dispensation of the Holy Spirit was at hand. Jesus as the Messiah appeals to all the world, offering to all free access to all the blessings of the kingdom.

Successive invitations were a feature of the work of Redemption. There was the invitation sent out anticipatorily through the Prophets of the Old Testament; that by Jesus Himself while on earth, associated with His Disciples; and that of the Apostles, which was to begin with Pentecost.

2. *Note the Classes into which the Parable sharply divides Mankind, and the Way in which the first Class treat the Invitation.—Ch. xiv. 18-20.*

There are Two Classes :

a. The wealthy, influential and privileged Leaders of men in business, society and religion, represented by the rich guests,—which the rich Jews present regarded themselves as exclusively constituting ;

b. The poor and outcast of the Jewish Nation, and all the outside Gentile world, who were looked upon as deserving no consideration.

It will be observed that Jesus is still directing His teaching to the complaint against Him by the Scribes and Pharisees, that He was "the friend of publicans and sinners". That He associated freely with such people was their great objection to Him.

(1) Consider the Rejection of the Invitation by the First Class, the Important

People of this World, and their Excuses (vv. 18-20).

The Jews then before Jesus were representatives of the Theocracy, and He taught them that "for the sake of their earthly objects of ambition they had despised repeated invitations to the Messianic Kingdom".

The Excuses recorded are three :

a. Covetousness, or eagerness for increasing their wealth (v. 18). This man was intent on adding to his possessions, but sent a courteous excuse.

b. Absorption in business activity, or in the commerce of the world (v. 19). This man, the type of the bustling business man, the active man, made a curt, if not discourteous, answer.

c. Immersion in the social pleasures and relations of life (v. 20). This man bluntly urged a necessity, instead of offering an excuse (v. 21).

It will be observed that these excuses are not in themselves absurd; they are rather *the excuses which important people everywhere and always consider reasonable when the question arises between devotion to their own affairs and devotion to Christ*. It practically amounts to this: They are too much absorbed in the things of this world to give devoted, or even serious, attention to the things of the kingdom. They are guilty of the mistake of putting in the first place their temporal interests—which are of course real, though subordinate, interests—instead of obeying the command of Christ, "seek first the kingdom of God and its righteousness".

(2) Observe that the teaching of Jesus is applicable, not only to those whom He was then addressing, but to the same classes and conditions in all ages.

"It is practically true now of this class of leaders in the world and in the Church, as it was then, that, when they are called upon for any real devotion to the service of the kingdom, they 'all with one consent begin to make excuse'". The consequence of this in the Church is that, instead of being a united and aggressive body, pushing the conquest of the world for Christ, professing Christians constitute but too often a helpless and inert mass, looking mainly, if not exclusively, to their own selfish interests, and hindering the progress of the kingdom

of which they claim, not simply to be a part, but to constitute the whole.

3. *Study the Master's Anger at the Rejection, and His Invitation to the Second Class, the Outcast and the Gentiles.—Ch xiv. 21-23.*

(1) The hot indignation of the Lord who had sent out the invitation is the natural consequence of the great sin of rejecting His generous offer (v. 21).

The representation here made of the feast and of the Savior who invites to it is in accordance with Isa. lv. 1, 2.

(2) Note the invitation sent out to the second and larger class of Jews (vv. 21, 22).

The invitation to the poor, maimed, blind and lame is confined to those "in the streets and lanes of the City", i. e., to those who are within the confines of Judaism. They have not had the spiritual privileges that had been granted to the leading classes, the men of opportunity, the Pharisees and Scribes, but embrace the publicans and sinners, those who had been blinded and crippled in the service of sin.

The Servant's report was that this had already been done—seeming to indicate that He had carried the invitation to these even when He went out to the others, so that He could reply immediately to the command of the Lord, "It is done". Yet the vacant places at the feast were not all filled.

(3) Note the invitation sent out to the whole lost Gentile world (v. 23).

These men of "the highways and hedges" belong to the world outside of Judaism, the Gentiles. The longers for salvation, the wretched among the heathen are here indicated. See Matt. xxii. 9; Eph. ii. 12.

The second invitation has attached to it the command, "Go out quickly",—showing that the day of grace among the Jews was hastening to its close; whereas the call of the Gentiles was to extend over future centuries and to embrace the missionary work of the Church in all ages.

This is followed by the injunction, "Compel them to come in",—which is not to be applied (as by Augustine and others) to the coercion of heretics, but as setting forth the ardent spirit by which the Apostles of the Church were to be animated in winning men to the faith.

4. *Dwell upon the Lord's Announcement of the Fate of the Rejecters.*—Ch. xiv. 24.

"Those who had had great opportunities and yet had despised the call of Christ—though 'the representatives and chiefs of God's people' and first of all invited and laid under obligation to accept the invitation to the kingdom—would be excluded from that kingdom 'because of their abuse of their privileges and their wicked rejection of the gracious invitation'". Their very exaltation would vastly enhance their guilt and condemnation.

The Parable thus furnished a reenforcement of the teaching of Jesus in the Lesson for July 1 (Matt. xxii. 1-14), concerning the deadly character of worldly ambition, or the seeking of high place and power in the kingdom. In addition to this it emphasized the spiritual perils always attendant upon high station and hierarchical aspirations, and so often resulting in the neglect of Christ's "little ones" and the wreck of genuine faith.

II. LESSON FOR AUGUST 12.—The Topic of the Second Lesson for August is "The Parable of the Two Sons". The Scripture is Luke xiv. 15-24 (32).

1st. *The Place of the Lesson.*

The three parables in this chapter were doubtless delivered while Jesus in His journeying drew nearer to Jerusalem and the throng of people became greater and greater.

The discourse about the exacting terms of discipleship (Luke xiv., especially vv. 25-35) seems to have led "many of the publicans and sinners to attach themselves to Jesus; and He was so far from rejecting them that He even fraternized with them at table. This aroused the murmurings of the Pharisees, and therefore He took the opportunity of directing the discourse, as far as xv. 32, to these (see v. 3)" (Meyer).

The first two parables, The Lost Sheep and the Lost Piece of Money, were intended—so Jesus tell us—to set forth *the joy of God and heaven over the returning penitent* (see vv. 7, 10). The way in which heaven looks upon the sinner's return to God is thus seen to be in strongest contrast with the way in which the self-righteous Pharisees on earth, whom Jesus was addressing, looked upon it. They did not wish to be in

the kingdom if such as these were to be admitted.

The Parable of the Prodigal Son—or the Two Sons—is added for the purpose of *unfolding in detail this unwelcome doctrine of God's joy in the presence of the angels over the saved sinner returning to obedience*. It may be looked upon as the way of salvation reduced to its simplest terms, so as to be plain even to the child-mind.

2nd. *The Unfolding of the Lesson.*

The Points for Study are best indicated by the course of the Parable as unfolding the Way of Salvation to the Sinner, and God the Father's Joy over his Salvation. There are four different stages clearly indicated:

1. *There is sketched the Growth and Course of Sin.*—Ch. xv. 11-16.

(1) The Two Sons are brought forward (v. 11).

In the primary reference of the parable (as Meyer holds), "by the *youngest* son Jesus denotes generally the sinner who repents; by the *eldest* son, generally the legally righteous". The reference of the former to the Publicans and Gentiles and of the latter to the Jews and Pharisees in their relations to Christianity, is therefore to be considered secondary. This is shown to be the case by the occasion and purpose of the three parables as set forth at the opening (xv. 1, 2). Their applicability to subsequent events in the history of the Church is of course quite another matter.

(2) Sinful and selfish desire for independence of all divine control leads the sinner first of all to cut loose from God (vv. 12, 13).

He gets as far as possible from his Father's house, rejecting God's authority and throwing off all moral restraint. "Lust when it is finished bringeth for sin".

(3) There follows in the career of sin a complete waste of all his possessions and the wreck of himself in that far country (v. 14).

(4) Utter destitution, misery and degradation followed in the track of sin (vv. 15, 16).

This son, who had been accustomed to every luxury, fastened himself in this extremity, as a tramp, upon an owner of swine, who employed him in the fields in the most degrading of all tasks. When the swine

were driven home to be fed at evening no one cared enough for him to give him even of the carob pods to eat. The degradation and misery resulting from sin are thus vividly set forth, the worst feature of all being that it leaves the sinner with no companionship but that of evil and the Evil One.

2. *Study the Growth and Course of Repentance.*—Ch. xv. 17-19.

(1) The sinner comes to himself (v. 17).

His wretched condition was made use of to bring him to himself. It is a divine law that "external misery, in connection with the consequences of sin, is made use of to reawaken consideration and self-knowledge and craving after God". Were it not for this gracious provision there would seem to be no way of reaching the sinner in his selfishness and degradation.

(2) He determines to "turn back to God, to confess to Him his guilt and unworthiness, and to petition for grace" (vv. 18, 19).

Observe that the humility that belongs to the consciousness of guilt kept him from even thinking of any such thing as complete restoration. Conscious of His guilt, the sinner approaches God as "the poor in spirit". To such the door into the Kingdom and the Father's House is open (see Matt. v.).

(3) The wanderer follows the purpose to return with the act of returning. Without this any feeling of penitence would have been of no avail.

3. *Mark the Great Joy of God at the Penitent's Return.*—Ch. xv. 20-24.

(1) Observe the carrying out of the resolve and the immediate consequences (vv. 20, 21).

There is the joyful reception of the father who "kissed him again and again". There follows the humble confession of the son, cut short by the extraordinary manifestation of fatherly affection.

(2) Note the Great Rejoicing in the Household that followed the Return (vv. 22-24).

There comes then the complete restoration to the place of son, the shoes being "the sign of a free man", (slaves went barefoot); and the great feast of welcome, accompanied by all the outward marks of restoration to sonship. The joy in that father's heart and household was

unbounded, as is the joy in the presence of God over the penitent and returning sinner.

4. *Consider the Bearing of the Elder Son, the Legally Righteous One, towards this Joy and towards his Younger Brother, the Penitent Sinner.*—Ch. xv. 25-32.

The elder Brother, instead of sharing the joy, declined to recognize his returned brother. The Pharisees, instead of sharing the divine joy over the converted publicans and sinners, declined to have any intercourse with them; and because Jesus received and ate with them they judged them unlovingly and murmured at God, regarding themselves as neglected by the attention given to sinners; and finally because of it rejected Jesus Himself.

(1) Observe what the Parable says of the coming of the elder brother to the house and learning what had happened (vv. 25-27).

(2) Note the account of his anger and his refusing to welcome his brother (vv. 28-30).

(3) Observe the father's expostulation with him for his ungenerous and self-righteous course (vv. 31, 32).

The course of the sinner returning to God is thus traced step by step, and the joy of God and the anger of the self-righteous over his return are graphically portrayed.

A first practical lesson is of the simplicity of the way of salvation for any and every sinner, however degraded.

A second and most important lesson concerns the danger to which the self-righteous, who suppose themselves to be leaders in the kingdom of God, are exposed. Human nature is such that the feeling which the Elder Son had, and which the Pharisees of Christ's day had, is almost sure to take possession of those who are given a prominent place in the control and management of the affairs of the Church.

As an illustration, how few of the members of the great and rich Churches can be induced to feel any interest in, or in any way come in contact with, the millions of the unchurched masses in the Commercial Metropolis of the nation,—in this way carrying out the role of the Pharisees of Christ's time! Is there any more hope for such Christians than there was for the

Jewish religious leaders whom Christ rejected and doomed? Can any one show any essential difference between the modern Pharisee and the ancient Pharisee?

III. LESSON FOR AUGUST 19.—The Topic of the Third Lesson for August is "The Judge, Pharisee and Publican". The Scripture of the Lesson is Luke xviii. 1-14. It has no parallel elsewhere.

1st. Place of the Scripture.

This Scripture can not be understood except in connection with what precedes. The discourse directed against the Pharisees, beginning with Chapter xv. 1, ends with xvii. 10. At this point (xvii. 11), before proceeding further with his narrative, Luke furnishes the reader with a clue to the connection of his Gospel with the journeying of Jesus towards Jerusalem. Such clues will be found in Chs. ix. 51 and xiii. 22. The Evangelist here furnishes the thread of connection by saying; "And it came to pass as He was going to Jerusalem that He passed through the midst of Samaria and Galilee". i. e., betwixt the two countries.

Meyer observes: "The Pharisees had got their answer. It is probable that they left Him at this point, as they do not appear again in what follows, and as His teachings belonging to the subsequent period have no reference to them. Jesus turned attention to His Disciples at this point in order to give them instructions in reference to the question that the Pharisees had raised concerning the *Parousia*, or Coming Again, of the Messiah".

The question of the Pharisees concerning the time of the coming of the kingdom led Jesus to state what would precede it, what would accompany it and to predict the great separation at the Judgment. His Coming had thus been brought before the Disciples as *the one great event awaiting them, their one great concern for the future*. It placed them in such a solemn position as was calculated to drive them to prayer. The two Parables on Prayer were fitted to guard the Disciples, as they waited for the Coming of their Lord, against *two dangers* that would assuredly beset them,—discouragement in view of the difficulties and obstacles, and over-estimation of themselves and their own importance in con-

sequence of their exalted position in the kingdom. Each of these dangers is guarded against by an appropriate Parable.

2nd. The Unfolding of the Lesson.

The Points for Study are suggested by these two Parables and their purpose.

1. *Study the Parable of the Unjust Judge, guarding against Discomfiture through Discouragement.*—Ch. xviii. 1-8.

(1) The course of the Unjust Judge furnishes an incentive to persistent prayer, even in the most discouraging circumstances (vv. 1-5).

This may be looked upon as the negative side. There could not be a more extreme case. The Judge neither feared God nor regarded man. The Widow was helpless and without influence; yet she presented her plea that he would exact justice for her from her opponent (vv. 2, 3). The Judge at first declined; yet, notwithstanding the fact that he was not open to any motives that should influence a man, he finally granted the woman's request because of her "troubling" him by her importunity.

(2) God's interest in them as His own elect, and in their work as His own work, gave assurance that their persistent prayers could not fail to be answered (vv. 6-8).

This is the positive side. "There is no real delay, though man in his impatience may think there is" (see 2 Pet. iii. 8-10). Awful trials and persecutions await them—as Jesus had just foretold—but the day of vengeance and deliverance will surely come.

The danger therefore is, not that God will be unfaithful, but that the Disciples will lose faith and relax their importunity. Let them remember that *the cause is God's*; then when the Son of man cometh He will "find faith on the earth". There is the best of reasons for optimism.

2. *Study the Parable of the Pharisee and the Publican, guarding against Danger from self-complacent Self-righteousness in view of their positions of influence and trust in the Church.*—Ch. xviii. 9-14.

This Parable enjoins the deepest humility and sense of unworthiness.

(1) Observe the self-complacent thanksgiving of the Pharisee, who is perfectly satisfied with himself, and despises all who

are not like himself, especially the publican (vv. 9-12).

Jesus Himself declares that this Parable was spoken "unto certain which trusted in themselves that they were righteous and despised others",—two traits of character that are always connected.

Follow the Pharisee's prayer,—as he strikes an attitude in prayer *with himself*. There are five great *I's* in it! The whole thing was an offence to God. It was a prayer in which he left out all the evil he had done and paraded all the worthless things that he fancied to be good deeds.

(2) Consider the humble, self-effacing prayer of the Publican (v. 13).

Conscious of his sin he could only smite upon his breast—signifying his deserving to be smitten for sin—and exclaim, "God be merciful to me, a sinner"!

(3) Note the judgment of Christ upon the two men—the one justified, the other condemned (v. 14).

This again illustrates the principle, so often dwelt upon by Jesus in His teaching, that the only way to exaltation is through humility.

The two Parables have their application to the present day work of Christ's disciples in preparing for and waiting for the return of their Lord.

The immense obstacles in the way of the progress of the Gospel, the discouragements arising from the worthlessness and even Godlessness of professed followers of Christ, together with the difficult task which the Lord has committed to the Church in carrying out His Great Commission, often result in the Christian's fainting in prayer, and consequently relaxing effort or failing in the work of the kingdom. There is no way to keep from becoming pessimistic except by laying fast hold upon the great promises of God and *praying without ceasing*.

The danger from the other source is equally great. Christianity has become a dominant and regnant force in the world, outwardly at least, so that the Church is the place of social respect and prestige. Those who are members of it, especially those who occupy the position of leaders are peculiarly exposed to the danger—and often go down before it—of "trusting in themselves that they are

righteous, and despising others". To these self-centred people, eaten up of selfishness, the great outside world may cease to be even worth noticing.

The only way to escape the danger is for the Christian to make this Parable his own. Its truths should be burned into the soul and cause him to pray continually, "*God be merciful to me a sinner*"!

IV. LESSON FOR AUGUST 26.—The Topic of the Fourth Lesson for August is "The Rich Young Ruler". The Scripture assigned to it is Mark x. 17-31. Parallel Scriptures are Matt. xiv. 16-30; Luke xviii. 18-30. Each of these Scriptures should be studied for the distinct features that fit it for the class to which each Gospel is specially directed, whether of the Jewish, Greek or Roman type.

This incident occurred apparently just before our Lord reached Jericho on His last journey to Jerusalem.

The central theme of the Lesson is, *Eternal Life, the one thing desirable, and the failure of this Rich Young Ruler because of his riches, to secure it.*

The following *Points for Study* suggest themselves:

1. *Study the Young Man's Earnest Seeking to Inherit Eternal Life by Doing.*—Ch. x. 17-20.

(1.) The earnestness of the young man was manifest (v. 17).

This was doubtless just before the final departure of Jesus from Perea. Mark represents the young man as running eagerly and kneeling to Jesus, which was the more remarkable as he was a distinguished man and head of a Synagogue. In addressing Jesus as "Excellent Teacher" he seems to show some recognition of His high human qualities at least.

(2) The Reply of Jesus, correcting the False View of Himself (v. 18).

Jesus pointed him to God as the only absolute Good. The young man seems to have used the term "good" or "excellent" in the lower or ordinary sense. The Teacher reminds him that if he is ascribing this quality to Him in its highest sense he must apprehend His unity with God and His Deity,—which he manifestly failed to do. He apprehended Him merely as a human ideal.

(3). Jesus showed that the Way of Eternal Life by Doing required absolute obedience to both the two great Commandments (vv. 19, 20).

The young man now dropped the "good" from his address and called Jesus simply "Master"; and then proceeded to claim that *he had always kept both these Commandments*. In his own view then he had a claim to eternal life on the ground of *what he had done*. He was doubtless both amiable and honest, his self-righteousness not being accompanied by pettiness or hypocrisy. His notion of the Law undoubtedly fell far short of a right spiritual apprehension of its requirements; and yet Jesus saw so much that was commendable in him that Mark makes this remarkable record: "Jesus loved him". It is hard to over-estimate the possibilities that lie in the consecration of such qualities as his and of such wealth as his to the service of Christ.

He was the type of many a young man or woman brought up under Christian training, leading a life, so correctly moral as to put to shame many a professing Christian; while yet the very correctness of their outward deportment blinds them to their inward corruption and to the call of the Gospel for repentance and faith.

2. Consider the Test Applied by Jesus. and the Young Man's Choice of Earthly Riches before Eternal Life".—Ch. x. 21, 22,

(1) It was necessary for Jesus to reveal the young man to himself (v. 21).

There was *one vital, fatal lack*. It was not respect for moral excellence, nor want of correct knowledge of doctrine or strong desire for eternal life, nor the absence of faultless outward morality, nor the failure of Christ to welcome him with readiness to assist him in his quest. *His heart was set on himself and his own possessions*. Jesus brought out the fact that he loved his riches more than he loved God, since he declined to give them to the poor and receive the offer of treasure in heaven. He also made it clear in the same way that he loved himself more than his neighbor. He had therefore lamentably failed to keep both of the great Commandments, upon perfect obedience to which—if one is to be saved by the law—must depend eternal life, —which was the view held by the self-

righteous Pharisee. In man's present condition eternal life can come to him only as the gift of God.

The supreme requirement that would seem to have decided his choice, was that he should forsake all and follow Jesus,—*the complete self-renunciation and active cross-bearing required of every disciple that makes the Kingdom of God first*.

(2) Observe the effect of this awful exposure, and the fatal choice (v. 22).

The young man had lost the battle for his soul. The greatness of the struggle and of the disappointment was shown by his angry mood. He was completely confounded, and showed it by becoming sullen, or of lowering countenance (the same word that Matthew uses in speaking of the sky, Matt. xvi. 8).

His choice was decisive.—He went away grieved; but *he went away*. The grip of his wealth upon him was too powerful. It was a clear case of preferring riches to eternal life. He was not willing to consecrate himself to the loving service of Christ, and there is no way into the kingdom of God and into eternal life except through such loving and obedient consecration.

3. Reflect upon The Awful Handicap of Great Wealth, especially in the hands of the Young.—Ch. x. 23-27.

(1) Jesus turned sorrowfully from the man, and looking about upon His Disciples made immediate application of the lesson to them (vv. 23-25).

Observe the teaching of Jesus concerning the danger of great wealth. He showed that it is most difficult for those that have riches not to trust in them. They encumber the soul with burdens that make it as impossible for a man to enter by the Strait Gate into the Kingdom of God, as for a burdened camel to go through the "needle's eye". This difficulty is aptly illustrated by the citations from Simeon and from President Eliot on page 316 of the April number.

(2) Observe the astonishment of the Disciples and their questioning among themselves, caused by the apparent impossibility of the salvation of the rich (vv. 26, 27).

Jesus makes it abundantly clear that the only thing that renders possible the

salvation of those who *trust in riches* is the omnipotent grace of God.

(3) Mark well the special lesson of the handicap of great riches to the young. The men of mature years who have battled for their possessions may develop a self-mastery that may save them from most of the manifold temptations to ease and self-indulgence and the worst forms of misuse of their possessions; but in the case of the young who have riches thrust upon them by way of inheritance, without personal effort and moral development on their part, the temptations seem to be practically irresistible. It is hardly too much to say that, as a matter of fact, in the majority of instances the immensely rich young man's possessions doom him to failure in both this world and the world to come.

And yet is it not true that the possession of the abundant wealth that will save them from worry and effort is the one thing that in this age parents covet for their children? One has only to go to such a resort of idle and missionless people as Newport, with its bridge whist and its other numberless and often nameless social frivolities and vices, to note the effect of great wealth on the second or third generation of those who are possessed by this inordinate desire for riches, and put their trust in them.

4. *The Compensations of self-denial on the Part of the True Disciple.*—Ch. x. 28-31.

(1) The question of Peter called out the lesson with which Jesus closed this instruction (v. 28). The selfish and self-righteous note in the question made clear the low spiritual tone of the Disciples.

(2) Jesus nevertheless, overlooking the implied covetousness, assured all the Disciples of the great compensations that should follow their self-renunciation and self-denial (vv. 29, 30).

Two things are included in these compensations: everything needful in this world, and eternal life. The one peculiar feature that Mark brings out is the closing item in the enumeration of the things they shall have in this world: "*with persecution*",—this being what Matthew makes the crowning Beatitude in his Sermon on the Mount.

(3) Observe the closing note of warning (v. 31).

This was necessary to "furnish a wholesome check to the ebullition of greediness for reward in the question of the Disciples" (v. 28), who doubtless looked upon themselves as belonging to "*the first*".

The greatness of one's privileges and possessions may even be the chief source of danger. The petition of Agur: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me";—is one that may well be revived in this age of greed for gold and self-indulgence.

Questionable View Points, and Some Consequences

"Pickwickian Dogmatics"

FROM THE HOMILETIC REVIEW, JUNE, 1906

The fashionable rector leaned his marble brow upon his hand, and displayed, glittering on his last tapering finger, the gorgeous ring which his beloved congregation had given him the Christmas before, when he had preached his eloquent sermon on The Nativity which he had proved to be a legend. He was sipping an intimate cocktail with his senior warden, Mr. Block, President of the Bull-Frog and Pickerel Trust.

"These stupid and ignorant heresy-hunters", thoughtfully remarked the rector, "know nothing of the subtleties and refinements of such a mind as mine. They have not been like you, Block, brought up in the Pickwickian method of Christian truth".

"I guess not", said the churchwarden; "I believe with the poet,
"Thinking is but an empty waste of thought,

And naught is everything and everything is naught!"!

"No! No! Block, I never went into pure Hegelianism, like that", replied the rector with a gesture of dignified deprecation; "I never was an unbeliever, an agnostic, or a skeptic. In fact I have believed anything and everything — but in a Pickwickian sense. I am the strictest and sternest of dogmatists, clear-cut and uncompromising. You know it, Block, do you not"?

"Of course you are", answered Mr. Block, as he fished out a cherry from his empty wine glass, "of course you are".

"Yes, thank God", went on the rector in a pious tone, "I can believe and assert everything. On my ordination vow I can believe not only the Christian creed, but the doctrine of the Immaculate Conception, the Infallibility of the Pope, the story of Aladdin's Lamp, and the adventures of Baron Munchausen. I can lay my hands upon my heart and repeat the formula of my ordination oath and without perjury declare, 'All these I steadfastly believe'!"

"I am quite sure you can, Rector", responded the churchwarden firmly.

"But hear me out", hurriedly added the priest; "after I announce, say, in the congregation, that I believe in these things, and finish my *Credo*, I must have a pulpit ready. In that pulpit I can let out the flood of my eloquence and show the satisfying and convincing force of the Pickwickian method, at which the most unimaginative and unspiritual of my listeners will say, 'We believe also,—in this glorious Pickwickian sense'. Have you not often yourself made that confession, Block"?

"I believe I have", answered the President of the Bull-Frog and Pickerel Trust.

"Moreover", went on the fashionable rector musingly, "my Pickwickian method

has been found admirably effective in winning souls, by making the Ten Commandments less brutally offensive. When I look upon my beloved people, from whom these heresy-hunters are trying to separate me, the flock who give me an emolument of \$10,000 and a house, and whom gratitude forbids me to forsake, when I look over the vast congregation that throngs around my pulpit, I see many *divorcées* and *divorcées*, victims of those cruel law courts, which I think Christianity should long ago have abolished. There are others, too, in a position which seems likely to land them in such courts, and when I say in the words of the primitive and harsh Jewish code, 'Thou shalt not commit adultery', I know that they have been too long under my intellectual and spiritual teaching to feel their susceptibilities ruffled in the slightest degree, for the Pickwickian dialectics at once give the interpretation and the solution of the crude enactment".

"That's so", replied Mr. Block, stretching out his hand toward the ingredients for another "refresher".

"And again", added the rector, unconsciously lapsing into the pulpit vernacular, "I count many eminent men among my people, men who, like yourself, are kings in the financial world. Some of them even belong to the insurance business, others are stock brokers. How could I proclaim aloud the command, 'Thou shalt not steal', excepting to a congregation who know me, and understand my method"?

"I believe you, my boy", replied Mr. Block, who had just drained the purple juices from their residuum of comminuted ice. After a long sip, he continued, "I believe you, my boy; you are all right in this church, and you bet! the heresy-hunters may howl themselves hoarse before they turn you out".

"The Crumbling of Plymouth Rock"

A Pessim-Optimist

[The following excerpts are from an anonymous pamphlet which appears as "Tract No. 4", without any clue to its place of publication. Its main title is: "The 'Higher Criticism' and the Lower

Congregationalism", a secondary title being "The Crumbling of Plymouth Rock, or the Decline and Fall of Congregationalism". The writer gives a thorough expose of the character and doings of New

England Liberalism. As is well known, "the Gospel" preached from probably the majority of pulpits is simply Emersonianism run mad. Emerson, it is true, reached a time in His ministry when he had such scant faith in God and so little respect for God (if there be a God) that he was not willing publicly to pray to Him and therefore demitted the ministry. When will the preachers who are now holding professedly orthodox pulpits, in churches built by those who were ready to lay down their lives for the Evangelical faith, reach the point of honesty that will lead them to stop praying to a God in whom they do not believe, in the name of Christ whom they have repudiated? The destructive consequences to their hearers of their unbelief and disbelief and make-belief are such as to shock all the world but themselves.

Emerson in his essay on "Self-Reliance" uttered these characteristic words: "To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment". The present day followers of Emerson are actually carrying out this program. They apparently believe that, whether their opinions have any basis or not, if they only shout them loud enough and long enough, they will become truth to them, be universally accepted by others, and be echoed back from the Judgment as eternal truth.—*Editor.*]

The aims of this tract are to state facts, to counteract the form of infidelity that is most in vogue just now, and to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

Plymouth Rock Riven.—The Puritanism of New England is vanishing. Even the word Puritan has become offensive to many. Plymouth Rock is going to pieces. About a hundred years ago a section of it fell away and became Unitarianism. Then soon followed Nohellianism, otherwise known as Universalism. Other smaller chunks have from time to time tumbled down from it. At present the forces of the "higher criticism" and an alleged new theology are still further dis-

integrating it, so that only a fragment of the original boulder remains unmoved and solid; and the fiery darts of the wicked one are constantly hurled at that.

The Puritan Faith.—The religious beliefs of the Puritans are too well known to require an explanation. Suffice it to say that their theology was Augustinian; their polity, Congregational; their rule of life, the Decalogue. They accepted the essential results of the Protestant Reformation. It may be said that, as a century plant, New England Puritanism came to its crowning florescence in Jonathan Edwards, who may be regarded as the best embodiment and representative of that spiritual development. Dr. George P. Fisher has canonized him as "the Saint of New England". On both sides of the Atlantic he has been pronounced the greatest of American thinkers. But he was a prophet at home, despised and rejected. The very poets of Massachusetts have apparently conspired to boycott him, though his career was full of scenes, incidents and events that were well calculated to delight and inspire the muse. In his stead the whole land has taken for its oracle that rambling rhapsodic somniloquist, Ralph Waldo Emerson, whom nobody ever understood. To-day Edwards is utterly repudiated by a large, undefined schism of his denominational descendants. Nohellian and other "liberal" writers are "full of cursing and bitterness" as they speak his name. When it comes to his theology not a few nominal Congregationalists, especially those east of the Hudson River, are ready to join Unitarians in the chorus, "Stone Him to Death", and to demand that the judgment and decree of the age shall be: "Crucify him! Crucify him!" The foremost and fussiest exponents of twentieth century Congregationalism are loudest and fiercest in their denunciations of every principle that he endeavored to establish with a matchless logic. His own Alma Mater has at length disowned him, except as an exalted name that adds to her fame, for not one of the active Professors in Yale Divinity School believes one word that he said, not even when he quoted Scripture.

Thus is Puritanism martyred and buried in its earliest American dwelling place. Only in exceptional cases is it to-day

proper for a church in that region to name itself after any place associated with the immigrants from the Mayflower, such as Pilgrim, Puritan, Plymouth, etc., for such names there are now generally historic untruths and doctrinal false pretenses.

Proofs of the Accusation.—But many good people will insist that the foregoing representation of New England Congregationalism is exaggerated and even libelous. They may stoutly deny that there is an infectious disease in that religious body, or rather aggregation. Let us face some recent facts and actual conditions. First of all, consider the organs of the denomination. Formerly "The Independent" was a religious paper whose sincere and staunch purpose was the preservation and promotion of a sound Congregationalism. Now it is only a secular journal, taking pride in being non-religious and prejudiced in favor of skepticism, as is shown by its editorialettes and reviews of books. The story of two living rivals may be told in paraphrase: They separated themselves one from the other. "The Advance" dwelled in the land of orthodoxy, and "The Congregationalist" dwelled in the cities of New England, and pitched its tent toward Unitarianism. "The Outlook" is not worth mentioning in this connection, as it is a magazine created and managed on the theory that the universe is only incidental to the existence of one overweener, whose involutions, convolutions, "evolutions", "conceptions", "modern thought", etc., are the supreme phenomena and concern of the current mundane eon! The case unavoidably suggests the query: Is there something in the very essence of Congregationalism that tends to develop individualism into such an abnormal degree of self-importance and all-sufficiency as makes anarchy in theology perfectly natural?

Then behold some of the prominent Divinity Schools. The Unitarians stole Harvard from the Trinitarians some decades ago, and made of it a pretentious place where young men are only unfitted to be "good servants of Jesus Christ". Poor Andover has been "liberalized" to death, so that for several years that Seminary has hardly had more students than instructors. Shades of Moses Stuart! how has the mighty fallen! If Yale is as yet

somewhat higher up the declivity, she is gliding down with increasing speed. Her fondest hob-nobbing is with the Nohellians and Unitarians of eastern Massachusetts and elsewhere. The old fogies of such places as Princeton are evidently distasteful to and disrespected by the coterie of mutual admirers who have recently taken the vacated chairs of Drs. Fisher, Day and others of equal learning and prudence. She seems to aspire to be the see and centre of the "new thoelogy", which one of her recent graduates has defined as follows: "The exact content of the term 'modern theology' is difficult to define. The chief accusations of its opponents are, however, that it does not uphold the total depravity of human nature and inability of the ethnic religions, the material nature of Heaven and Hell, the impossibility of salvation hereafter for those who have not heard Christ preached here, the necessity of a sacrificial atonement to appease God's justice, and an inerrant Bible" (Yale Divinity Quarterly, Dec., 1904, p. 87). The present indications are that within the next thirty years Yale will have as small a Christ as Harvard, as small a sin as Mary B. G. Eddy, as small a hell as Tufts, and a Bible small enough for Professor Schmiedel's disciples to carry "reverently" in their vest-pockets with their snuff-boxes. The "evolution" is in that direction. . . .

The Higher Criticism.—When the late Pres. W. R. Harper of Chicago was discussing the reason for this declension [in the Congregational Churches, as shown by the Year Book], some months ago, it did not seem to have occurred to him that one of the leading causes of the calamity is the view of the Holy Scriptures that he himself had been advocating for some time. The "higher criticism" and the "new theology" leave no motive whatever for a Christian ministry. Doctors Jekyll and Messrs. Hyde—men whose inward belief is unbelief, and whose professional belief is a make-belief—are already too numerous back of the sacred desk. When the Congregational ranks receive the refugees, malcontents, creed-kickers and fizzlers of other denominations, they generally lose more than they gain. Thus, the heirs of the Puritans are in a demoralized and deplorable condition. There would be

more hope for them if they were not at the same time in the condition of an ancient church which said: "I am rich, and have gotten riches, and have need of nothing" (Rev. iii.17). They will do well if they give very serious thought to the remainder of the verse.

As the "higher criticism", still more vitiated from the circumfluent air of an adjacent Unitarianism, Nohellianism and agnosticism, has hitherto harmed Congregationalism more than any other distinct form of Christianity in the United States, it behooves us to further consider that fad which is now having its day. It is noticeable that the words infidelity, free thought, skepticism, and even rationalism, are not now used nearly as much as they were twenty or more years ago. The reason is that those words have all merged in the one term "higher criticism". Until recently that term was generic, and was free from a bad meaning. Gradually, as it was applied more and more to the radical and destructive criticism, and less and less to the conservative and constructive criticism, it settled down to a general theory which contends that the Bible should be treated like any other book, only more so; that the Bible is not inspired in any unique sense that makes it superhuman, reliable and authoritative; that the Bible must be subject to the tests of human reason; that all plans of interpreting the Bible must be so made as to exclude the supernatural and miraculous; that when sacred history and profane history conflict, the invariable presumption should be that the Bible is the "errant" document. Such contentions are simply preposterous, and justify somewhat detailed strictures on those who have the audacity to make them.

The "Critics" Too Boastful.—The "higher critics" brag too much. They constitute themselves into a mutual magnifying association, and then never hesitate to boom, boost and advertise one another. As reviewers they write each other's books up, away up, and all dissenting books down, away down. They ignore the treasures of knowledge that antedate their advent, and belittle every living investigator and thinker who doubts or rejects their postulates and conclusions. They assume that the "views" of a few

individual "scholars", ycleped "critics", are sufficient to reverse the decisions of all the historic Councils, to undo and level the massive edifices constructed by the giants of the Reformation, and to set at naught the fruitage of the marvelous Biblical researches that developed between that Awakening and the present time. Nonsense! Christendom has not bodily accepted the ancient novelties of the "higher critics". The millions of the Greek Church, the Roman Catholic Church, the Lutheran Church, the Methodist Church, the Dutch Reformed Church, the Presbyterian Church, the Baptist Church, the Episcopal Church, do not suffer appreciably from the old disease of the "new theology". The boasting aforesaid is more an exhibition of ignorance and self-conceit than of anything else. It is simply not true that a majority of the great Biblical scholars are "higher critics".

Too Many Ipse Dixits.—They are too dogmatic. Of course, they are constantly denouncing dogma and dogmatism. But that does not keep them from being most lavish with their own ipse dixits. With what nonchalance they will supply missing links from their convenient imaginations, assuming that because *they* do so it must be scientific and conclusive. They will proclaim a supposition that annihilates the historicity of Biblical books, and revolutionizes the interpretation of Prophecies, Gospels and Epistles without anything worthy of the word *proof*. They will do it all on the strength of some sensational professor's fickle hypothesis or flimsy conjecture. They quote quoters of quoted quotations, and become indignant at everybody who may refuse to swallow their unwarranted deductions.

Were it not a very serious matter, it would be amusing to observe how that, now-a-days, the brood of students in a "liberal" Divinity School attach themselves, with "implicit faith", to the back of their parent, suggestive of the peculiarities of the didelphys. When they graduate, honest, innocent churches call those spruce young men to become their pastors. Without much delay the new ministers proceed to tell their benighted parishioners what an absurd thing the "traditional view" is; how "modern scholarship" has

brushed its "medieval" cobwebs away, and solved the "problems" that have baffled the ages; and how "constructive" and "reverent" are those "critics" who take delight in standing before the burning Bush with their cowhide boots on, and in slashing the sacred scrolls with "scientific" butcher-knives. The result is that hitherto healthy congregations are at first bewildered, then inoculated with universal doubt, until at last nothing is left of them but social clubs, or associations for ethical culture. The fewer adherents such seminars have on their spines the better.

A Wrong View of Scholarship.—The way they speak of "scholarship" is often absurd. There are spheres in which it is not possible for modern scholars to know more than earlier scholars. On the other hand, investigations in some corners of the Bible are still only preliminary, partial and progressive. In the latter case it would be unreasonable to accept tentative and fragmentary guesses as infallible and final conclusions. And then pedantry is not erudition. To give to discussions of manuscripts and texts the appearance of algebraic solutions is no sign of scholarship. A sort of catalogue familiarity with the names and works of Continental critics is not, as such, scholarship, any more than a similar familiarity with the names and writings of the Schoolmen and Jewish Talmudists would be scholarship. It has been for years a common practice for specialists to talk with assumed authority beyond the limits of their specialties, and nothing has suffered more from that habit than the Holy Scriptures. Between 1870 and 1880 the fad word was "Scientist", and a physical scientist was then supposed to be able to settle all questions in heaven and on earth. For instance, a distinguished chemist—that, and nothing more—would be engaged by a publishing house to write a "critical" volume on some period of Jewish history, or, perchance, on the Pauline soteriology! In our day the fad word is "scholar". The "higher critics" insist that the Great Man belongs wholly to them. And he is represented as being sufficient for all things, even outside of the nook that he is most familiar with, just as the "scientist" was thirty years ago.

They ignore Scientific Evidence.—They

disregard the fundamental principles and the standard rules of evidence. If they should spend two or three years in the study of such works as Greenleaf or Best on Evidence, their writings might be less contemptible in the eyes of readers with logical minds and a legal training. Their fatal defects are usually the following: (a) They forget that the axiomatic presumption is in favor of the validity of the traditional view of the Bible, and that only by competent, relevant and sufficient evidence can that presumption be overcome. (b) They frequently receive and rely on naked hearsay. (c) They habitually take for facts points not proved. (d) They persist in giving to bald opinions the weight of established facts. (e) They introduce and recognize as experts men who have not qualified as such, or men whose expert character is doubted or rejected by everybody excepting those who produce them. Such flagrant violations of the elementary canons of evidence are inconsistent and inexcusable in those who are all the time harping on the importance of being logical and scientific. Some of the present instructors in Yale Divinity School are notoriously deficient right here.

Their Method Exceptional.—They express a contempt for the conservative method in Biblical research, although that method is considered best elsewhere. The conservative physician is becoming more respected within and outside of his profession. The surgeon who prides himself on being "heroic" and hasty with his knife is in growing disfavor. But when it comes to the Divine Oracles the readiest and the roughest mangler is by a certain set pronounced the most "up-to-date" and "courageous" of saw-bones. "Frenzied finance" is in very bad repute just now. The "plunger" is looked upon with abhorrence. But in the matter of "handling the word of God" (2 Cor. iv. 2) the plunger is the favorite, admired and applauded by many. The operator in crazy criticism is dubbed "the Napoleon of Modern Scholarship"! In education, diplomacy, legislation, enforcement of law, church discipline, corporate management, *Conservatism* is the watchword of sanity and safety. Why should Biblical Criticism be the victim of an exception to the general rule?

Their Method Impracticable.—They adopt a *modus operandi* that would not be practicable and tolerable in any other department of civilized human life. Their method applied to architecture would disjoint and ruin every celebrated building on the face of the globe. Their method applied to literature would make a rag-carpet of the Iliad, and reduce Shakespeare's Plays to "crazy-quilts". Their method applied to real estate holdings would disquiet the title of every lot in the cities of the earth. Their method applied in archives and to public records would convert all history into a mass of myths, tales, traditions, stories. Their method applied to pedigrees would leave the legitimacy of all kings and princes doubtful and debatable. Their method applied to law would disturb the decisions of all courts, and make legal proceedings futile. If you must question, revise, overhaul, verify everything that pertains to the Bible, why not make the same demand as to all other things, and see, where you would land?

Germanolatry.—Many of the "higher critics" are subject to a mental disorder that may be called Germanolatry, which may be defined as a blind faith in, a servile deference to, and an obsequious acceptance of the notions and opinions of German Rationalists. When American or British theologues go to Continental Universities to "finish their education", some of them return to their homes feeling that they must have something extraordinary to show for their sojourn abroad. Too often that showing will consist of a disrespect for the religious beliefs and ways of their own countrymen, and (if they write something for publication, which they are pretty sure to do), of very copious references to German authorities, given in the original language, of course. Verily, the sycophancy, superstition and gullibility of some English-speaking "scholars" in the presence of German "critics" is pitiable and humiliating. Alas! that Americans are the most abject of their worshipers!

Consequent Duties.—The situation calls for action—a line of resolute and persistent action. A war to the death is on, which implies that excessive politeness and toleration may be equivalent to cowardice and disloyalty. "Resist the devil". Strike

back at the invading foe. Never be afraid to hurt an assailant of your King. . . .

Unitarians* who deny the personality of the Holy Spirit and the divinity of Jesus Christ are no more Christians than are modern Hebrews or Mohammedans, and Trinitarians should firmly refuse to recognize them as such. It will be said that many fine men are Unitarians. Granted. That proves nothing as to their religious tenets. Not a few Buddhists, Confucians, Zoroastrians, Agnostics, Atheists, etc., are equally fine men. And if Unitarians have said much in praise of the character and teachings of Jesus, so have the Koran, its expounders, and numerous Jewish Rabbis. The New Testament certainly excludes categorical and deliberate Unitarians from the pale of Christianity (John v. 18; x. 33-39; xix. 7; 2 Peter ii. 1; 1 John iv. 15). It paralyzes an individual, a church and a seminary to associate and affiliate with them. . . .

But thanks be to God, a substantial remnant of Plymouth Rock is standing yet! In other words, there is a wing of Congregationalists who have not departed from the truth. With that wing may be found thousands of sincere believers in the Redeemer, hundreds of his worthy ministers, and several sound weeklies, and one or two anchored quarterlies. Their chief danger lies in their constant exposure to the influences of their fallen or falling brethren. This calls upon them to watch and pray lest they enter into temptation, and to fight the good fight of faith, inwardly and outwardly. On them depends the future of Congregationalism. If they continue faithful, Puritanism may be more in America than a chapter in the early history of the United States. But if they surrender to the enemy, let them no longer speak or sing of "Our fathers' God", for Him they then will have ceased to know. . . .

My unpleasant task is done. It makes no difference whatever *who* the writer may be. The only question of importance

*The term should here include the Nohellians, as is clearly shown by their latest Hymn-book, in which scores of the noble stanzas of orthodox hymn-writers are found dishonestly and ruthlessly changed, garbled, mutilated and "sissyfied", so that they are hardly recognizable, and so that the authors are made to say what they would have died rather than utter.

is, Are the contents of his tract substantially true? Sectarian interests, personal pride, and inability to know and realize the actual state of things, will cause many to answer, No. Sympathizers with the radical critics should not, at any rate, find fault with it because it is nameless, for they assert that almost every book in the Bible—which they "revere", we are often told—is either anonymous or "pseudonymous".

Well, may we have no more second-hand cavils and quibbles. Let us all get back to the Pauline consecration, the Pauline gospel, and the Pauline method. Then will our eyes behold the King in his beauty, Zion putting on her graceful strength, while the teeming nations flock as doves to her illumined windows, and the death of Doubt is swallowed up in the universal victory of a living Faith.

"A New Deity from Chicago"

EDITORIAL IN THE NEW YORK SUN

[At the recent Congress of Religions at the University of Chicago, Prof. George B. Foster, Lecturer on the Philosophy of Religion in that city, gave to the world the latest "definition" of God. The Deity, according to this Professor, is not "a Being but a *Becoming*", such a thing as unchangingness in a god being inconceivable in this changing world. History repeats itself. As on Mars Hill, so in the Windy City, we find an altar with the inscription TO THE UNKNOWN GOD. Can anyone estimate the disastrous consequences of this kind of brash infidel dogmatism, upon the young gathered in such an institution as the University of Chicago,—who after having come largely from homes destitute of religious instruction, are exposed in their immaturity and ignorance to such plausible and "scholarly" twaddle?—*Editor.*]

We are ignorant what conclusions were reached by the Congress of Religions at the University of Chicago, but we know that certain weighty subjects were discussed at length and that the learned divines and professors there assembled made many profound observations on current religious conditions and indulged in a variety of interesting speculations about the future.

The chief speaker was professor George B. Foster, lecturer on the Philosophy of Religion at Chicago, and what he chose to speak of was the inadequacy of our present conception of Divinity and the necessity of revising our idea of a god and constructing something better suited to the modern mind. He talked very learnedly about evolution and matter, he spoke of molecules and atoms and continuous change, but far

from attacking the anthropomorphic conception of an Eternal Being, he rather tried to improve it by proposing a new god which should be regarded not as a Being but a *Becoming*. And his reason for making this proposal was that the idea of an unchanging god was inconsistent and irreconcilable with the changing conditions on earth: for, said he, "if God were living, unchanging or, algebraically speaking, always equal to *a*, it must be a stupid life even for God". In short, it struck the learned professor as extremely absurd to think of the Almighty as nothing but "goodness *plus* goodness *plus* goodness", because existence under such conditions would be in the last degree "tame and monotonous". Hence he very logically concluded, according to the reports of his hearers, that we must have a new god and that "the true God of science and the higher criticism" must be, as it were, unfinished, because "we can not have an unfinished existence with a finished god".

As it may well be imagined, his audience were somewhat taken aback, and though there was "prolonged applause" from the university students, there followed a strong protest from the parsons. One of them from an African Methodist Episcopal Church denounced what he called the "not-yet-but-soon god of the learned professor and was sure that the masses would never accept "a god of molecules and atoms".

How this most profitable discussion ended we are not told, but many profound things were said, and perhaps the profoundest of all came from the professor, when he confessed that "we can not speak definitely or

with confidence of the God idea". What we really want is another Dr. Mises. It was he who wrote the learned and defini-

tive treatise on the Comparative Anatomy of the Angels; but our knowledge of the unknowable still remains imperfect.

Daily Bible Study and Readings, for Practical and Devotional Ends

Conducted by the Educational Secretary

Readings in the New Testament—John

In the Readings in the first three Gospels the key to their interpretation has been found in the fact that Matthew, Mark and Luke prepared their Gospels respectively for the Jew, Roman and Greek. This is simply a matter of history. In passing on to the fourth Gospel, that of John, which we have entitled *The Gospel for the Christian*, we learn from witnesses among the early Christian Fathers that it was given to the Church while John was yet living; that he wrote it in answer to the express application of his fellow-disciples and pastors in Asia Minor; that it was designed to be "a spiritual Gospel", embodying the revelation of the special mission of the Holy Spirit; and that it was substantially the Gospel which John had preached for sixty years and over after the ascension of Christ.

The Fourth Gospel was written long after the Evangelistic Gospels; long after Jerusalem had been destroyed and the Temple system had passed away; and was specially suited to build up in the Christian faith and life those who had been called out from the world and made Christians by the proclamation of the three Synoptic Gospels. It is not strange therefore that ninety-three hundredths of the material of the Fourth Gospel is not found at all in the other Three, that were intended to meet wholly different needs.

The key to John's Gospel must be found in the character and needs of the *Christian* as it was intended to build up Christians in their faith and spiritual life. A Christian is one who has accepted Christ as his salvation, trusting in Him as Jesus, the atoning sacrifice for sin, and obeying and serving Him as Lord.—He may once have been a *Jew*, requiring that the claims of Jesus should be demonstrated to him from his Old Testament Scriptures; he may have been a *Roman*, depending upon some manifestation of the divine power in order to commend Jesus to him; or he may have been a *Greek*, waiting to have Jesus set before him as the universal Divine man, meeting the demands of right reason; but in becoming a Christian he has ceased to make these demands and is ready to receive Jesus as the Son of God, the Light and Life of the world, in simple faith.

It is to be observed that in this Fourth Gospel the appeal is specially to *sign* and *testimony* as commending it to the faith of Christians. John Himself furnishes the key to his Gospel when he says (ch. xx. 30, 31): "And many other *signs* truly did Jesus in the presence of His Disciples, which are not written in this book: But these are written, that ye might *believe* that Jesus is the Christ, the Son of God; and that believing ye might have *life* through His name".

In short, the purpose of the signs and witnessings—indeed, of the whole book—is to lay the foundations in the followers of Jesus for faith in Him as the Christ, the Son of God, the Light of the World;—in order to lead to and promote life, spiritual and eternal. As the Word, in His revelation of God in His own person, teachings and atonement, He is the Light; and He is the Life through the regenerating, illumining and sanctifying power of His Holy Spirit, of Whom this is the special Gospel.

Applying the key to John's Gospel it is found to be made up of *Four Principal Parts*, with a *Prologue* and a *Conclusion*.

Prologue.—The Glory of the Father revealed in the Incarnation and Mission of the Eternal Word, giving men power through faith in Him to become the Children of God.—Chs. i. 1-18.

Part I.—The Rise of Faith in Jesus—the Incarnate Word, as the Source of Eternal Life—in its Earlier Stages, with the Signs and Testimonies upon which it rests.—Chs. i. 19—vi. 71.

Part II.—The Conflict between Faith and Unbelief, or the Incarnate Word in Death Struggle with Spiritual Darkness—culminating in the Final Crisis and Rejection.—Chs. vii. 1—xii. 50.

Part III.—The Confirmation of the Faith of His own True Disciples by Jesus—through a manifestation of His Supreme Love just before His last Passover—in view of His immediate Departure to the Father, and of their future Work as the Founders of the Church.—Chs. xiii. 1—xvii. 26.

Part IV.—The Voluntary Sacrifice of Jesus on the Cross for the Redemption of the World from the Power of Sin.—Chs. xviii. 1—xix. 42.

Conclusion.—The Incarnate Word Crucified and Risen, the Savior and Lord of all Believers, manifesting Himself to His Disciples, and giving His parting Impulse and Direction to their Faith in view of their Future Work.—Chs. xx. 1—xxi. 25.

SUNDAY, JULY 1.—*John i. 1-18.*

The Eternal Word as God's Manifestation to Man.—Jesus the Life and Light of men, as set forth in this Prologue to the Fourth Gospel, is presented from a very different point of view from that held by the other Gospels. Matthew, Mark and Luke appeal to unsaved men in order to induce them to accept Jesus by faith as their Savior; but John seeks to lift saved men to firmer and larger faith and to higher and more abundant spiritual life.—The first part of the Prologue starts with the eternal existence of the *Logos*; the second (verse 6), with the appearance of John the Baptist; the third (verse 14), with the Incarnation of the *Logos* or Word. The first ends in the unbelief of the world (verse 5); the second in Israelitish unbelief (verse 11); the third, in the perfect revelation of God in the Son.—The testimony of Jesus as the Light and Life is here drawn from His contemporary and forerunner, John the Baptist. The Prologue sets forth "*the greatest thing in the world*", the transformation of sinful men into children of God, through the incarnation of "the Only Begotten of the Father, full of grace and truth". This is the underlying truth of this Gospel.

Part I. The Rise of Faith in Jesus, the Incarnate Word, as the Source of Eternal Life through His Sacrificial Death, with the Signs and Testimonies Upon Which It Rests.—Chs. i. 19—vi. 71.

This is unfolded in three Sections:

Section 1. The more Private Exercise of His Life-giving Power—before His first Passover—awakening Faith in Him as the Son of God and the Messiah—including

"Up the steady ascent toward this clear declaration of the nature of Christ—the Lawgiver, Redeemer, and King of mankind—we journey from the verse which tells us that in the beginning God created the heaven and the earth. We reach it, at last, in the words which tell us that in that beginning was the Word, by whom all things that are were made; and that he it is whom Apostles have beheld, dwelling among them, full of grace and full of truth. We do not marvel, after that, that He claims a love which surpasses all other, where it does not suspend it; that no force resists, and the grave can not hold Him; that to Him the saints, in the hour of death, commit their souls; that in His name their miracles are wrought; that He looked forward to a kingdom world-wide, and enduring for ever; that the awful function of final judgment, with the determining of men's destinies for eternity is in His hands; or that the angels are commanded to worship Him; or that the Benediction which closes the Bible, from him who had leaned on the breast of this Lord at the Supper contains only His name: 'The grace of our Lord Jesus Christ be with you all. Amen'".—*Storrs.*

the Testimonies of John the Baptist and of Jesus Himself, and the first Sign, at the wedding in Cana (chs. i. 19—ii. 12).

Section 2. The more Official Manifestation of Jesus as the Light of the World—between the first and second Passovers of His Public Ministry—including manifestations in Jerusalem, in Samaria and in Galilee (ch. ii. 13-54).

Section 3. Subsequent Manifestations to Jew and Gentile—in connection with two successive Passovers—as the Only Way of Eternal Life through Partaking by Faith of His Flesh and Blood,—the Discussion being raised by the Healing of the Impotent Man on the Sabbath, and continued after the Feeding of the Five Thousand, in which He put Himself in the place of the Passover Sacrifice—the result being the sifting of His followers (chs. v. 1—vi. 71).

Section 1. *The more Private Exercise of His Life-giving Power*—before His first Passover—awakening faith in Him as the Son of God and the Messiah—including the Testimonies of John the Baptist and of Himself, and His first Sign at the wedding in Cana.—Chs. i. 19—ii. 12.

MONDAY, JULY 2.—*John i. 15-28.*

The First Testimony of John to Jesus as the Only Begotten Son of God, at the Jordan.—Those for whom the Fourth Gospel was prepared were already familiar with the record of the preaching of the Forerunner, in the Synoptic Gospels, so that John did not need to restate the outward facts.—This Gospel has been called “The Gospel of Witness”. The importance of the testimony of John the Baptist appears from the fact that it was by this testimony of John that the earliest disciples were brought to Jesus, and it was given “that all might believe through him”.

It will be observed that in its foundations Christianity rests upon *testimony*. Since Hume's famous argument for the impossibility of accepting miracles on the ground of testimony, it has become fashionable to make light of testimony as a source of knowledge. Let it be remembered, however, that almost all our ordinary knowledge comes to us in this way, and can come to us in no other way. The only open question then is that regarding the character of the witnesses: are John the Baptist and John the Evangelist credible, competent, unimpeachable witnesses?—The Baptist's testimony was given to his entire audience at the Jordan, and to the special delegation of Pharisees sent by the Sanhedrin from Jerusalem.

“John's first public official testimony to Christ was particularly remarkable, as containing no reference whatever to that character or office in which the mass of the Jewish people might have been willing enough to recognize Him, but confined to

those two attributes of His person and His work which they so solemnly rejected. There is no mention here of Jesus as Messiah, the Prince, the King of Israel. The record that John bears of Him is, that He is the Son of God, the Lamb of God. In the two declarations, ‘This is the Son of God’, ‘Behold the Lamb of God, which taketh away the sin of the world’, you have in a form as distinct, as short and compendious as it is anywhere else to be found—the Gospel of the kingdom. The divine nature of the man Christ Jesus, the completeness and efficacy of the shedding of His blood, of the offering up of Himself for the remission of sins, are here very simply and plainly set forth”.—*Hanna*.

TUESDAY, JULY 3.—*John i. 29-39.*

The Second Testimony of John the Baptist—that Jesus is the Lamb of God.—The Baptist exclamation: “Behold the Lamb of God”, pointed out Jesus as He stood among them. This utterance was probably made immediately after (and presupposes) the supernatural attestation that Jesus is Son of God, as recorded by the other Evangelists. The way had been prepared for this on the preceding day.—The Herald here gives the strongest possible expression to that central and fundamental doctrine of atonement by the blood of Christ, without which the Bible has no message of salvation for man and has no effective impulse for man to service in the kingdom of God. Jesus is officially heralded as the sin-bearer for the world, in whom the Passover, the offerings of blood, and the prophecies (especially such as in Isa. liii. here refer-

red to) were all fulfilled.—He is to give His own flesh and blood for the life of the world,—this is the core of John's Gospel, "the Gospel of Blood Atonement".

"When our Lord was thus set forth by John, it is well to note the special character under which He was declared. John knew much of the Lord Jesus and could have pictured Him in many lights and characters. He might especially have pointed Him out as the great moral example, the founder of a higher form of life, the great teacher of holiness and love; yet this did not strike the Baptist as the head and front of our Lord's character, but he proclaimed Him as one who had come into the world to be the great sacrifice for sin. Pointing to Jesus, he cried, 'Behold the Lamb of God, which taketh away the sin of the world', * * * * John the Baptist views Him as the propitiation for sin, and so he cries, 'Behold the Lamb of God, which taketh away the sin of the world'".—*Spurgeon*.

WEDNESDAY, JULY 4.—*John i. 40-51.*

The Third Testimony of the Baptist, and the Gathering of the First Group of Followers of Jesus.—The Evangelist here connects the third testimony of John the Baptist with the gathering of Christ's first Disciples. This testimony may be looked upon as the formal and official transfer by the Baptist of his Disciples to Christ for Whom he had been preparing them.—The first group were probably all disciples of the Baptist and students with him of the Scriptures concerning the Messiah.—This Gospel—written perhaps two-thirds of a century after the occurrence of the events narrated—suggests some of the influences that confirmed the faith of those first disciples. There were touches of omniscience in the first words to Peter, and in the conversation with Nathanael, whose complete fulfilment long before this Gospel was written had strengthened the faith of the Disciples a thousandfold.—The double "Verily" in the closing statement emphasizes the importance of this prophecy.

"The first five disciples were gathered in by John speaking to two, Jesus to one, Andrew to one, Philip to one. It is the same species of agency similarly employed which God has always most richly blessed;

the direct, earnest, loving appeal of one man to his acquaintance, relative or friend. How many seldom if ever have endeavored, by direct and personal address, to influence one human soul for its spiritual and eternal good. . . . Those days were not only the birth-time of the Church, they were the beginning of Christ's public ministry, and how does that ministry open? Silently, gently, unostentatiously; no public appearances, no great works done, no new instrumentality employed; by taking two men to live with Him for a day, by asking another to follow Him, by dealing wisely and tenderly and encouragingly with two others who are brought to Him—so enters the Lord upon the earthly task assigned to Him".—*Hanna*.

THURSDAY, JULY 5.—*John ii. 1-12.*

The First "Sign" as Proof of Jesus' Messiahship—at the Wedding in Cana.—Such display of Divine power was in His own time, and still continues to be, one great evidence of His Divine mission.—It is a peculiarity of John's Gospel that the supernatural works of Jesus are not set forth as works of power (*dunamis*) but as signs (*semeia*). The latter is John's word, calling attention to the *significance* of a miracle and presenting it as proof or confirmation in aid of faith.—There was special need for a "sign" at this particular juncture, to confirm the weak faith of His Disciples in His Messiahship, and to give a better and truer idea of Himself and His mission.—By this first miracle He stepped across the line which marked the threshold of His public career, and as the Light of the World precipitated the inevitable conflict with the powers of darkness. Did He see in the wine a symbol of the blood He was to shed for the refreshment and revival of man, and a suggestion of the Marriage Supper of the Lamb?

"The world presents us with fair language, promising hopes, convenient fortunes, pompous honors, and these are the outside of the bowl; but when it is swallowed these dissolve in an instant. Every sin smiles in the first address, and carries light in the face, and honey in the lips, but when we 'have well drunk' then comes 'that which is worse', a whip with six strings, fears and terrors of conscience and shame and displeasure, and a caitiff dis-

position, and diffidence in the day of death. But when after the manner of the purifying of the Christians we fill our waterpots with water, watering our couch with our tears, then Christ turns our water into wine—first penitents and then communicants—first waters of sorrow and

then the wine of the chalice; for Jesus keeps the best wine to the last, not only because of the direct reservation of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long fruition than at the first essays".—*Jeremy Taylor*.

Section 2. *The more Official Manifestations of Jesus as the Light of the World*—between the first and second Passovers of His Public Ministry, including manifestations in Jerusalem, Samaria and Galilee.—Chs. ii, 13—iv, 54.

This Section embraces Manifestations of Jesus, the Incarnate Word :

(1) To the Jews, as their Messiah, the Son of God, in His official cleansing of the Temple, "His Father's house"—leading many to faith (ch. ii, 13-25);

(2) To Nicodemus, the Pharisees and members of the Sanhedrin, as the Way of Life,—the teaching being confirmed by the discourse of John the Baptist contrasting his own mission and its future with that of Jesus (ch. iii, 1-36);

(3) To the Samaritans at the Well of Jacob, as the Fountain of Everlasting Life—leading to their conversion to faith in Jesus as the Divine Savior (ch. iv, 1-42);

(4) To the Nobleman in Capernaum and his neighbors, as the Author of Life, in the healing of his sick son (the second "sign" in Cana)—leading him and his household to faith (ch. iv, 43-54).

FRIDAY, JULY 6.—*John ii, 13-25.*

i. *Official Manifestation of Jesus to the Jewish Authorities as their Messiah, in Cleansing the Temple.*—Jesus went up later to Jerusalem to the First Passover during His public ministry, which fact John alone mentions. This official, authoritative act brought Jesus face to face with the Temple authorities and into conflict with them.—His challenge brought out the demand of the Temple rulers for a "sign", i. e., a proof of His Messianic authority; but He declined to give them any "sign" except in the prediction of His own resurrection. When John wrote his Gospel the fulfilment of this prediction had—perhaps sixty years and more after its utterance—come to be a "sign" to all the world.—Although Jesus declined to show the Jews a special "sign", yet He performed notable miracles at that Passover (see verse 23) that confirmed the faith of His Disciples, and led many others to believe on His name.

ii. *Manifestation to Nicodemus, the Pharisee and member of the Sanhedrin, as the Way of Life,*—the teaching being confirmed by the discourse of John the Baptist contrasting his own Mission and its future with that of Jesus.—ch. iii, 1-36.

SATURDAY, JULY 7.—*John iii, 1-21.*

Manifestation to Nicodemus as the Way of Life.—One at least of the Jewish rulers, a member of the Sanhedrin, was sufficiently stirred by the incident in the Temple and the Messianic claims of Jesus to seek an interview with Him. The Evangelist keeps

"For us this cleansing of the Temple is a sign. It is a sign that Christ really means to do thoroughly the great work He has taken in hand . . . He was to come where holiness was professed, and to sift the true from the false, the worldly and greedy religious from the devoted and spiritual. He was not to make pretence of doing so, but actually to accomplish the separation. To reform abuses such as this marketing in the Temple was no pleasant task. He had to meet the gaze and defy the vindictiveness of an exasperated mob; He had to make enemies of a powerful class in the community. But He does what is called for by the circumstances; and this is but a part and a sample of the work He does always. Always He makes thorough, real work . . . We may yield ourselves with gladness to His sanctifying power, or we may rebelliously question His authority; but cleansed the house of God must be".—*Expositor's Bible*.

him in mind; and later in his Gospel brings him forward as a secret believer (ch. vii, 50), and then as an open confessor (ch. xix, 39).—Nicodemus, in approaching Jesus, acknowledged Him as a Divine Teacher and rested his faith on His miracles. Jesus taught him that the only way

to see, or to enter into, the kingdom is by regeneration through the Holy Spirit; exposed the profound depths of his spiritual ignorance, which His own testimony to the great spiritual realities will correct; and assured him that the only way to regeneration and eternal life is through atonement by the death of the Only Begotten Son of God.—Having its origin in the grace of God the Father, the work of Jesus must result either in the eternal salvation or everlasting condemnation of man. This is the only alternative, as John presents the case.

“As the noblest mystics proceeded from the monks of the Roman Catholic Church, from the Dominicans especially, and the great Reformer Luther from the Augustinians, so two great witnesses of the most living Christian faith, Paul and Nicodemus, were supplied to the kingdom of God by the Pharisees, a party noted for their sanctimoniousness and bondage to the letter. In the person of Nicodemus, Christ at the very outset of His ministry conquered not only a Pharisee but a ruler of the Jews, a member of the Sanhedrin. It has been a common hypothesis in schools of theology, but without any foundation, to regard him as a spy, who at first came to Jesus with a sinister design. The sincerity of his inclinations toward Jesus is from the first decided; a genuine germ of faith already begins to combat his own pretensions and prejudices.”.—*Lange*.

iii. Manifestation of Jesus to the Samaritans at the Well of Jacob, as the Fountain of Everlasting Life, leading to the conversion of the Samaritans to faith in Jesus as the Divine Savior.—Ch. iv. 1-42.

MONDAY, JULY 9.—*John iv. 1-12.*

The Meeting of Jesus with the Samaritan Woman at the Well, and the Lesson Begun.—The increasing hostility of the Pharisees made it necessary for Jesus to transfer His activities to Galilee. In His withdrawal He passed through Samaria and there met the Woman whose story John has recorded.—The opening incident is a simple one; apparently a casual meeting at the Well of Jacob between Jesus, weary and thirsty after His six hours' journey, resting there at high noon, while the Disciples go to the neighboring city for food; and a Woman, disreputable and grossly sinful and unspiritual, who comes to the Well to draw water on returning to her home at the hour of

SUNDAY, JULY 8.—*John iii. 22-26.*

The Opening Ministry of Jesus in Judea, and John the Baptist's Further Testimony concerning Him and Everlasting Life.—Jesus took up His ministry in Judea and began to baptize before John the Baptist had ended his work. The appeal of the disciples to John, in a controversy with the Jews concerning purification, led him to explain to them the inferiority of his (the Baptist's) position as Forerunner and Friend of the Bridegroom.—He set forth this as a necessity, on the ground that the heavenly must be superior to the earthly, the testimony of Jesus being the testimony of God the Father Himself Who had given all things into His hands.—The reception of the Son by faith is therefore everlasting life; the rejection carries with it eternal death. The testimony of John thus makes the destiny of the race depend on the reception it accords to the Son of God.

“John's character was here put to the proof; for it is natural to envy the growing reputation of others and to be jealous when it seems likely to trench upon our own; and he wins a fine triumph who can be contented, provided that the cause of God be advanced. It is here that John's character is displayed under its most striking aspect. We can admire him as he lives a severe life in a desert, and as he stands before Herod; but nowhere does he appear so transcendently great as here.”.—*John McNeil*.

dinner.—It is interesting to note how the Great Teacher undertook to gain access to this unspiritual soul, steeped in ignorance and sin. The starting point in seeking entrance to the closed door He found in the commonest of things, the water of this well, upon which He seized to suggest to her mind and heart a supernatural gift that will for ever quench the soul's thirst. This awakened in her a faint aspiration for salvation; and from this He proceeded to arouse her curiosity, and lead her to further inquiry.

“The labors and the life of the Great Master of Israel began, not with a vast congregation, but with a single individual; not upon a set appointment but in a merely

incidental, casual meeting, when the Master was weary and hungry with a six hours' walk. And this one was an unknown woman, not moving in the higher plane of social life, but apparently in the lowest; not a woman of previously unblemished reputation, but one whose record was at least doubtful. The only point of attractiveness apparent to us in her case was that she was human—a soul to be saved or lost".—*Cowles*.

TUESDAY, JULY 10.—*John iv. 13-26.*

The Lesson Continued—Jesus revealed to the Woman His Omniscience, and Awakened her Interest in Him as Messiah.—Jesus proceeded to explain the nature of the true living water: it is that which reproduces itself within and quenches the soul's thirst as it arises. She eagerly desires it.—Jesus now sets before the Woman's imagination a sublime idea, that of eternal life. As He now proceeded to gain entrance to her soul, He first put His finger upon the black spot of sin, and used His Omniscience in showing that He knew her whole history with its dreadful record of sin. She recognized the presence of a Prophet of God and made so far her confession of faith in Him.—In revealing the future when the Father is to be worshipped in spirit and in truth, He summoned the Woman to an act of personal faith: "Believe me"; whereupon she announced her expectation of the Coming Messiah, "who shall declare all things".—Thereupon Jesus revealed Himself to her as the Messiah,—the clear revelation to this heathen woman going far beyond anything He had made in Judea, even to His Disciples.—So this unspiritual and wicked woman has been in a few minutes "brought to a new faith, and even transformed into an earnest missionary of that faith".

"To this unfortunate and ill-living alien woman, then, Jesus declared Himself, as He had not declared Himself to the well-to-do, respectable Jewish rabbis. . . . But to every one who, like this woman, shows some desire to receive His gifts, and who is not above owning that life is a very poor affair without some such thing as He offers; to every one who is conscious of sin, and who looks to Him as able to deliver from all its foul entanglement, He does

make Himself known. To such persons He will disclose Himself when He sees that they are ripe for the disclosure. To such the moment of moments will come when to them He will say: 'I that speak unto thee am He!'.—*Expositor's Bible*.

WEDNESDAY, JULY 11.—*John iv. 27-42.*

The Return of the Disciples from the City, and the Awakened Faith of the Samaritans.—Whilst the woman in her astonishment carries the news to the city, the Disciples return and our Lord expresses a satisfaction so great with His work that His hunger had been forgotten. Seeing the Samaritans thronging to meet Him He uttered the saying—so often misunderstood—about the speedy coming of the harvest. He bids them lift up their eyes and behold the harvest of coming Samaritans already ready for the reaper. The harvest here is following hard upon the seed-time.—Jesus now turned from His Disciples to the Samaritans and took up His work as Missionary Teacher to these semi-heathen, many of whom believe on Him and gladly confess Him "as Christ, the Savior of the world".—This seems to be the only recorded incident of any large and truly spiritual ingathering as the result of the teachings of Jesus Himself, and may be looked upon as a prophecy of the future flocking to Him of the Gentile races.

"Her honest wish to know the truth; her interest in the standing of her people to God and the law and her anxious yearning for the Coming of the Messiah, revealed a frame of mind fitted to receive further light. The first great revelation of the Savior was to humble shepherds. The first direct disclosure of Himself as the Messiah was to a humble Samaritan woman".—*Geikie*.

"That word 'He told me', etc. was a great argument; for by that they gathered that, though He knew her to be vile, yet He did not despise her, nor refuse to show how willing He was to communicate His grace unto her; and this fetched over first her, then them".—*Bunyan*.

THURSDAY, JULY 12.—*John iv. 43-54.*

iv. Manifestation to the Nobleman at Capernaum, as the Author of Life.—When

Jesus came again to Cana. He was favorably received by the Galileans, who had seen what He had done at Jerusalem and at the Marriage Feast.—Jesus now transferred the scene of his activities from Judea to Galilee. The record of the early ministry in Judea, as given in John, is not found in the other Gospels, for the reason that the teachings were largely directed to the faithful in Israel, and were therefore not suited to aid in commending Jesus to the unsaved, unspiritual Jews, Romans and Greeks.—His first “Sign” in Galilee, at the Wedding in Cana, had demonstrated His power over nature; the second showed that He is the Lord of Life.—Jesus com-

plained that to them “He seemed to be fit for nothing but to heal”; nevertheless, He responded to the rising faith shown in the prayer of the Nobleman, granting the healing, but testing the faith by insisting that the man should believe on His word; thereby bringing out the constant lesson of John—that *life is through faith*.

“Once more glance over the blessed progress of the nobleman. He heard—he went and prayed—he came with the desire to see, but he believed the word before he saw and went his way; he knew what he had believed—he became a believer, and now again he believed without seeing—he believed with his whole house”.—*Besser*.

Section 3. *Subsequent Manifestations to Jew and Gentile*—in connection with two successive Passovers—as the only Way of *Eternal Life* through partaking by faith of His Flesh and Blood.—Chs. v. 1—vi. 71.

The discussion recorded was raised by the Healing of the Impotent Man on the Sabbath, and continued by the Feeding of the Five Thousand in which Jesus put Himself in the place of the Passover Sacrifice. It resulted in the sifting of His followers.

This Section embraces two parts: (1) Manifestation to the Jews—in Jerusalem—at the second Passover of His public ministry as the Life of the World (ch. v. 1-47); (2) manifestation to the Multitudes—at the Sea of Galilee, at the time of the third Passover—as the only true and Eternal Life (ch. vi. 1-71).

i. Manifestation to the Jews—in Jerusalem—at the second Passover of His public ministry, as the Life of the world, in connection with the Healing of the Impotent Man.—Ch. v. 1-47.

This Scripture contains: (1) the miracle which is the occasion of the conflict (vv. 1-16); (2) the discourse of Jesus commenting on and defending the miracle and vindicating Himself (vv. 17-47).

FRIDAY, JULY 13.—*John v. 1-16*.

Jesus, the Light of the World, healing the Impotent Man on the Sabbath.—John records only seven of our Lord's miracles in the stricter sense.—Of these seven only two—the Feeding of the Five Thousand and the Walking on the Water—are recorded in the other Gospels. They are all selected because their extraordinary character made them so much the better “signs” of the marvelous things of God, and the best starting points for His profoundest spiritual teachings.—The Healing of the Impotent Man gave occasion for a new outbreak of hatred on the part of the Jewish authorities from whose wrath Jesus had withdrawn some time before, at the Cleansing of the Temple. He now appeared suddenly in the centre of danger, *incognito*, as it were, and His works and signs left the Jews without excuse.—He showed Him-

self as the life-giving Savior, healing and then sending forth the helpless man carrying his bed, and showing himself among the worshipers in the Temple.

“No other thought, no other care, so occupied him. Why then ask him, ‘Wilt thou be made whole’? ‘But’ says St. Augustine this was not without reason. ‘This impotent man was a type of all sinners. And he himself a sinner could not be healed ere he was converted, according to the method of the Savior of men, who did not heal men's bodies without at the same time sanctifying their souls’. Now, however desirous this man might be of healing, perhaps he was not equally desirous of his conversion. And it was for this reason that Jesus Christ, who knew that the one depended upon the other, and who would not accord the one without the other, asked him before everything else, ‘Wilt thou be made whole’?”—*Bourdaloue*.

SATURDAY, JULY 14.—*John v. 17-29.*

Jesus' Vindication of Himself when Judicially Arraigned for Healing the Man on the Sabbath-Day.—He based His vindication on being One with the Father and the true Messiah of the Scriptures.—He personally affirmed that He is His Father's Workman, claiming in this way His Oneness with the Father. The Father had suggested, wrought with Him and directed Him in the Healing of the Man on the Sabbath-day.—He set Himself before them as having all judgment committed to Him by the Father, and declared that Life, even Everlasting Life, could be had only by believing on Him, He having life in Himself, even as His Father had life in Himself.—He ended as Judge, summoning them all to judgment. This more than ever enraged His adversaries.

"Nowhere else in the Gospels do we find our Lord making such a formal, systematic statement of His own unity with the Father, His divine commission and authority, and the proofs of His Messiahship, as we find in this discourse".—*Ryle.*

"He thus avowedly makes Himself equal with the Father, partly in regard to the works performed and partly in regard to the manner of doing them: He works the same works, He works perpetually, as the Father. As this perpetual working is not reprehensible in the Father, so neither, says Jesus, is it reprehensible in me".—*Tittmann.*

SUNDAY, JULY 15.—*John v. 30-47.*

Jesus' Appeal to the Witnesses of His Messiahship and Deity.—Jesus opened with

ii. Manifestation to the Multitudes—at the Sea of Galilee—in connection with the Feeding of the Five Thousand.—Ch. vi. 1-71.

This chapter contains: (1) two miracles, the Feeding of the Five Thousand and the Stilling of the Tempest (vv. 1-21); (2) the conversations and discourses connected with them (vv. 22-65); (3) the final crisis, in which many of His disciples forsook Him (vv. 66-71).

MONDAY, JULY 16.—*John vi. 1-13.*

The Miraculous Feeding of the Five Thousand in the Desert.—In the Healing of the Impotent Man Jesus is exhibited as the source of Light to the world. This chapter advances upon that and sets Him forth as the Life of the world through His sacrificial death.—The incidents of this chapter belong to a period considerably after the conflict in Jerusalem over the Impotent Man. In His withdrawal across the Sea of

the testimony of the Father in support of that which He, the Son, had rendered to Himself, thereby meeting their objection that His statements had no guarantee but His own word:—He admitted that His testimony had need of a Divine sanction, and set before His adversaries a double testimony of the Father:—The first that in His miracles; The second, that which is found of old time in the Scripture.—The Old Testament, in which God manifested Himself, had exhibited the character of Jesus and outlined His life and work as the suffering and conquering Messiah. If they really searched their Scriptures they would find there the testimony of God to Himself, and would come to Him that they might have life.—The reason why they were not willing to come to Him that they might live was, that they had not the love of God in them.—The awful consequences of their refusal to believe were inevitable, their unbelief exposing them to condemnation by the very law of Moses on which they founded the hope of salvation. Faith in Moses is bound up with faith in Christ.

"Jesus submitted Himself, His character, His claims, to the judgment of men. He honored the reason of His hearers by submitting to them the evidences of His mission; He honored their religious sentiment by referring to their own Scriptures for testimony concerning Himself. But pride and ambition, leading them to look for the pomp and power of earthly royalty in their Messiah, closed their eyes to the evidences alike of the works and the word of God".—*Thompson.*

Tiberias He was followed by a great multitude attracted by His miracles. The great caravan to the Passover was at the same time on its way to Jerusalem. When the multitudes found themselves in the Desert without food Jesus miraculously provided for their necessities,—a provision which the Disciples had thought impossible to make.—His discourses the next day on the other side of the Sea, had their origin in this miracle, as Jesus had presented Him-

self as the Lamb of God, the true Passover, through whose sacrifice they must be saved.

"They had come 'taking no thought' for three days at least of 'what they should eat or what they should drink', only anxious to hear the Word of Life, only 'seeking the kingdom of heaven'; and now the meaner things, according to the promise of the Savior, were 'added unto them'".—*Trench*.

"Whatever we have is the gift of God: money, talents, time, influence. Whatever good things God has given us, we must give them also to others. Nothing is given exclusively for self. No gift must be undervalued because it is small. There is a hungry multitude around us waiting for our gift. Some are starving for want of peace and comfort in religion—neighbors, friends, members of our own families. Some are starving for the sake of a little kindly sympathy. Some are starving in sickness and pain for the want of loving help and ministry".—*Buxton*.

TUESDAY, JULY 17.—*John vi. 14-27.*

Jesus Crossing the Sea to Escape being Mistakenly Crowned as the Messiah, Withdraws Himself, and in Crossing to Capernaum Stilled a Great Tempest that arose,—thereby Strengthening the Faith of the Inner Circle of His Disciples.—This, as John presents it, is the culmination of the historical development of Jewish unbelief in Galilee. On the day following He found that the multitude were ready to meet Him on the other side.—A series of dialogues follow. The first is brought on by the question of the Jews, "Rabbi, when camest Thou hither"? This led to Jesus accusing the inquirers of seeking Him for the "loaves and fishes", i. e., from low, selfish motives, showing that they did not at all understand the miracle that had been wrought. They should "labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you", which Son of Man the Father had accredited.

"Christ stills the storm of passion. How fierce the waves that threaten our peace and well being,—passion, appetite, lust, pride, desire, fear. What power but

Christ's can walk these waves? But let Him enter and these billows know their Lord . . . No love could stem the torrent; but Christ entered and appetite was quelled and all is now pure and peaceful. In that spirit passion raged; Christ entered and vengeance has given place to love and forgiveness. In every soul into which He enters He walks as sovereign. The forces of character would themselves at His command".—*Peabody*.

WEDNESDAY, JULY 18.—*John vi. 28-40.*

Jesus Demands Faith in Himself as the Only Way of Life, and Presents Himself as the Bread of Life, Setting forth His Sacrificial Death.—The brief dialogue that follows brings out the true means of obtaining eternal life. The Jews wished to know how they might work the works of God. Jesus assured them that the one work of God is that they "believe on Him Whom He has sent".—These very people who had the day before witnessed the multiplication of the loaves and fishes now demanded a "sign" if they are to believe, declaring that Moses sustained his authority by giving their fathers bread from heaven to eat. Jesus should do the same with them. In reply, He assured them that the Father gives the bread of God which comes down from heaven and gives life to the world; that He Himself is that bread from heaven; and that the only way to everlasting life is through seeing the Son and believing on Him.

"Bread is the symbol of Christ. He is to the soul what bread is to the body—its food. Bread is necessary food. Other things may be dispensed with, but all need bread. It is food that suits all—old and young, weak and strong. It is the most nourishing kind of food; nothing does so much good or is so indispensable to bodily development. It is food that we need daily. Other foods are at best only occasionally required. It is the only food we are never tired of; hence it is on every table, unlike every other kind of food".—*Ryle*.

"The highest truth of all is that Jesus Christ is the bread and water without which man can not live. He never says He is a luxury which the rich only can afford".—*Parker*.

THURSDAY, JULY 19.—*John vi. 41-58.*

The Murmuring of the Jews, leading to the more emphatic assertion that He is the Bread of Life for the World and the Only Way to Everlasting Life.—The Jews murmured at His declaration that He came down from heaven, and insisted upon it that this was impossible, since He is the son of Joseph.—Without directly answering their objection Jesus took another step forward in His teaching. They showed by their spirit and their words that they were not taught of God, and were not being drawn savingly to God and could not see God.—He now solemnly repeated His assertion that He is Himself the Bread of Life; contrasted Himself with the manna given to their fathers, which could not save them even from physical death; connected His life-giving power with partaking His flesh and blood, or participation in His atoning sacrifice for the life of men; and declared that this partaking by faith in His flesh and blood would bring the participant into vital union with Himself.—This teaching is clearly based on the miracle of the day before, in which He put Himself in the place of the Lamb of the Passover. He concluded with again assuring them that He alone is the Bread that came down from heaven, and that he that eateth of this Bread shall live for ever.

"Some have tried to stay their hunger by the narcotics of skepticism and others have endeavored to feed upon the drugs of fatalism. Many stave off hunger by indifference, like the bears in Winter, who are not hungry because they are asleep. But depend upon it the only way to meet hunger is to get bread, and the only way to meet your soul's wants is to get Christ, in whom there is enough and to spare, but nowhere else".—*Spurgeon.*

"Then the old angry murmurs burst out again,—not this time from the multitude but

from His old opponents the leading Jews * * * *

Was He not Jesus, the son of Joseph the carpenter"?—*Farrar.*

FRIDAY, JULY 20.—*John vi. 59-71.*

The Final Crisis, with the Desertion of many of His Disciples, leaving Him with the Chosen Few.—The thing that had chiefly offended them was "the obligation to eat His flesh and drink His blood in order to have life". We can conceive of even the disciples saying: "This is going too far; He talks irrationally"! Knowing their questioning among themselves, He asked—If this utterance of His causes them to stumble and lose faith, what will take place when they shall see Him ascending to His Father? They can understand these things only as the Spirit gives life.—The crisis and desertion followed, multitudes of His disciples forsaking Him. Peter, representing the Twelve, now declared his full belief in all His claims respecting His life-giving power, and his acceptance of Him as the Son of the Living God, the Only Way to the Father.—The words of Jesus end with the startling assertion that although He had chosen the Twelve, one of them was a devil. There is to be a sifting even of the Twelve.

"When 'the carpenter's son' in His mysterious language spake of His descent, His commission from His Father, His reascension to His former intimate communion with the Deity; still more when He seemed to confine the hope of everlasting life to those only who were fitted to receive it, no word fell in with their excited, their passionate hopes. His allusions discountenanced the immediate and the remote accomplishment of their visions of the Messiah's earthly power and glory. The disappointment was universal: His adherents, baffled and sinking at once their exalted hopes, cast off their unambitious, their inexplicable leader".—*Milman.*

Part II. *The Conflict between Faith and Unbelief, or the Incarnate Word in Death-Struggle with Spiritual Darkness*—during the period of occasional and mainly Private Visits to Jerusalem—culminating in the Final Crisis and Rejection.—Chs. vii. 1—xii. 50.

This conflict is traced during the period of occasional and mainly private visits to Jerusalem. There are various stages in the progress of it:

Section 1. At the Feast of Tabernacles, when Jesus declared and proved Himself the Only Fountain of Everlasting Life and the Only Deliverer from the Bondage of Sin (chs. vii. 1—viii. 59).

Section 2. During Subsequent Visits, when He presents Himself, with cogent signs or proofs,—as the Only Healer of Spiritual Blindness; as the Good Shepherd who is to give Eternal Life to His own through His Sacrificial Death for them; and as One with the Father and so having life in Himself—leading many to faith (chs. ix. 1—x. 42).

Section 3. At the Raising of Lazarus from the Dead, where Jesus proclaims and demonstrates Himself the Resurrection and the Life, thereby enraging the Sanhedrin and leading them to pass sentence of condemnation upon Him as having disappointed their carnal Messianic expectations (ch. xi. 1-57).

Section 4. The Culmination and Condemnation of Jewish Unbelief,—embracing the account of the Supper at Bethany; of the Messianic Entry into Jerusalem; of the Coming of the Greeks, signaling the hour of His Glorification (confirmed by a voice from heaven); and the final Weighing and Condemnation of the Unbelief that shuts out the Apostate Jews, from the Everlasting Life He has come to bring through the Commandment of the Father (ch. xii. 1-50).

Section 1. *Jesus in Conflict at the Feast of Tabernacles, declaring and proving Himself the Only Fountain of Everlasting Life and the Only Deliverer from the Bondage of Sin.*—Chs. vii. 1—viii. 59.

SATURDAY, JULY 21.—*John vii. 1-13.*

The Feast of Tabernacles and the Delay of Jesus in Going up to Jerusalem.—Godet gives as the theme of this section "The Strife at its Highest Stage of Intensity at Jerusalem". It was now seven months since His last appearance in the Sacred City, and the fires of hatred had been "smouldering under the ashes. The flames were to burst forth with a redoubled violence". Godet suggests as divisions of the section: (1) before the Feast (ch. vii. 1-13); (2) during the Feast (ch. vii. 14-30); and results of the Feast (ch. vii. 31-59).—John opens with a statement that Jesus had withdrawn from Judea and taken up His ministry in Galilee "because the Jews sought to kill Him".—His brethren desired that He should go up to Judea to the Feast of Tabernacles and contest His miraculous claims in Jerusalem,—they themselves not believing in Him. He refused to gratify their vanity and accordingly went up later to the Feast,—since "His time was not yet fully come".—Even before He appeared among the people the Jews sought Him at the Feast, and there was much discussion which was intensified by His assumption of the office of public teacher, for which they questioned His capability. At this time it appears that none of those who favored His cause spoke openly of Him for fear of the Jews.

"It is certainly remarkable that in all the life of Jesus in the flesh—though the weight of the world's redemption was pressing upon Him and His ministry of

eternal reconciliation was bounded by three short years—yet there is not a single step or movement of His, from first to last, that gives us an impression of haste. Always straitened till His whole work is accomplished, because night cometh when no man can work, He is yet always deliberate. Are there not twelve hours in His day? He is almost as free from hurry as He is from sin. You see His disciples urging Him hither and thither. They want Him to go sooner, or stay later, or to make a more sudden manifestation. 'Show thyself to the world'. But He still bides His time, and only says His hour is not yet come".—*Huntington.*

SUNDAY, JULY 22.—*John vii. 15-30.*

Jesus Appears in the Midst of the Feast and Astonishes the Jews by His Teaching.—As He began teaching in the Temple He was met at once with the challenge, "How knoweth this man letters [or learning], never having learned"? How should He, who had not been brought up in their schools, dare to undertake the office of teacher? To this He made reply that His Teaching, like His Commission, was from God; it had been confirmed by miracles, and yet they had unrighteously condemned Him.—To the questioning of the Jerusalemites—as distinguished from the people—"Do the Rulers know indeed that this is the Christ? How do we know this man, whence He is"?—Jesus answered in the Temple by "an energetic declaration of His divine origin". It led them to seek to

take Him, although they did not carry out their purpose, "because His hour was not yet come".

"So ended our Lord's first day of teaching in the Temple revealing on His part a wisdom, a courage, a serene, sublime trust which took His adversaries by surprise, and held all their deadly purposes against Him in suspense; and on the part of the multitude the strangest mixture of conflicting opinions and sentiments, with which our Lord so dealt as to win exemption from like interruptions afterward, and to secure for himself an unbroken audience on the day when His last and greatest words were spoken".—*Hanna*.

"The Sanhedrin, seated in frequent session in their stone hall of meeting within the immediate precincts of the Temple were, by means of their emissaries, kept informed of all that He did and said, and, without seeming to do so, watched His every movement with malignant and jealous eyes.—*Farrar*.

MONDAY, JULY 23.—*John vii. 31-39.*

Conflict concerning Jesus and His Great Proclamation of Himself as the Water of Life, and Prediction of His Approaching Departure.—The fact that many believed on Him at this time in consequence of His teaching and His miracles led the Sanhedrin, when they heard the talk that was circulating among the multitude concerning Him, to send officers to take Him. This may be regarded "as the beginning of the judicial measures, of which the Crucifixion was the end". The officers were to mingle with the crowds and take advantage of a favorable moment to seize Him.—The knowledge of their hostile purpose awakened in Jesus the presentiment of His approaching death, to which He gave utterance at this time. He invited and urged the Jews to take advantage of the quickly passing time during which He was to be with them, to secure salvation by believing on Him.

His last and greatest utterance was on the last day of the Feast, when He presented Himself to the people as the Water of Life that alone could quench the thirst of the soul, the fountain, through the Holy Spirit, of Living Waters. He that believed on Him should receive this Holy Spirit when

Jesus had been glorified, and so should be made the source from which living waters should stream forth to bless others.

"He had in Galilee invited all the weary and heavy-laden of the human family to come under His wing and they should find rest. He had in the synagogue of Capernaum announced Himself, in every variety of form, as 'the Bread of Life' and as both able and authorized to appease the 'hunger' and quench the 'thirst' of all that apply to Him. There is and there can be nothing beyond that here. But what was on all those occasions uttered in private, or addressed to a provincial audience, is here sounded forth in the streets of the great religious metropolis, and in language of surpassing majesty, simplicity and grace. It is Jehovah's ancient proclamation now sounding forth through human flesh, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money'.—*Brown*.

TUESDAY, JULY 24.—*John vii. 40—viii. 1.*

The Division among the People and the Rulers and the Plot to Seize Jesus.—This last proclamation of Jesus precipitated the crisis. There was an angry discussion and a division. There were "two shades of opinion even among the well-disposed hearers.—At this point we reach the meeting of the Sanhedrin and the report of the officers who had been sent to apprehend Jesus. His marvelous teachings had prevented them from carrying out their orders. The Pharisees rebuked them, supporting their reprimand by what they considered two irresistible arguments: "None of the Rulers had believed on Him; and the multitude that followed Him was the ignorant accursed rabble.—At this point Nicodemus, one of their own number—who had appeared in Chapter iii, as a secret inquirer—now stands forth boldly as an open defender of Jesus, thereby destroying their argument on the unanimity of the rulers and "calling them to order in the name of that very law which they claimed alone to know". There was nothing left for the Council but to dissolve.

"They were strangely dead to the sweetness and glory of these words of life and

repelled by purity and goodness. But they were too few to carry their measures against the greater number who admired and sustained—so that no man laid hands on Him. It is plain that in a fair field before the people Jesus had the hearts of too many to permit the resort to violence. Hence the necessity of treachery in order to arrest Him in the absence of the multitude".—*Caird*.

WEDNESDAY, JULY 25.—*John viii. 2-20.*

Jesus' Second Appearance in the Temple, Confounding His Accusers by the Woman Taken in Adultery, followed by His Proclamation of Himself as the Light of the World.—As is well known, this is one of the passages of Scripture the genuineness of which has been questioned. However, some of the great critics and commentators still accept it as Scripture, and it has been admitted to be of very ancient origin and to contain a most important lesson, which would have led the Jews at least to reject it.—As Jesus resumed His teaching in the Temple early next morning, the Scribes and Pharisees took occasion to place Him in a dilemma, by bringing to Him a woman taken in adultery. If He should absolve the woman, they would accuse Him of despising the law of Moses. If He should condemn her he would offend the people and probably come into conflict with the Roman Governor. It was a sharp game.—Jesus stooped down and wrote with His finger on the ground—it has been suggested that this only writing of His of which we have any record was a catalogue of the sins of those who were watching Him. As they urged Him with their questioning He rose, and proposed that he who was without sin should cast the first stone at her, and then proceeded with His writing—reading which with its record of their sins (?) the accusers slunk away.—When all the accusers were gone, Jesus absolved the sinner, bidding her go and sin no more. Jesus continued at this point His conflict with the unbelief of the Pharisees, applying to Himself the second of these types of the Feast of Tabernacles, "The Pillar of Fire in the Cloud".

"The Light that Christ gives is independent of time or place—is not affected by sickness or death—burns on for ever. He that has it shall feel light within his heart,

mind, conscience—shall have light shining round him, guiding him in his journey through life, and shall reflect light by his conduct and conversation".—*Ryle*.

"The continuance of the physical creation, like its beginning, depends upon the words, 'Let there be light'; And here the analogy of the spiritual world at once suggests itself—that Christ in bringing to the soul light upon whatever concerns its existence, state, recovery, destiny, as the offspring of God, fallen, redeemed, immortal, brings to it a quickening power, the light of Life".—*Thompson*.

THURSDAY, JULY 26.—*John viii. 31-38.*

The Bondage of the Scribes and Pharisees to Sin, from which Deliverance can only come through Faith in Jesus, the Son of God.—The fact that He was allowed to speak in the Treasury without their laying hands on Him emboldened Jesus to continue His address, which is directed now to the Jews generally.—John here records the address of Jesus to these would-be or half-way believers, the representatives of the Hierarchy being present, in order to trace the course of events that culminated in His complete rejection.—His teaching that, "when ye have lifted up the Son of man, then shall ye know that I am He", led many to believe on Him as possibly their Messiah.—He opened the way to full belief by correcting their false views of His Messianic mission. He had not come to deliver them from Roman rule, but from the bondage of sin. The only way to escape from that bondage was through believing on Him, and that is of infinitely more importance than deliverance from Rome.

"Our Lord shows what kind of freedom He had meant, by showing the kind of slavery from which He wished them to be delivered. The man that lived wilfully in habits of sin was acknowledged by all to be the slave of sin. Even heathen philosophers admitted it".—*Ryle*.

"Going far deeper than freedom in the political sense, He insists that every sinner is a slave. In committing sin he yields himself to a master; he surrenders himself to do the will of the Devil; his own lusts overpower his better judgment and reason. He is absolutely in bondage—a

bondage at once tyrannous, humiliating, disgraceful. Then recurring to the figure of servitude, He contrasts the state of the slave in the household with that of the son. The slave has no permanent home there; no rights of home; may be ejected at any time. The son is the heir, and is at home there with no limit of time. If now the Son of man gives you the rights of free-men in God's house ye are indeed free—not otherwise".—*Cowles*.

FRIDAY, JULY 27.—*John viii. 39-47.*

In Answer to the Claim that they were the Free Children of Abraham Jesus declared that their Conduct showed them to be the Children of the Devil.—If they were Abraham's children they would not seek to kill Him, because He had told them the truth. They did the deeds of their true father, the Devil.—To their claim that they have but one Father, even God, Jesus replied that if God were their Father they would love and revere Him; they would hear His words; for he that is of God heareth God's Words: ye therefore hear them not because ye are not of God.

"They boasted without reason, He told them, of being Abraham's children. By attempting the life of One who was offering them the truth, and thus acting as enemies of the truth, they showed themselves children of Satan rather than of Abraham; their disposition and actions savored more of the father of lies than of the Father of the faithful. The cause of their unbelief, therefore, was precisely this, that their disposition of heart was the reverse of Abraham's. Him whom Abraham longed for, they sought to destroy".—*Neander*.

SATURDAY, JULY 28.—*John viii. 48-59.*

Jesus' Reply to the Charge that He is a Samaritan and has a Devil.—Jesus had just denied that His opponents were sons of

God, and had branded them as children of the Devil. This procedure they looked upon as a confirmation of their charge that He is a Samaritan, i. e., "a heretical antagonist of the pure people of God," and that he had a Devil. He seemed to them as one *crazed*.—Jesus replied in substance that if He had a Devil He would not be seeking to honor His Father, since He was thereby dishonoring Himself. He is not seeking after His own honor; He can leave that to His Father. His object is to give eternal life to men, even to all who will receive His teaching, so that they should never die.—Interpreting His saying as promising exemption from natural death, they believed the more firmly that He was mad through demoniacal possession. He was making Himself greater than Abraham and the Prophets, all of whom were dead.—He proceeded then to make it clear that He was indeed greater than Abraham. The Father honored Him, and Abraham rejoiced to see His day. Indeed, He existed before Abraham. The Jews replied that it was impossible that He should have seen Abraham as He was "not yet fifty years old" (Had the burdens which He had borne made Him seem to be so much older than He really was?)—As they looked upon the last assertion of Jesus as blasphemy, they immediately took up stones to stone Him; but He was Providentially protected by God, since "His hour has not yet come".

"Not simply a declaration of a being before Abraham, but a taking to Himself the great, the incommunicable name, carrying with it the assertion of self-existence, of supreme divinity. So they understand it, who instantly took up stones to stone Him as a blasphemer. And so let us understand it, lifting up hearts and hands together to crown Him Lord of all".—*Hanna*.

Section 2. *The Conflict during Subsequent Visits*,—when He presents Himself with cogent signs or proofs as the Only Healer of Spiritual Blindness; as the Good Shepherd who is to give Eternal Life to His own through His Sacrificial Death for them; and as One with the Father and so having life in Himself,—leading many to faith.—Chs. ix. 1—x. 42.

This Section embraces: (1) The Sign of the Healing of the Man Born Blind and the Facts and Events connected with it (ch. ix. 1-12); (2) the Attempt of the Pharisees to Discredit the Sign (ch. ix. 13-38); (3) the Discourse of Jesus respecting False and True

Shepherds (chs. ix. 39—x. 21); (4) Jesus at Jerusalem at the Feast of Dedication, in Conflict with the Jews, who Seek to Stone Him (ch. x. 22-42).

SUNDAY, JULY 29.—*John ix. 1-12.*

i. *The Sign of the Healing of the Man Born Blind, revealing Jesus as One sent to Heal the Spiritual Blindness of the Jews.*—The Man Born Blind occupied a most important place in the plan of God. His case was exactly fitted to furnish the new "sign" that Jesus must give to the Jews to render their rejection still more inexcusable—a man born blind healed, a case of a kind never before known to have been healed.—The reason why he was born blind was—not that he or some one else had sinned—but that the works of God should be manifest in Him. It was in God's plan that Jesus should have just this opportunity for an act of compassion and a sign of His spiritual power. The immediate healing was made use of not merely to develop faith in the man, but to keep him from knowing his healer till the investigation should be made and the proof of the sign established.—The description of the discussion of the case among the blind man's neighbors and acquaintances is most

natural and dramatic; as are also the views taken by them of his healing.—This constitutes the preliminary testimony that made it sufficiently evident that a notable miracle had been wrought, and led his friends to take him before the Pharisees for an investigation. To let this sign pass unchallenged would prove a deadly blow to their authority.

"Who can imagine the glory which burst upon him when, as the restoring clay left his eyes, the light of the world invaded his astonished soul? Blackness of darkness—not an invading stranger but the home-companion always there—creation not erased and treasured in the memory, but to his eyes uncreated. Blackness of darkness. The glory of the celestial blue. The towers of the great Jerusalem dwelling in the awful space. Any wonder might follow on such a wonder. And the whole vision was as fresh as if he had that moment been created, the first of men".—*George McDonald.*

ii. *The Attempt of the Pharisees to Discredit the Sign.*—Ch. ix. 13-38.

MONDAY, JULY 30.—*John ix. 13-23.*

The Pharisees' First Attempt to Break the Force of the Sign of Jesus by Appealing to the Parents of the Man.—On his first appearance before the Pharisees he gave his direct testimony, stating the facts so clearly and frankly that there resulted a hopeless division among them concerning Jesus, even though they were all His enemies. The man reached his conclusion with unanswerable logic: He is a Prophet.—Failing with the man, and determined not to believe that he had been born blind, the Pharisees now try to use his parents to discredit the son. They confirm the fact beyond dispute, but maintain a cowardly silence concerning the way in which he had been healed, since they feared the Jews, who had already passed an ordinance to excommunicate any man who confessed that Jesus was the Christ. The parents discreetly refer the Pharisees to their son, saying, "He is of age."

"The more the Pharisees examine the miracle in order to raise doubts concerning it, the more indubitable do they render it".—*Quesnel.*

"By summoning the parents of the healed man they brought publicly forward the two best possible witnesses as to the fact of the man's identity, as to the fact that he was born blind, and as to the fact that he now had his sight".—*Ryle.*

"Judicial personages, and these the avowed enemies of Christ, investigate a miracle in repeated hearings and yet it holds its ground".—*Tholuck.*

TUESDAY, JULY 31.—*John ix. 24-38.*

The Resort of the Jews in their extremity to Cross-Examination of the Man.—The Pharisees, after a remorseless cross-examination of the blind man excommunicated him, in spite of facts and logic. They began his examination with the adjuration: "Give God the praise. We know that this man is a sinner". To their assertion the healed man responds: "However that may be, 'one thing I know, that whereas I was blind, now I see'",—meeting them with an argument to which there could be no answer.—Then they want the whole story over again, to see if they can not somehow find a flaw in it. — At this

request the man replies with the maddening question, "Wherefore would ye hear it again; will ye also be His disciples"? They have only derision with which to answer him. Conclusive facts and logic must give way before their false dogma about Sabbath observance. One has only to throw the argument into syllogistic form to see how unanswerable it is, in its pressing of established facts and eternal principles against such a dogma.—Their examination utterly failed. Now doubly enraged, they had nothing left but to presume the infallibility of their own *ipse dixit*, and to reject and

excommunicate the man.—Another stage is thus reached in the purpose to destroy Jesus. Henceforth no Jew is to be permitted to acknowledge Him to be the Christ.

"What the blind man knew he knew thoroughly. About this one article he had no question. There was no 'if' or 'perhaps' about it, no room for Agnosticism in it. He had only one answer for his neighbors and the Pharisees, and could not be cajoled or frightened out of what he knew. It is better to believe a little thoroughly than much superficially".—*Anon.*

Evangelistic and Missionary Section

Department of Biblical Evangelism

CONDUCTED BY THE PRESIDENT, WILLIAM PHILLIPS HALL

*"The Layman's Responsibility and Opportunity in Evangelism"**

The layman has always occupied a large place in God's plans for the evangelization of mankind. When our God would reveal Himself to men thro' a Man, He chose a layman as the channel and instrument of His Self-Revelation—our blessed Lord and Saviour Jesus Christ. From the human standpoint the advantage Divinely secured in the creation and selection of One who had never come directly under the educational influence and training of the schools of the Jewish Synagogue of the day; of One whose educational training was never hedged in or bound by the vain traditions of men—however much He might have been intellectually drilled in the things of God—is most obviously apparent. This was doubtless, also, in large part, the reason for our Lord's selection of a company of laymen—each and every one of the original Twelve—for the work of establishing His Church and Kingdom among men. It is also noteworthy that with the exception of the Apostle Paul, practically all of the most distinguished evangelistic figures in New Testament history were called from the ranks of the laity.

It is matter of history, however, that with the passing away of the Pentecostal age and the rise of the Roman hierarchy the evangelistic activities of laymen grew less. But when, at a later day, that hierarchy came to be dominated by the teachings so hateful to those who have steadfastly adhered to the original teachings of our Divine Lord, the layman again came to the front in many of those great movements that finally eventuated in the Reformation and the re-establishment of a large part of the Christian Church upon an Apostolic basis.

Coming down to more recent times, we may properly consider the Methodist revivals under the Wesleys and their associates as very largely the product of lay evangelistic enterprise. The great spiritual movement which brought again to the consciousness and experiences of men the possibilities of the Divine indwelling and the regenerative work in the individual of the Spirit of God, also brought again to light the common evangelistic priesthood of all believers and the opportunity and responsibility of all believers, without regard to Church office, in and for evangelistic service. It is more than evident to anyone acquainted with the annals of the Metho-

*Abstract of an address by Mr. Hall to the Ministers of the New York District, New York East Conference of the Methodist Episcopal Church, at Mount Vernon, N. Y., June 5, 1906.

dist Church, that without lay co-operation in evangelism the Methodist movement, in and of the Church of God, would have been impossible to a very large extent. And another fact is no less apparent, and that is, that in direct proportion to the utilization of lay evangelism, at the present time, is the Church successfully advancing against and overcoming the hosts of sin and the powers of darkness.

While we will always and most earnestly stand for the recognized and established orders of the Church, we can not but express the profound conviction that that will be a sad day in her history, when the evangelistic opportunity and responsibility shall be monopolized by those who hold the ministerial office. It is indeed a subject for heartfelt thanksgiving that the present, perhaps more than any other period since Apostolic days, is characterized by ministerial insistence upon lay co-operation in evangelistic work. Never before in the history of the Church has there been greater opportunity and need for lay evangelism. Any conception of the evangelistic responsibilities of the Church that does not hold the laity with the ministry to individual and collective responsibility for the salvation of the millions within reach of Christian influence and teaching, fails to measure up to the purposes, plans and commandments of God, and the plainly declared teachings of His dear Son.

The extraordinary possibilities of lay evangelism were never more strikingly exemplified during the last century than in the great evangelistic careers of Charles G. Finney and Dwight L. Moody. While it is true that Finney accomplished a large part of his evangelistic work as a regularly ordained minister of the Christian Church, it is also true that as a direct result of Finney's conviction of his evangelistic responsibilities as a layman he inaugurated his mighty and effective campaigns against the powers and servants of sin. Of Moody it may be truthfully said that all of his great work for His Master was accomplished by him as a layman in the Church of God. I do not speak of this in derogation of the glorious work of the ordained ministry but rather, and only, that all Christian laymen may be brought to a consciousness of the stupendous fact

of lay responsibility for, and lay possibilities in, evangelistic service.

In further considering our theme it will be well for us to lay special emphasis on the fact—a fact made clear by the entire history of the Church—that in order to insure an evangelistic laity, the ministry of our churches must of necessity become, if it is not already, intensely evangelistic. Never was the saying, "Like priest, like people", more strikingly exemplified than just here. An evangelistic ministry must of necessity develop an evangelistic laity. There is no contagion more catching than the "holy contagion" of an active, God-blessed evangelistic ministry. The evangelistic devotion, enterprise and enthusiasm of Deacon Kimball and Doctor Kirk of Boston set young Moody's soul on fire with a like spirit, and Moody's soul was aflame with that spirit of evangelism until the chariots of God carried him from East Northfield to Heaven. Methodists—if they would be true to their origin, genius and history—must hold it to be the bounden duty of every minister of the Church to make himself the flaming center of an evangelistic people.

Who that has been endued with the spirit of the Master does not see that, in order to complete fulfilment of the Divine purpose, each and every minister must be fully dominated by the evangelistic purpose and spirit in his work for the Master? To save souls should be his chief concern not only theoretically but practically.

And what is true in this regard of and for the minister holds equally of and for the layman who is called into the kingdom to be a witness for Christ.

May we not wisely take a lesson here from the business of this world? in commerce and in the mechanical arts "efficiency" seems to be one of the chief watchwords of the day. Let evangelistic efficiency, both ministerial and lay, become the chief watchword of the living Church of Christ, and we shall speedily see the progress of the Church in saving lost men measure up to the best pace set us in the business world. In conclusion, let us briefly consider how the laity may be practically enlisted in evangelistic service. I would suggest the following points

First, an evangelistic atmosphere is all-important, and that may be insured, primarily, by an evangelistic ministry.

Secondly, there is needed an evangelistic organization of those whose hearts God has touched and who will gladly respond to ministerial leadership in the work.

Thirdly, a definite plan of evangelistic campaign should be formed, not only for co-operation in revival meetings at stated

periods, but for the conduct of school-house and cottage prayer meetings under lay leadership for evangelistic results.

Fourthly, there should be conferences between the Pastor and his evangelistic helpers, in which the evangelistic empowerment of the Holy Spirit may be sought, and where reports of work accomplished may be made and plans for new work formulated.

Department of Biblical Foreign Missions

CONDUCTED BY REV. HENRY O. DWIGHT, LL. D.

A Sign of Progress of the Kingdom

What seems to be a waymark, more or less picturesque, in missionary history is the recent tour of two well-known Japanese Pastors through India, under the auspices of the Young Men's Christian Association. These two gentlemen, Rev. Dr. S. Motoda (Episcopalian) and Rev. T. Harada (Congregational) spoke to crowded audiences in many of the chief cities of India, and earnestly urged those great practical applications of Christianity that can make strong the Indian Church. Earnest appeal was made for the Indian Christians to realize their responsibility for the evangelization of India. With deep sympathy and yet with much plainness weaknesses of the Indian social system were pointed out; such as the seclusion of women, and the iron barriers of caste; and the unity was called for which is developed from pure and simple faith in Jesus Christ bringing all nearer to Christ and therefore nearer to each other. The most favorable impression was produced; the visitors were welcomed with marked friendliness and a most cordial enthusiasm. The idea was repeatedly put forth that the churches in India and Japan can help each other by sending Christian leaders from one land to the other to speak to the people, and to exchange and discuss experiences. Missionaries are generally regarded by us at home as the chief instruments of evangelization in foreign fields. This visit and its immediate effects gives a suggestion that in the Eastern parts of Asia the local churches are reaching a maturity which may make them helpful to one another in a special and unexpected degree.

Fifty years ago the Christians of America would have been electrified could they have been told that Japan within half a century would be teaching India love to Jesus Christ. The following letter sent to Dr. Motoda by the Anglican Indian Christians of Lahore is one of the signs of the times.

["To the Christian Brethren in Japan :

Dear Brethren in the Lord,

We the members of the Holy Trinity Church at Lahore, Panjab, most thankfully and cheerfully accept the best wishes you have at heart for us who live some thousands of miles from you.

"Your much esteemed pastor, the Rev. Dr. Motoda, M. A., has preached in our church, and given us an account of the church of our Lord and Saviour Jesus Christ in Japan. Hearing him we can not refrain ourselves from giving thanks to our Heavenly Father that the standard of our crucified and glorious Saviour has been erected in the far East. And now the people of Japan and the people of India are one in the Lord Jesus Christ.

"Your worthy pastor has mentioned in his address that the Lord Jesus has been taken away by the people of the West, though originally He belonged to us, the people of the East; and that now you are doing your best to bring Him back. May the Spirit of God help you in this glorious attempt! And we hope that you will remember us in your prayers that we may also take some share in it.

"And now we conclude this with our hearty greetings to you. May the Lord be with you, and also the Everlasting Peace.

"Yours in the Lord,
The members of the Holy Trinity Church".

Lahore, March 26, 1906.

This letter from Indian Christians to Japanese Christians marks an epoch because it clearly suggests a closer bond in Christ between the two groups than that which links either of them to the missionaries through whom they believed. Like the children of neighboring families they are establishing intimacies from which their parents are necessarily somewhat excluded. Significance also attaches to the tacit admission that leadership belongs to the Christians of Japan. The whole episode of this Indian tour of the Japanese pastors reminds one of the verse in Isaiah which refers to sendig to "the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the nations".

Rev. Mr. Harada, in an interview with a representative of the "Christian Patriot" of Madras, gave some interesting views of Christianity in Japan. He said, among other things, that in proportion to popular acceptances and sympathies church membership is not growing so rapidly as might be expected. The Bible is being read by many people outside of the churches. The people are accepting Christian principles and ideas, but not many of them are now coming into the churches. There is reason, however, to hope that later there may be a harvest in large numbers. If

there is anything like a general movement anywhere it is among the young men. There are more young men coming to Christ than of any other class. In the end Japan will either accept Christianity or accept no religion.

Speaking of the relations between missionaries and the Japanese churches, Mr. Harada said that at present the native and foreign workers are more in harmony than in any previous time. The Congregational and Presbyterian churches, the result of thirty years of missionary work, are all independent and self-governing. They also have their own Missionary Boards and maintain missions, the Presbyterians in Formosa and China, and the Congregationalists in Japan and in Korea. There is no systematic opposition to Christianity by Buddhists or others in Japan. There was a great deal some years ago. In recent years the Buddhists are trying to educate their priests, and they now have some very good students in the Universities. The Buddhists are not directly opposing Christianity, but they are trying to revive their own life and to bring themselves forward.

Mr. Harada estimates the number of Japanese Christians of all denominations at between 300,000 and 400,000. Christians wield an influence far beyond the ratio of their numbers. They are leaders in small towns and in big cities, entering freely into political life, and making their opinions felt through the press.

Our Letter Box

From "Farthest Ind"

Sialkot, India, June 10, 1906.

Will you kindly send to my address for one year "The Bible Student and Teacher"; also one copy "The Bible Student and Teacher", Vol. I, No. 1, the January number of 1904; also two copies of Vol. I, No. 2, February number for 1904. I wish these back numbers in order to get the complete Outline of Old Testament and Outline of New Testament, by Rev. Daniel S. Gregory, D. D. I wish to have these Outlines Translated into Urdu to be used in our Bible Schools.

Faithfully yours,

J. W. BALLANTINE.

Praise and Appreciation

New York, June 13, 1906.

Thank you for sending me "The Bible Student and Teacher", which I have read with much interest and profit. I liked Dr. Gregory's address which clearly sets forth the aims and hopes of the Bible League, and especially the latter part of the article, where he states concisely the reasons why people are led away from the Bible and toward the Higher Criticism, and the need for upholding the entirety of the Word of God. With this I heartily agree.

The articles on "Naturalism" and "Old Testament Ethics" I also found interesting, as in fact everything in the magazine. It

should, I think, do splendid work. In a previous number I read an article about Evangelistic work that appealed to me as especially helpful.

A WELL-WISHER.

Found Comprehensive and Helpful

The Daily News,

Pottstown, Pa., June 11, 1906.

We are using the Sunday School Lessons in your magazine, "The Bible Student and Teacher", and they are giving general satisfaction.

Teachers and scholars find the Lessons comprehensive and very helpful. Am sending you copies of the papers containing the Lessons.

R. C. KELLY.

Practical Helpfulness

Providence, R. I., June 16, 1906.

Kindly let me know what payment constitutes a "sustaining member". If amount is within my means I shall be pleased to send check.

I am very thankful to see of late years some efforts being made to counteract the Rationalistic and Destructive criticism so freely and persistently put forth by so-called "scholars" both inside and outside the Church. The wisdom of this world may be "ever learning" but it is "never able to come to the knowledge of the truth" (2 Tim. iii. 7).

Faithfully yours,

H. GREGORY.

Spencerport, N. Y.

Allow me to congratulate you on the great improvement in "The Bible Student and Teacher" since the beginning of the present year.

(REV.) R. W. LOWE.

Allegheny Theological Seminary,
Pittsburgh, Pa.

I think the magazine very valuable, and wish to save an unbroken file.

JOHN A. WILSON, (D. D., LL. D.).

A Conservative Bible Dictionary Much Needed

I quite agree with the letter of A Constant Reader in your last issue regarding the need that a sound, Biblical Dictionary and Encyclopedia, untainted by Radicalism, would supply to the earnest student and seeker after truth, who now finds no recent work of this kind into which the pernicious teachings of the enemies of the Bible as the Word of God have not found their way. There is conservative scholarship enough to prepare a Dictionary that shall stand out as a champion of Biblical study—the work of the most eminent scholars in the world—in place of the superficialness, assumption and fallacies of the current works of this kind.

Surely among the rich laymen in our Churches there ought to be no hesitation in supplying the funds necessary for so important a work, the future results from which would be incalculable. The Rationalistic Dictionaries are doing their deadly work, and every day that delays the bringing out of a Dictionary to counteract the evil will give further occasion for its spread. Your magazine has repeatedly shown—and it was emphasized in the address at your recent Pittsburgh Conference—that the most profound and erudite scholars, not only in this country but across the water, are on the side of the Bible and not on that of No Bible. In other words, they are conservative and not radical "higher critics", *because they know*, instead of guessing and speculating, and becoming like the latter, lost in the mazes of their own superficial minds. No one who read the address on the "The Aims and Methods of The American Bible League" can, I feel sure, remain lukewarm in the all-important duty of providing literature to counteract the rampant rationalism of the day.

A. B.

New York, June 18.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Organization of a Chicago Branch of The American Bible League

About the middle of last April Rev. Dr. Morse, the Executive Secretary of the League, visited Chicago. After consultation with interested friends, a number of them were called together in the Moody Bible Institute, April 18, to consider the wisdom and feasibility of forming for Chicago and vicinity a Branch of The American Bible League. There were present at this first preliminary meeting, Revs. Edwin C. Arnold, D. D., W. S. Plumer Bryan, D. D., William Burns, D. D., T. F. Dornblaser, D. D., James M. Gray, D. D., Alexander Patterson, D. D., Professors B. L. Hobson, D. D., Elmer F. Krauss, D. D., Alfred Ramsey, D. D., H. M. Scott, D. D., and Rev. A. Lincoln Shute, and Mr. John H. Hunter.

Rev. Dr. Bryan was called to the chair, and Mr. Hunter appointed Secretary of the meeting, which was opened with prayer. A statement was made by Dr. Morse regarding the aims and work of The American Bible League, and an account given of the recent organization of a Branch in Pittsburg. This was followed by a free interchange of views on the part of those present; after which it was voted to call another and larger meeting to act upon the question of organizing a Chicago Branch.

At the second meeting, which was held May 11 in the Palmer House, Rev. F. M. Carson, D. D., Prof. H. G. Gerberding, and Messrs. George S. McKenzie and W. W. Van Arsdale were also present, besides most of those who attended the first meeting, a few being kept away by absence from the city or by previous engagements but sending regrets. Regrets were also received, with expressions of cordial sympathy, from a number of others, including Rev. W. A. Bartlett, D. D., Mr. McKenzie Cleland, Bishop Chas. E. Cheney, D. D., LL. D., Revs. H. F. Given, Francis J. Hall D. D., H. D. Jenkins, D. D., and Messrs.

John M. Moore, N. G. Moore, Henry S. Osborne and George W. York.

Although various and unavoidable circumstances had contributed to make the attendance smaller than was expected, it was agreed after further discussion, and with practical unanimity, to proceed with the organization of a Branch League. A committee was accordingly appointed to draft a constitution, nominate temporary officers, make preliminary arrangements for holding a Bible Conference in the Fall, and to report upon the same at a subsequent meeting. This Committee consisted of the following:

Rev. W. S. Plumer Bryan, D. D., Pastor of Presbyterian Church of the Covenant, Chairman, Rev. A. L. Shute, Pastor of Fulton street M. E. Church, Rev. Hugh M. Scott, D. D., Professor of Ecclesiastical History, Chicago Theological Seminary, Congregational, Rev. J. A. Straton, D. D., Pastor of the Second Baptist Church, Rev. Alexander Patterson, D. D., Pastor of Morgan Park Presbyterian Church, Rev. T. F. Dornblaser, D. D., Pastor of Grace English Lutheran Church, Rt. Rev. Chas. E. Cheney, D. D., LL. D., Bishop of the Reformed Episcopal Church, Rev. Francis J. Hall, D. D., Acting Warden Western Theological Seminary, Protestant Episcopal, Mr. John H. Hunter, Director Evening Department of The Moody Bible Institute.

A meeting of this Committee was held May 14, continuing in session most of the afternoon, and the results of their earnest labors were reported to a final meeting for organization held May 21. At that meeting a goodly number of new friends made their appearance.

The Constitution recommended by the Committee was read by Rev. A. Lincoln Shute and on motion adopted. In the main it was similar to that of the Pitts-

burgh Branch. The following temporary officers were then chosen :

Rev. W. S. P. Bryan, D. D., Chairman ; Prof. Hugh M. Scott, D. D., Prof. Francis J. Hall, D. D., Rev. Wm. H. Burns, D. D., Rev. J. R. Straton, D. D., Prof. H. G. Gerberding, Rt. Rev. Charles E. Cheney, D. D., LL. D., Mr. J. G. Finkbeiner, Rev. James M. Gray, D. D., Vice-Chairmen.

John H. Hunter, Secretary-Treasurer.

The above officers, together with the following persons, were appointed to serve as the Executive Committee of the new organization :

Rev. A. Lincoln Shute, Rev. Alexander Patterson, D. D., Rev. Thos. F. Dornblaser, D. D., Prof. M. Bross Thomas, D. D., Mr.

Samuel S. Scott, Mr. McKenzie Cleland, Mr. Henry P. Crowell, Mr. L. A. Bowman.

It was also voted to hold a Bible Conference for two or three days, beginning Monday, October 29, and to engage for that purpose, if possible, Association Hall. The program and other arrangements for the Conference were then referred to the Executive Committee with power. This Committee has already held two meetings, has secured Association Hall, has outlined a tentative program of subjects and speakers, and has voted to raise, if possible \$1,000 to meet the expenses of the Conference.

OLIVER C. MORSE,
Executive Secretary.

The Present Need and Opportunity

In discussing the Aims and Methods of The American Bible League, in the June issue of the magazine, the attempt was made to portray the situation that has arisen in consequence of the wide dissemination of the Rationalistic and Destructive Criticism of the Bible. There no longer remain any grounds for doubt that the attitude of the New Critics and Theologians is one of deadly hostility to the old claims for the Word of God, and to the Evangelical faith that rests upon that Word as its foundation. The latest and legitimate fruitage of this Rationalistic Liberalism, in Great Britain, is to be seen in the "Encyclopedia Biblica", edited by Canon Cheyne, a distinguished official and authority in the Established Church of England ; and in America, in Professor Foster's book, "The Finality of the Christian Religion", which the University of Chicago has just sent out to the world with its official vote and seal. These are representative works, so that it is now easy to forecast the ultimate outcome. The mask has at last been thrown off ; it has been made plain that the issue is, Bible or No Bible ; and the Radical Critics are already assuming that their battle with Traditionalism has been fought and won.

The Church is thus confronted with a tremendous crisis that must be met at

once, if all that is fairest in our Christian civilization is not to go down before the tide of unbelief.

The American Bible League, which represents the only organized movement in this country in opposition to the unsound and unscientific radical criticism, embraces in its plan all the agencies that are needed to stay and roll back this tide of evil. It appeals to all who believe the Bible to be the Revealed Word of God, to organize all the forces at their command for its defence and the propagation of its saving truths.

It calls for the organization of the best scholarship for the production of the literature that is needed to lay the foundations for a reasonable faith in the Bible, and has the assurance that the scholarly forces at its command are equal to the task before it. While seeking to combine the scholars for their task, it is also aiming to bring the stewards of God's treasures to an understanding of the opportunity that lies before them, and to a generous contribution and well-directed use of their means to this end, in order that the scholarship may be made available to the utmost in the production of this literature.

We leave the need and the opportunity with our readers.

The Bible Student

and Teacher

Volume V.

AUGUST, 1906.

Number II.

The Bible Student and Teacher

Is a monthly magazine of eighty pages, designed to promote a true knowledge of the Bible and consequent faith in its Divine authority.

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THE BIBLE STUDENT AND TEACHER

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*Some ways in which friends of the Bible can assist the work of
The American Bible League.*

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will You help it in these four ways?

The Bible Student and Teacher

Volume V

AUGUST, 1906

Number 2

Dr. Hastings and Professor Orr

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By the publication of *The Problem of the Old Testament*, Professor Orr has conferred a signal favor on his church and generation. He has rightly and wisely resolved the needs of "such a time as this", and he will be warranted in feeling that God has guided him to "speak a word in season" to its abounding perplexity. With deep sincerity, with holy ardor, and with unrivalled judgment and power, he has examined the Pretentious Image, recently set up for our admiration, and he has ground the image to powder. In all the circumstances of the publication, it is a work on which the attention and gratitude of the faithful, in all the churches, will do well to centre, and it carries with it a possibility of achieving beneficent results, which a single generation will not exhaust. It has already, with consent of the publishers, been freely and abundantly quoted from, on the pages of "*The Bible Student and Teacher*", and it is to be hoped that the specimens, thus presented, will have induced many to possess the whole. We noticed, soon after its issue, that the Bishop of Durham addressed a letter to *The Record*, in which he commended to all students of Scripture, whom his words might reach, the pre-eminent value of Professor Orr's publication. The Bishop wrote: "I have not yet met with any book on the most recent phases of the New Criticism, at once so full, so comprehensive, so patiently judicial, and so weighty (a very different thing from heavy) in its argument". And he concluded thus: "I call special attention to Dr. Orr's noble book as a review of the whole subject of Old Testament Criticism done with rare skill and power". The Bishop was not writing a review of the book; he was spontaneously asking leave to direct all the readers of "*The Record*" to it, "at a time of much disturbance of thought, and when the Press is ceaselessly busy with books and periodicals" of a very different kind. We have already indicated that the Bishop's estimate of the unique value of the book is precisely our own.

The object of this article is to give the readers of *The Bible Student and Teacher* an opportunity of estimating the candor and the cogency of the replies, which leading partisans of the New Criticism accord to the works of their opponents. Instead of a generalisation of these replies, we shall select, and shall confine ourselves to, one: and the hint, *ex uno disce omnes*, will be tolerably safe to recommend. The sample which we select is the review of Professor Orr's book by the editor of *The Expository Times*, in the issue for last April of that journal. The book is there repudiated as worthless, and

readers are left to think of it, with pity, as a magnificent beating of the air. But how is this result obtained? Are the bad arguments of the book confronted with good? Are the inherent imperfections of Professor Orr's methods exposed, and the fine symmetry of the new views presented in contrast? Are the fallacies and *non-sequiturs*, and oversights, and unlikelihoods, we do not say minutely canvassed, but, in a few instances at least, indicated with fair precision? Are we not entitled to something like this? When the reviewer is the editor of *The Expository Times*, the leader who has summoned the hosts of "ripest scholarship" to pile up the *Dictionary of the Bible*, which is to be "the standard authority for Biblical students of the present generation", should there not be some respectful ratiocination, some weighty sifting, before a verdict of absolute failure is pronounced? Yet nothing of the kind is to be met with. We are treated to a statement that Professor Orr is an orthodox writer, and to another statement that he is not a capable Old Testament scholar; and, on these two grounds, without the least opening up of the contents of the book, it is tossed aside as discredited. We venture to think that seldom have superficial sneer, and unworthy imputation, and critical conceit, been so sadly and meanly combined.

Our desire is to give the readers of *The Bible Student and Teacher* the full means of judging for themselves of this Higher Critic's methods. In the current (June) issue of this magazine, the managing editor fairly states the tactics of the Critics to be that "with mere iteration, unsupported dogmatic assertion is made to take the place of the facts of history and scientific processes and reasoned conclusions" (p. 445). The justice of this description will be confirmed by the sifting of Dr. Hastings' review, which we propose to offer. It will be found that "unsupported dogmatic assertion" characterizes the review, from its first word to its last. And we will give the reviewer's words *in extenso*, so that any charge of misrepresenting him may be precluded. If we wrong him every reader will have the instant means of righting him.

I. Dr. Hastings's review consists of four paragraphs, of which the first is as follows :

"Dr. Orr's new book gives us some things to think about before we have gone far into it. It is the book which gained the Bross Prize in 1905. And the first thing to think about, for those who hope to live and to compete for the next Bross Prize, is that they had better be orthodox. The book is one of extensive reading and conspicuous ability, but the examiners would not have given it the prize if they had not themselves been orthodox. If the Board of Examiners had been composed of Dr. Schmidt and Dr. Briggs and Dr. Preserved Smith, Dr. Orr would not have been awarded the Bross Prize"

We might have been held excused, though we had altogether omitted the above paragraph. It does not deal with the book at all. Certainly, the reviewer must have been hard up for "things to think about", before he could take refuge in such a paragraph.

(1) If Mr. Bross wished to confine his prize to the "orthodox", was he not justified in doing so? Could he not do what he would with his own? Had he not apostolic sanction for guarding against "men, crept in unawares",

and for ordaining, "if we, or an angel from heaven [nay, if even a Higher Critic] should preach another Bible than that ye have received, let him be anathema"?

(2) But, as matter of fact, the prize was not confined to those, at whom Dr. Hastings sneers as "orthodox". The competition was thrown open to "*the scientific men, the Christian philosophers and historians of all nations*". What wider catholicity could be had?

(3) As another matter of fact, the Bross Trustees have selected, for signal honor, *one* against whom the taunt of "orthodoxy" can not very well be hurled. They are empowered to select "able scholars", from time to time, "to prepare books to illustrate the Christian religion to the times in which we live". One of their first selections was Professor Marcus Dods! The book which Dr. Dods prepared, "The Bible: Its Origin and Nature", has received from Dr. Hastings the following singularly absurd laudation: "For the recovery of the Bible and the Christ of the Bible, for their re-establishment in the hearts of men of honest intention, this new book will do more than any book which has been published in our day". We think a more misleading estimate of the book could hardly have been penned; but, if it were a true estimate, what becomes of the same writer's contention that a man "had better be orthodox" in order to find favor with the Bross Trustees? Their very first publication is by one, whose name they must have known (as all in Scotland know it) to be associated with speculation and exegesis of a very loose and unsatisfying kind.

(4) Dr. Hastings pays a very left-handed compliment to his fellow-critics. He feels he can rely on *them*, as steeled against all conviction! He names three, who, he feels sure, would never have honored the "orthodox" Professor Orr. We have shown the Bross Trustees are not so clannish. They may give Dr. Hastings the 1915 prize, if he prepares the best book.

We think we have proved that Dr. Hastings's first attempt is to disparage Professor Orr's book, because he is an "orthodox" writer. And we have indicated what may very well be thought of the attempt.

II. We said that his second attempt to disparage the book was by the extraordinary statement that Professor Orr is not a competent Old Testament scholar. The following full quotation of the second paragraph of his review will justify us in having said so:

"The second thing is this. How has Dr. Orr found time to read all these books and magazine articles, and newspaper letters, and to follow the controversy about the Higher Criticism through all its twistings and turnings, in a field of study altogether outside his own department? This introduces the first criticism of the book, and it may be the last. Dr. Orr with all his reading is not an Old Testament scholar. He knows he is not, and apologizes for it. And what is the result? Not that he has no business to enter this field, but that the task he has undertaken is much harder than it would otherwise have been; for he can not expect and does not expect that anything whatever that he says will carry any weight because he says it. In the interests of truth that is no doubt an advantage. It is also a disadvantage. For it is not possible for him, within the limits of

a single volume, to give the evidence for every statement which he makes. And every statement for which he does not give the evidence lacks authority, and comes short of conviction”.

A few remarks will suffice to show the worth of this evasive verbosity.

(1) It will be seen that Dr. Hastings himself absolutely justifies our representation that, apart from Professor Orr's inherent incompetence, he has no “criticism” to offer of the book. That incompetence is “the first criticism”. But, instead of following it up by suitable proofs, that might sustain the incompetence, the “criticism” most incontinently collapses, and nothing is to be forthcoming except a reasseveration of the incompetence. It is “the first criticism”—“and it may be the last”. Was ever a virtual acknowledgment more clearly made, that a book is beyond reproach, and beyond disproof? Dr. Hastings openly flaunts the non-necessity of wasting proofs on such an unscholarly author as Professor Orr. That non-necessity is his “first” and “last”—the alpha and omega of his “criticism”.

(2) We will venture to offer Professor Orr a very abundant solatium for the excommunication which a “brother” thus metes out to him. It drives him into the company of a far greater “Brother”, into the company of Jesus Christ. Take the language quoted above, and apply it to the Saviour: “Jesus Christ with all His reading (and Divinity) was not an Old Testament scholar”. How do the critics like such a naked pronouncement? It is an absolute necessity of their arrogant claims. It is the very cavil of the Pharisees, “How knoweth this man letters, having never learned”? It is one of the saddest aspects of present-day controversy, that He who was “the Truth” Incarnate, He whose “Spirit” animated all the prophets, “when they testified beforehand of the sufferings of Christ”, He who has bidden all His people “search these prophetic Scriptures, for testimonies of Himself, is held up by frail and fallible mortals, as an insufficient guide—“He was not an Old Testament scholar”. Professor Orr need not be ashamed.

(3) It will be seen that, instead of dissecting the book, Dr. Hastings directs a miserable personality against the author. It is the familiar recourse of the baffled lawyer: “No case, abuse the attorney”. But this abuse is positively childish and unintelligible. So far as any meaning can be conjectured for it, it seems to be that Professor Orr is a Professor of Apologetics and Systematic Theology, instead of being a Professor of Hebrew. Are the “departments” of theology so shut off from each other, that no Professor must be seen walking, and guiding, “outside his own department”? If Professor Orr is erring and straying from “his own department”, it should be all the easier for our Old Testament scholar to catch him tripping, and to show him up: but he does not make a single effort to do so. We have seen no statement by the Professor, that he found his task “hard” and ungenial, far less that he was afflicted with incompetence, for which he needs to offer “apology”. He moves, with the assured step of a master, over the field which he surveys, and, on the principle, “by their fruits ye shall know them”, he is one of the most capable and helpful critics whom the last half-

century has produced. He expressly, and justly, scouts the idea that "the discussion of Old Testament questions" is to be left to self-constituted "professional experts" and, on surveying his great work, he says deliberately that he "does not regret having undertaken it". To hint that he offers "apology" for inability is unpardonable. When Paul says, "I am less than the least, that am not meet to be called an apostle", will Dr. Hastings "take him by the throat", and rate him for founding one epistle after another on his clear apostolic authority? That is how he treats Professor Orr.

(4) Dr. Hastings, with delightful artlessness, lets us into the secret of the Higher Critics' methods. It is their personality, and not their "evidence", for which they are often to be believed! Professor Orr is severely told that he can not occupy this high vantage-ground: he must content himself with the prosaic plan of always offering "evidence": and, if he can not offer this, his statements "lack authority". What arrogance! Never once, through his solid 538 pages, does Professor Orr ask to be believed without "evidence": it is one of the marvels of his book, how luminously and tellingly he piles up the "evidence", on every page. *Hinc ille lachrymæ?* It seems to be the prerogative of a Higher Critic to have a statement often accepted, apart from "evidence" merely "because he says it". Professor Orr, we feel sure, will never aspire after a share in this prerogative, denied to the Divine Redeemer of the world. To accept a statement by Jesus, merely "because he says it", is ruled to be inadmissible. Like Professor Orr, He "was not an Old Testament scholar".

We trust we have justified our statement, that Dr. Hastings's second attempt to disparage Professor Orr's book is by the naked declaration that he has ventured into a field where he is not specially qualified to guide.

But any proof of mis-guidance, to the very smallest extent, is not attempted to be given. Not a single statement, that jars with unrepresented "evidence", is exhibited to the reader.

III. We have already said that our desire is to give each reader of "*The Bible Student and Teacher*" a full opportunity of judging for himself of the merits of the review by "*The Expository Times*", to which we are confining attention: we desire to make it impossible to insinuate that we have ourselves fashioned a man of straw, and have then essayed the task of prostrating him. With this view we have given Dr. Hastings's *ipsissima verba*, in his two assaults on the book, and we might leave him without further quotation. In case, however, it should be suggested that we have kept back any essential point, or modification, we shall give the rest of the review also in full. Its third paragraph is as follows:

"We have read the book with care; we have tested many of its conclusions; we have tried to feel the force, the cumulative force, of its great purpose, its purpose being to discredit the methods and results of the Higher Criticism of the Old Testament: we have tried, as far as in us lies, to keep our mind open to new light. What is the result? The result is that Dr. Orr has undoubtedly discredited the methods of some men, but that he has not in the slightest degree affected the great mass of moderate criticism. What, after all, we ask ourselves, does the book prove? It proves that all critics are

not of one mind. It possibly proves that there is not one single topic upon which they are all of one mind. But who with any knowledge of the subject would ever dream of denying that? Who would expect it to be otherwise yet, or for many years to come, or, indeed, at any time? In a science so new and so difficult the wonder is, not that there are stragglers both in the van and in the rear, but that the main body is as compact as it is, or that there is a main body yet at all. Dr. Orr's work is of very different quality from the screaming invective of an Emil Reich. But, as far as we are able to judge, it has done no more than that did to bring the study of the Old Testament back to the place it occupied fifty years ago".

(1) There is one declaration, in the forefront of the above paragraph, which, in view of what follows it, is enough to drive home our charge against the critic, with convincing force. He says, "we have tested many of its conclusions". Why, then, does he not single out two or three of these "many"—nay, why does he not single out even one of these "many"—in order to justify his condemnation of the book? Our charge is that his whole criticism may be summed up in two Latin words,—*ipse dixit*: Dr. Hastings says it, therefore it must be true. Is that not precisely how he leaves us, as to these "many testings" and "many conclusions"? His duty as a critic was to state what some of these conclusions were, and to show how Professor Orr went astray, in reaching them: but, if he keeps them all wrapped impenetrably up his sleeve, what right has he to ask any sane reader to accept his verdict? It can only be because he is himself one of those sanctified superiorities, to whom, in the previous paragraph, he has been referring, whose words are to "carry weight", merely "because he says them". Every reader can judge whether we are, in the very least, misrepresenting the "many testings". Not the most attenuated shade of even one of these "testings" is submitted to our gaze.

(2) Apart from this general and sufficient comment, the paragraph is very tempting of further evisceration. It shows that the critic can not discern a "purpose". He says Professor Orr's "purpose" is "to discredit the methods and results of the Higher Criticism of the Old Testament". That is an absolute (but, of course, unconscious) mis-statement. Professor Orr's sole "purpose" is to ascertain the truth,—a quest, which he tells us he has been conducting, "at the cost of prolonged thought and study", for forty years—a quest which he almost avows he would have preferred to find issuing in a vindication of the Critics! He says, "Those who expect to find in the book a wholesale denunciation of critics will be disappointed". He says he began, and pursued, the study, "with the best will in the world to accept whatever new light criticism may have to throw on the structure and meaning of the Old Testament". How disingenuous to represent such an investigation as setting out with the "great purpose" of discrediting the critics.

(3) Then look at that absolutely undefined entity, "the great mass of moderate criticism". Professor Orr has triumphantly shown that there is not a *single fundamental*, on which the so-called "moderates" are agreed. If so, what can the "great mass" of their agreements amount to? *Ex nihilo nihil fit*. If the "mass" is so "great", a little specialization should have

been easy. What are some of the details of that impregnable system, against which the waves of Professor Orr's criticism have dashed in vain? He takes up score upon score of the elements of the "great mass", and claims to have nailed their absurdities and contrarieties to the counter. Yet here is the *ipse dixit* that "he has not in the slightest degree affected them". *Credat Judæus!*

(4) We have only to go a few lines down, in order to find the critic himself pouring contempt on the "great mass". It will be seen that, in a momentary illapse of candor, he questions if there is "one single topic" on which all critics are agreed, or on which they will ever, "at any time", come to be agreed. We think Professor Orr has abundantly justified the critic's questioning. Then, by a change of metaphor, the critics become an army, and the reviewer is seen rubbing his eyes in uncertainty as to whether "there is a main body yet at all". Again, Professor Orr justifies his uncertainty. And, to account for such a sad situation, we are bidden consider that the science (of Higher Criticism) is "so new and so difficult". Indeed! What do our friends, the Smiths, say to that language? "So new"! Has not George Adam Smith scouted the idea of its being "new", as if it were the growth of yesterday? "The science of Old Testament criticism is not the thing of yesterday which its assailants pretend. . . . It covers a period of more than 200 years". (Modern Criticism, p. 32.) "So difficult"! Has not Robertson Smith scouted the idea of its being "difficult", and boasted that Wellhausen has put its decisions "within the scope of every one who reads the English Bible carefully and is able to think clearly, and without prejudice, about its contents"? (Prolegomena, p. vii.) What a united family! The Higher Criticism may not be "the greatest of modern crimes", but it is certainly the biggest and most pretentious windbag that was ever filled with vacuity.

(5) It is pleasing to have one clear statement of Dr. Hastings's, with which we can agree. He says Professor Orr's book is far superior to "an Emil Reich". And he is right. Dr. Reich's recent book will neither much hurt the critics, nor much help the orthodox. But this acknowledgment carries no justification for the scornful repudiation of Professor Orr.

(6) We would just add that, in stating that Professor Orr can not "bring back the study of the Old Testament to the place it occupied fifty years ago", Dr. Hastings unconsciously reveals the arrogant delusion, with which the Higher Critics are slow to part. They will not realize that the great body of sane and capable investigators have no occasion to be "brought back": *they have never gone forward*. The revolutionary views of the Pentateuch, and of Isaiah, and of Daniel, and of the Psalms, have never justified themselves. No, the general membership of our Christian churches: they do not believe in them. There is a noisy host of "stragglers", in the far "van", who are firmly persuaded that wisdom will die with them, and who will not submit to be "brought back". But the church's wisest and most gifted guides have never swelled the critical rush. Prominent names, both in Britain and America, could easily be multiplied, to justify the statement.

IV. Dr. Hastings's criticism concludes as follows :

"Is it necessary to add, that with a great deal of Dr. Orr's book we find ourselves in hearty sympathy ? How could a man of Dr. Orr's learning and moderation write without frequently saying things which are both true and well said ? For the sake of these things, and they are very many, we thank him for his book. And, more than that, we thank him that whatever he has said, with whatever depth of feeling and vigor of language, he has not used one word with which any man need be offended".

Our only reason for quoting the foregoing sentences is to complete our intention of letting every reader judge for himself of the case which Dr. Hastings attempts to make out.

(1) These sentences do not present one jot or tittle of valid argument against Professor Orr. They are, rather, effusively complimentary though they thus make a wretched contrast to the insinuations in preceding paragraphs.

(2) If the critic is "in hearty sympathy" with "a great deal", and with "very many" of the sayings of the book, it is difficult to see how he can retain any respect for the modern views : for the book, from its first page to the last, is a scathing exposure of the pomp, and unwarrantableness, of these views. But we are vouchsafed no outline of what parts of the book are "true and well said", nor of what parts are, *ex hypothesi*, the reverse.

(3) To anyone who has read the book, it is somewhat amusing to see the critic rushing out with the witness, that it does not contain "one word with which any man need be offended". We believe that witness to be true ; but, if Dr. Hastings believes in the "assured results", boasted of in a thousand periodicals, we marvel at him bearing that witness. We jotted down, as we read part of the book, samples of the plain, castigating language ; and, out of a few chapters, we soon found we had filled six pages. Thus, sundry methods and proofs of the critics are "eaten through with an arbitrary subjectivism which vitiates their application at every point"; "wilful setting aside, or mutilation, of the Biblical accounts": "creations of the critics' fancy": "the theories chase each other like clouds in the sky": "it would require the irony of an Elijah to deal fittingly with such hypotheses": "against common sense": "does anyone with a modicum of common sense believe it possible"? "it was a pseudograph, in popular speech a forgery": "can we help giving them their rightful names of forgeries"? "three huge incredibilities": "a whole edifice of rickety conjecture": "must prove subversive of our Christian faith". These are some of the expressions for which Dr. Hastings can not refrain from coming forth, to offer "thanks" in public. "Not one word" offends him. Possibly, some, who have not read the book, may be glad of these quotation side-lights. Certainly, if we regarded the Graf-Wellhausen Theory as the grand and permanent emancipation, which Robertson Smith pronounced it to be, we could hardly keep from feeling "offended" at some of the above-quoted strictures. But the critics are more magnanimous than we.

One reason for sifting Dr. Hastings's review so minutely is because we may fairly take it as a fine, palmary specimen of the methods of the Higher

Critics. These methods are, to decline the combat, when they are irresistibly exposed, and still to keep crying, through their multitudinous organs in the Press, that their victory is complete, and that their adversaries are beneath reply or notice. Surely, Professor Orr is a man whom Dr. Hastings might have been proud to enlighten and to put right. In this very review his "learning" is acknowledged: his "moderation" is acknowledged: his "conspicuous ability" is acknowledged: his industry is described as such that he has "followed the controversy about the Higher Criticism through all its twistings and turnings": it might have been added, that, in the church to which they both belong, he is the most gifted and trusted of the whole Professoriate. Is it seemly to tell such a man, that he got the Bross Prize because he was "orthodox", and that in canvassing a theological problem, to which he has devoted forty years of "prolonged thought and study", he is traversing a "department" where his natural position would have been "altogether outside"? To tell him this, and then to assure the public, without the smallest morsel of proof or illustration, that "he has not, in the slightest degree", effected the "purpose" (the mis-named "purpose", too) at which he aimed? We notice *The Eye for Spiritual Things* is reviewed side by side with *The Problem of the Old Testament*; but it gets twelve prior paragraphs of editorial *Notes* as well. We notice these *Notes* are also lavished on "keep your eye on Cambridge for Metaphysics", and "keep your eye on Manchester for Religion". Might there not have been a "keep your eye on Glasgow" for some purpose or other? Might there not have been some slight opening up of Professor Orr, seeing that his influence and reputation are so out-standing, and that his assault on the critics is so overwhelming and minute? But we have shown that all his demonstrations and appeals meet only with loftiest evasion. We refuse to believe that a policy, of which that is a palmary specimen, has the elements of lasting power. It is built on the tactics of despair; and great will be the fall of it.

While all the critics, so far as we have observed, are at one with Dr. Hastings, in refraining from a frank acknowledgment of defeat, and, while they would fain still shout with him, the parrot-cry: "All critics are agreed", it is but fair to acknowledge that they do not all follow him in the contemptuous length to which he has carried his opposition. We will name two significant instances.

The Scotsman's reviewers are never weary in re-echoing the modern views, and in according their pity to those who "stand in the way, and ask for the old paths". But, when one of them encountered Professor Orr, here is what he wrote: "While the author is to be congratulated on the material reward which his work has brought him, it must be said at once that the wine is in this case too good to require any such bush to commend it. *The Problem of the Old Testament* may be described in a word as an exceedingly acute and well-informed attack—the ablest probably that has yet been made—on the methods and results of the dominant school of Old Testament criticism".

And the reviewer gives ground for hope that he will be found quite ready to take his plunge from the sinking ship, if Professor Orr would only "provide a rival constructive theory"!

The other instance is *The Missionary Record of the United Free Church of Scotland*. The United Free Church is honey-combed, through its professors and through a multitude of its younger clergy, with belief in the Graf-Wellhausen absurdities. But, notwithstanding the temptation thus offered, the reviewer in "*The Missionary Record*" is notably fair and respectful to Professor Orr. "His book amply deserves the recognition it has received by the unanimous vote of the judges". "The result is the most formidable attack beyond all comparison that has yet been delivered, in this country at least, upon the principles and conclusions of the dominant school of criticism—that associated with the names of Graf, Kuenen, and Wellhausen". And, though the reviewer hesitates a little "to prophesy that Dr. Orr's book will stem the tide of criticism", he has the candor to acknowledge that it "is bound to have a sobering and steadying effect", and to "heartily wish the volume a large circulation among the ministers and members of our Church". We are not sure but, in two such reviews, we see "a little cloud, like a man's hand", which may very speedily bring "a great rain" upon the arid wastes of Criticism.

If it be asked, Why has Dr. Hastings succumbed to a temptation, to which these notable reviewers rise superior? we can, in our capacity of Higher Critics (for that, in the true sense, we always claim to be), enlighten him at once. It is because *he* is the editor of *The Dictionary of the Bible*, and *they* are not! In the current (June) issue of *The Bible Student and Teacher* we find it stated that "Hastings's Bible Dictionary, in addition to its vast mass of learning, organized and unorganized, *everywhere sets forth the rationalistic views of the Bible*". "The man who refers to this work, which is being pushed into every study and library by tireless subscription agents, *finds himself shut up to the New Critical Views of the Old Testament Scriptures*" (p. 445). If Professor Orr's ruthless exposure of these *New Critical Views* is to prevail, the days of *The Dictionary* are "numbered": it is "weighed in the balances and found wanting". To avert such an awful writing on the wall, Dr. Hastings has written his review. No doubt, he does not himself know this. But no more did many of the writers of Scripture know the mean and contemptible motives, under which they wrote, and which have yet been infallibly unearthed by Higher Critics, during the past quarter of a century. As Higher Critics, we infallibly assure Dr. Hastings it is the same with himself. Like Eli, "his heart is troubled for the ark"—that is, for *The Dictionary*; and no other consideration can account for the concoction of the review, whose paltriness we have dissected, and which it were, otherwise, a disgrace to any pen to have written.

We have somewhat outrun our intended limits. Yet, before concluding, it occurs to us to quote two protests (one from England, the other from India) against the Critics' policy of evasion and silence, on which we have dwelt,

which will show that we are far from solitary in our views. One of the most influential of English journals, *The Record*, concluded its review of Professor Orr's book, as follows:

"We can not but express the wish, however, that, if it be faulty, or have made undue claims, all this should be plainly put forth in a straightforward hostile review, as severe as need be. We have had too much of the conspiracy of silence. Dr. Robertson's *Early History of Israel* was not reviewed at all in proportion to its importance, and Dr. Baxter's work has hardly been reviewed at all. They were probably the two ablest books which have appeared on the defensive side in the controversy. Yet Mr. Ottley cheerfully remarks of these two and Dr. Hommel's *Ancient Hebrew Tradition* that they do not 'adequately recognize the importance of those conclusions which the research of one hundred fifty years has rendered inevitable'. This high-minded talk may be 'magnificent, but it certainly is not war', and we sincerely hope that Dr. Orr will be thought worthy of being definitely crushed in argument. We shall await the onslaught with much interest".

We fear *The Record's* "awaiting" will be protracted!

Our other quotation is from a letter from an Anglican missionary in India, with whom we are entirely unacquainted, and whose name we only learned from receipt of his letter. It gives a fine specimen of a Higher Critic, in a foreign land, anxiously welcoming truth from every quarter, practicing the charity which "thinketh no evil", and making it his constant aim to "prove all things".

"Let me tell you of an incident in connection with *Sanctuary and Sacrifice*, which occurred within my own knowledge. It conspicuously illustrates the crookedness begotten of the so-called 'Criticism'. Two missionaries were at the station of—, one a 'critic' the other of the Biblical school. They entered into correspondence about "critical" questions. In the course of this interchange of letters, the 'critic' besought his correspondent *not to trust Baxter*, that he was quite unreliable, and misrepresented 'criticism'. The 'Biblical' missionary asked the 'critic' to refer him to any passages in *Sanctuary and Sacrifice*, which showed the writer to be unreliable, or to misrepresent 'criticism'. The reply of the 'critic' was a *non-possumus*. Why? *Because he had never read Sanctuary and Sacrifice!* Not only this, but, on his 'Biblical' correspondent pressing him to read the work, *he refused to do so!* Comment on such moral obliquity seems to be needless".

Clearly that "critic" was one of those (high above Professor Orr), whose word could be accepted "merely because he said it". "Evidence" was anathema to him. The missionary adds that he regards recent Criticism as a *fatal obstacle to the evangelization of India*. He ends his letter "as a humble adherent of the old faith, and as a missionary who feels that, if he has only the 'critical' Bible left to him, he has no message to give to non-Christians. If he has only a mutilated Bible, and a fallible Christ, to speak about, the sooner he ceases to call himself a missionary of the Lord Jesus Christ, the better".

We close by noticing in a word, and by heartily acquiescing in a solemn warning, which Professor Orr gives, as to the effect which boasted present-day theories tend to have on the Bible, as a divine and life-giving revelation. He holds that a fair carrying out of such theories must subvert "such belief in, and use of, the Bible as alone can meet the needs of the living Church". These are not the words of a reckless and glad denunciation, they are wrung, with pain and reluctance, from him who penned them. But the words are

well-weighed and true. The reckless superficialities of recent criticism almost lower their authors (though they mean it not) to the level of Thomas Paine. They talk of glorifying, and transfiguring, the Bible, when they are stabbing its authority to the heart. We grant, and we honor, their lofty spirituality, yet are they raising such a cloud of dishonor over the Word of God, as will be operative for mischief, long after their "assured results" are discarded. It is as a timely, and most effective help, to ensure this discarding, that Professor Orr's volume is to be welcomed. On its title-page he indicates pseudo-Criticism as a *nubecula quae cito evanescet*. He has been half-asked by his Church (in *The Missionary Record*) to change the "scorn" of this motto for the compliment of *the clouds ye so much dread are big with mercy*. He need make no change: he can adopt both. He has argued that the *evanescent nubecula* has already done good; and doubtless, before it rolls finally away, it will be made to accomplish more. The great point is that it *is* a mere *nubecula*, and not a new firmament. The Critics would fain think they have re-arranged our Bible; they have only, through their *nubecula*, occasioned a vast bewilderment. The book of Professor Orr, take him all round probably the ablest divine in Scotland, is a staggering blow to them. It is not a few out-posts, but one central citadel after another, that his artillery lays low. The swagger of "ripest scholarship" and "wonderful consensus of experts", and "all whose opinions are worth regarding", beats on him like an idle wind. He may truly say, "The zeal of Thy Holy Word hath eaten me up": and, if he should have to add, "I am become a stranger unto my brethren", he will have a multitude of the leal-hearted in all the churches, and, above all, he will have the Over-ruling Guardian, "whose he is and whom he serves" to reward him for his noble effort.

Professor Foster on "The Finality of the Christian Religion"*

[It is our purpose to give considerable space in "The Bible Student and Teacher" to Professor Foster's book, and for a twofold reason. The first is found in *the author* of the work. It is not that he is a sound thinker, and not that his book is a real contribution to the sum of permanently valuable knowledge, but for the reason that he is a representative loose thinker of the order just now so much in evidence in the world of books. The second is found in *the sponsor* of the work, the University of Chicago. It belongs to "the Decennial Publications issued in commemoration of the first ten years of the University's existence; authorized by the Board of Trustees, on the recommendation of the President and Senate; and edited by a Committee appointed by the Senate", including some of the leading Professors in the University. It is thereby made an authoritative exposition of the legitimate logical outcome of the advanced thinking in that institution, of which, to judge from this book, the late President Harper was a comparatively mild exponent in the particular

*"The Finality of the Christian Religion". By George Burman Foster. Professor of the Philosophy of Religion in the University of Chicago. The University of Chicago Press, 1906. 518 pp. Price \$4.

field of Biblical criticism, and which the millions of the Chief of the Standard Oil Magnates are exploiting in the name of Science, Religion, and the Baptists of America much against the will of the vast majority of them.

Three papers will probably be devoted to the work. Two of these will be editorially condensed, by permission of their author and with his approval (with added comments, in brackets), from two papers printed in "The Watchman" of March 29 and April 5, 1906, written by Rev. Frederick L. Anderson, D. D., Professor of New Testament Interpretation in the Newton Theological Institution, Newton Centre, Mass. The first will give the analysis of the book, while the second will be devoted to criticism of it. The third paper will take up the subject independently and exhibit the unscientific and untenable assumptions, principles and methods employed in the work.

This treatment will enable the reader to form his own estimate of the value—or lack of value—of this pretentious, much-exploited, University-indorsed book.—*Editor.*]

I. Analysis of Professor Foster's Book

FROM PROFESSOR ANDERSON'S FIRST PAPER IN "THE WATCHMAN",
MARCH 29

In the preface the author makes three important statements. (1) He tells us that this volume is the first of two, and that the second and "increasingly constructive part of the work" is to appear shortly (p. 11). This operates as a sort of shield against criticism. It seems a little ungracious, and may be unfair to censure too severely the obscurities and inadequacies of this first volume, which may be remedied in a complementary treatise. We must constantly remember that we do not yet possess Dr. Foster's whole scheme of thought. (2) "The book is a mirror of the development of the author's own experience" (p. 11); and it is consequently a living thing, which pulsates with the author's own feeling, a real *apologia pro vita sua*, rising occasionally to enthusiasm and poetry. (3) "The reader will find no orthodoxy in this book under the mask of liberalism, and no liberalism under the mask of orthodoxy, but the yea is yea, and the nay is nay" (p. 12). This promise is nobly fulfilled. We are glad of it. It is high time to be rid of all dissimulation and to come out and fight in the open.

In brief, this volume is a perfectly frank and complete rejection of supernaturalism, an equally decisive rejection of naturalism, and an attempt to find a third something, which Dr. Foster calls "spiritualistic evolutionism", by employing the ideas of the newest evolution theory, and the Ritschlian value-judgment. In this way he proposes at the same time to accept the modern view of the world, and to hold fast to all that he considers to be essential or worthful in Christianity. The method is historical rather than speculative, and the book is on that account more interesting, instructive and impressive.

INTRODUCTION.—In a preliminary introductory chapter he lays out the work of the book, defines his terms and justifies the necessity of his task.

[In stating his purpose Professor Foster adds in his Introduction:

" From this description of our task it appears that our discussion belongs under the head of Apologetics. It is the business of Apologetics, first to vindicate the religious view of the world and the judgment of life against anti-religious conceptions; secondly, to support the superior content of the Christian religion to that of a free, extra-Christian religion; thirdly, to produce the reasons for believing that Christianity is the ultimate religion. System requires that this task should be accomplished in the order here indicated; but I am not now concerned with Systematic Apologetics, and need therefore devote but incidental treatment to the first and second part of this program, as auxiliary to my main purpose. My purpose is to disengage the third part from the others and devote to it an orderly, but not an apologetically formal, examination from the point of view of modern culture."

In the course of his book the author assumes that "the Modern View" of the world and the Modern View of the Bible in their extreme forms, have been demonstrated to be true, and his purpose is, on this assumption, to show what attitude on the part of Christians is necessitated thereby.]

HISTORICAL SURVEY.—Chapter ii is a historical survey of the development of thought on the question of the finality of the Christian religion. It is interesting and instructive, especially in reference to recent German debate on the subject.

[In the debate thus summarized the two sharply contrasted positions are the Rationalistic and the Traditional. According to the former, as a result of the religio-historical vigor of our time, the claim of Christianity to be the absolute, the true, the final religion, unsurpassable and incomparable, is open to grave doubt. "Scientific comparative religion can accord to Christianity only the first place among the religions that have *hitherto* appeared upon the broad plain of human history". According to the second view, "Christianity is the climax of religious development. . . . Christianity is the religion of a special revelation of God—that or nothing. Christianity is restricted to Divine revelation in Jesus Christ, and would not, and could not be without it. Therefore it is the only true religion".

The main discussion from this point onward "is divided into two parts: 'Authority-Religion' (Supernaturalism) and 'Naturalism', and the Finality of Christianity and the idea of development. 'In the first part the rise, development and disintegration of Christianity as authority-religion are traced; also, the history and critique of Naturalism are summarized. In the second part the constructive task is attacked. To this end the respective merits of the dogmatic and religio-historical methods are examined. Finally, in the light of the mystery and underivability of the personality, on the one hand, and of evolution, on the other, the problem of the book is discussed.]

THE FORMATION OF AUTHORITY-RELIGION.—Chapter iii reviews the history of the formation of Authority-Religion. Beginning with the comparative liberalism of the early Church Fathers, for instance Tertullian's declaration that the soul is naturally Christian, he asserts that "the enter-

ing of the wedge" of authority-religion was "the supplying of the extraordinary and the supernatural to the ordinary and the natural that salvation may be facilitated" (p. 53). He traces it on, ever narrowing, till he says, "For Protestant orthodoxy there was no salvation apart from the revelation of the Book. The saving revelation and the Book were coincident. The Book is thus the basis of authority-religion" (p. 57). Thus Protestantism was led to place all authority in the Bible, which was destroyed if one single word was doubted (p. 64). He admits (p. 65) that the New Testament idea of the inspiration of the Old Testament was not essentially different. This rigid theory of inspiration is the life and death matter for Protestant orthodoxy as against the Roman Catholic Church, and with its dissolution comes the dissolution of orthodoxy. "The original orthodoxy is the only consistent orthodoxy" (p. 66). Authority-religion for Dr. Foster is religion which reposes on the authority of the Bible.

THE DISSOLUTION OF AUTHORITY-RELIGION.—Chapter iv treats of the Dissolution of Authority-Religion. The questions of text, interpretation, and the inner witness of the Spirit seriously embarrassed rigid inspirationalists. Nor can a stand be made on the historical truth of Scripture apart from inspiration, for only probability attaches to historical faith (p. 80). He quotes with approval Lessing's "Accidental truths of history can never become the proofs of the necessary truths of reason" (p. 81). He traces the successive modifications of the rigid inspiration theory, "but such capitulations once begun must go on to the end" (p. 82). "Inspiration", says Dr. Foster, "is untrue historically and impossible psychologically" (p. 87). All that is left is that Christianity comes to its best expression in the beginning, i. e., when nearest the time of Christ. So it is held that the Scriptures are the normative and classic literature, but this can not be accepted for it is opposed to evolution, which declares that the last, and not the first is best (p. 84). The study of the history of the canon (p. 100) and of prophecy have given authority-religion finishing blows.

There follows a vigorous assault on miracles (p. 115 seq.) whose various lines of defence he demolishes to his own satisfaction. His conclusions are that though not a priori impossible, a miracle can not be admitted (p. 130). Hume's main contention has never been answered (p. 131). Belief in miracles is based not only on an imperfect idea of testimony but on an imperfect idea of God and nature (p. 132). While Dr. Foster does not believe in any Biblical miracles, inclining to think them myths and legends (p. 127), he does believe in spiritual miracles "conformable to the order which God has established", and "on the basis of our own moral experience" (p. 134). He rejects the resurrection of Christ in toto. We can not hang eternal interests on it, because it is not a matter of faith but of knowledge. No matter what occurred on Easter morn. Faith lays hold on the timeless. Faith based on history is unfaith (p. 135 seq.). Comparative religion and historical criticism make an end of miracle-religion. As to the inner miracle of conversion, psychology reduces that also to the natural, though Dr. F. does not mean to "discredit the fact nor disparage the value of conversion" (p. 144).

THE CHANGED VIEW OF THE WORLD AND OF LIFE.—Chapter v develops the Changed View of the World, and describes the genesis, evolution and creed of the Modern Man, who “stands with both feet upon the earth, seeks to enjoy his natural life, and to make it as beautiful and lovely as possible, who embraces the now and the here and is a world child with full consciousness” (p. 456). This Modern Man is the hero of the book and his whim is its only authority, while opposite him stands the naive man, who is such a fool as yet to believe in a transcendent God and miracles, and accept the authority of the Scriptures. The world-view of the Modern Man was born in the Renaissance, and the progress of science, beginning with the revolutionary Copernican cosmology, and the new view of nature, life and history, have irretrievably ruined all the presuppositions of authority-religion. The little earth is not the stage for a divine drama of infinite significance, the old idea of heaven is rendered impossible; God is not transcendent, but immanent. There is no beginning and no end; only an eternal becoming, and endless flux. Truth itself is relativized, and all spiritual magnitudes made fluid (p. 175). The new view of nature (18th century), the new view of history (19th century), and the new view of man, hunt orthodoxy out of its last refuges. Modern thought even makes God a process, and a becoming, and the human soul merely a stream of experience.

But Dr. Foster balks here (p. 183 seq.). This “clashes with the entire nature of Christianity”, which makes “psychic internality the center of all reality”. “The controversy over personality becomes a matter of life and death for Christianity”, and also for religion itself. Without personality there can be no communion between man and God, and all personal relationships between them become “mere anthropomorphisms”. He meets the difficulty by asserting that the essence of spirit is not thought, but will. Judgments of value and impulses of will are first, ideas become ideals, worth is sought rather than origins. The practical replaces the speculative. “The essence of us is a forward striving to a goal which the will itself wills” (p. 186). The formation of character, not knowledge, is the chief and unifying end, and demands social life. “Conscience is the sole enduring and permanent element in our human life—the eternal gospel to the eternal man” (p. 195).

THE NATURALISTIC AND THE RELIGIOUS VIEW OF THE WORLD.—Chapter vi compares the Religious and Naturalistic Views of the World and severely criticizes the latter. As supernaturalism makes the further development of religion impossible, naturalism is the virtual negation of all religion. They are two dogmatic extremes with which religion and science have too often, but mistakenly allied themselves. Religion demands mystery, dependence, teleology. The mystery, which religion adores, is the underlying mystery of all things, and science does not take this away. It can give us facts and laws, but can not solve the mystery of being (p. 211). But “the acute and decisive scientific objection to naturalism is that it only describes, never explains, and pushing back the riddle leaves it a riddle still”. If all is mere cause and effect, whence comes the manifoldness of the development? The

religious demand for teleology involves the primacy of spirit. Spirit, inner life, truth, goodness, which is more than utility all prove the ego something plus nature. We have God because we need him. All is determined by the matter of worth, by value judgment.

He here seizes on the newest definition of evolution to help him in his strife with naturalism ; and this is "of decisive importance as presupposition of the specific contention of this whole book" (p. 233). In new species there is something more in the effect than in the cause. "Evolution is not explicable mechanically. The origin of higher forms from lower is possible only on account of a tendency to progress which resides in the organism. This capability is a fundamental inner property of living beings in general and independent of external conditions" (pp. 234-5). So "there is in nature a principle of spontaneity, of new beginnings, of underivability as well as a principle of habit, of order, or of mechanical equivalence". "After the world's high debate has gone on for ages, we have come to understand at last that if man is free at all, it is because freedom is the principle of things, because it exists everywhere, because determinism itself is a product of freedom". So evolution is "a revelation of the purpose and the glory of eternal goodness", "the progressive unfolding of a rational thought" with a rational end. This science can not deny, idealistic philosophy supports, and Christian faith demands (p. 241).

Following this new idea of spontaneity in evolution, when man appeared something new came with the new species ; so also this explains Jesus and God's new revelation in Him. There was an active and creative element in His consciousness which can not be explained causally (p. 265). "We say that it stands to reason that perfection can come only in the future, not in the past. But when we look at things *sub specie aeternitatis*, no such significance attaches to past and future" (p. 267). "It is also possible that an entirely new spiritual force, not even formerly latent in the cosmic system, might appear therein" (p. 268). The reviewer is glad to hear of that. If, as Prof. Foster has said, "a God outside the cosmos is dead", this looks mightily like a resurrection. And the author goes on to say, it is not necessary that this spiritual force should enter history at the end. A past phenomenon may be classic. Of different species, one may be outstanding.

[Part Second, which treats of "The Finality of Christianity and the Idea of Development", begins at this point and occupies the remainder of the book.]

THE ESSENCE OF THE CHRISTIAN RELIGION: THE PROBLEM OF METHOD.—Chapter vii raises the modern question of the essence of Christianity, which he proposes to find by the modern historical method. This brings him to the "problem of problems", the relation between the existence judgment and the value judgment. The conclusion is (p. 315) that "underivable self-dependence and universal conformity to law co-exist in history, which is worth-science rather than a cause-science". The historical method so viewed is an attempt to get at the significant facts, but the determination

of what facts are significant depends on the subjective view of the historian, and so becomes a moral task (p. 324). The latter part of this chapter is unnecessarily pedantic and obscure.

THE ESSENCE OF THE CHRISTIAN RELIGION: SOURCES OF THE LIFE OF JESUS.—Chapter viii deals with the Sources of the Life of Jesus. After the higher criticism has done its work, have we a real portrait of Jesus left? He forestalls the inquiry by saying that, after all, it makes little difference what historic science may say about Jesus. Religious faith has valued Him at His worth to it, and that is the basis of its certainty that He belongs to the world of objective reality, and lives now (p. 328 seq.).

From this value judgment he passes to ask the results of historical research into the sources of Christ's life. Dr. Foster here follows the most radical school of German criticism, and, judging from his discussion, has not heard of any other. He rejects the historical worth of the Gospel of John in toto. He follows the usual analysis of the Synoptic Problem. All the supernatural in Jesus is a reflection of the faith of the church and its valuation of Jesus, put back into the portrait. But the main point, Jesus' view of the world, God, man and religion, "we know and see in the clear light of day" (p. 392). The Sermon on the Mount is the sure reliance of Dr. Foster.

THE ESSENCE OF THE CHRISTIAN RELIGION: JESUS.—The subject of Chapter ix is Jesus. He acknowledges that "immediately after the crucifixion of Jesus, His disciples worshipped Him as a Divine Being, throned in heaven, and this suffused, transfigured and altered what they had formerly experienced in their association with the man, Jesus" (p. 393); but we must get back of the resurrection day, for to the modern man these christological ideas are the merest phantasy (p. 406). Jesus held the views of His time about heaven, angels, demons, Satan, miracles, eschatology. He believed in the immediate coming of the Kingdom of God. The long, wavering discussion of Messianism finally leads Dr. Foster to conclude that He did call Himself Messiah, but we do not know what He meant by it. Possibly this is the content of it: "Jesus believed that He communed with God more intimately than any one else had done. He spoke the last decisive word; He fulfilled; He was God's last messenger—such was His conviction. The sureness and strength of His work, the sunniness, clearness, and freshness of His whole being reposed in this foundation" (p. 441).

"Can we then lose the old world (of orthodoxy) and keep Jesus as Lord and Leader of life"? This is the question of the book. We can not follow His ethical teachings any more than accept His world-view. "We can be like His character only by being unlike His conduct" (p. 465). What then is left? Jesus Himself (p. 466). His words were not new, but He was. Love and purity and communion with God were His essential characteristics. As to Jesus' sinlessness, "Jesus is the best we know" (p. 482). "He did not consider His own nature to be different in essence from that of other men". Jesus' God was Father and King, and God is like Jesus; this is the gospel, this is the best we dare believe (p. 494), which is very like a return to anthropo-

morphism, and that of a most dangerous kind, if Jesus is not sinless. "The form of His faith in God, the God-idea, may be changed, but the content will hardly be surpassed" (p. 517). So "the faith which the Gospel requires is faith in God the Father, in His fatherly grace in forgiving sins, and in an eternal life" (the last words of the book). Mingled with many critical mistakes and misconceptions, there are in this last chapter many passages of singular power, beauty and truth.

[This Analysis of Professor Foster's book is sufficient to make it apparent that the position of the Professor is a far cry away from what has been the traditional faith of Christendom. It also makes it clear that his conclusions are based upon very uncertain premises, consisting chiefly of unverified and unverifiable assumptions. The Criticism of the Professor's positions and the conclusions, as they appear in his book, is reserved for a second paper.]

Baxter's "Sanctuary and Sacrifice"

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There has lately come to our hands a book entitled "Sanctuary and Sacrifice", written by Rev. W. L. Baxter, M. A., D. D., of St. Andrew's, Scotland, and published by Eyre and Spottiswoode, London. It is a searching analysis of two chapters of Wellhausen's "Prolegomena to the History of Israel", and the sub-title it bears is "A Reply to Wellhausen". If the end aimed at be reached, and the reply be satisfactory and complete, then this work by Dr. Baxter ought to rank among the most useful books of this generation. For when Wellhausen is answered there is practically no one else of the modern rationalistic critics of the Old Testament who remains unanswered. A complete reply to Wellhausen destroys the very premises of all their critical arguments, and renders their conclusions worthless. It is not so much the attempt to analyze the Old Testament that the conservative scholars deprecate, nor the attempt to find the origins of its literature, but the foundation principles upon which the process of analysis is conducted by Wellhausen and his disciples. Those principles the entire modern school of critics has in substance adopted. Ever since Wellhausen was set up, in the ninth edition of the Encyclopedia Britannica, as our guide in Biblical Criticism his ideas have dominated the literature of the Evolutionary School in Great Britain and America.

The effectiveness of Dr. Baxter's book as a reply to Wellhausen may be judged by the comment of Dr. A. K. H. Boyd, who writes: "I have enjoyed the bright and incisive way in which you have gone for Wellhausen. As far as I can judge, you have made mince-meat of him". No word could better describe the completeness of Dr. Baxter's method of dealing with the material he finds in the two chapters of the "Prolegomena" than that word "mince-

meat". His logic is sharp, merciless, and irresistible, and when he has finished with the pretentious assumptions of his antagonist he leaves them in a most pitiful condition.

In the preface we find an interesting statement of the way in which the book came to be written. It was the high praise bestowed upon Wellhausen's work by Prof. W. Robertson Smith that first aroused our author's interest in the "Prolegomena". Prof. Smith had spoken of it as furnishing "the key to the right understanding of the history of Israel"; had announced that Wellhausen had at last "set all Old Testament problems in a new light"; and had declared that now "for the first time" the English public may be emancipated from a "false idea" and from "false presuppositions". These words of warm praise led Dr. Baxter to open the book with special interest. What the result was he thus states: Our estimate of it is wide as the poles asunder from that which has just been quoted. We find in it a never-ending tissue of assumptions, and of dogmatic revelations, but we hardly ever come on a grain of solid proof on which to rest them: . . . we find the theories so loosely constructed, that it is a constant experience to be able to confute one page by a contrary page, not far off".

The author states briefly the reasons for the limits he sets to his own work. He says: "We do not profess, in this volume, to have entered, exhaustively, on the whole contents of the *Prolegomena* (which itself, in its English Translation, is an amalgam of three works). Our plan has been to begin at its beginning, and deal, straight on, with its successive reasonings, through chapters, which Wellhausen himself acknowledges to more than contain his "*whole position*". And we think every reader will feel that a plethora of instances of Wellhausen's critical dexterity has thus been presented, whereby to settle whether his 'new view' is 'the truth' or—an *Imagination*. The argument is not *ex uno disce omnes*, but rather *ex permultis disce reliquos*. And we would be quite ready to treat the *reliquos* (viz., 'Feasts', and 'Priests', and 'Tithes'), in the same way as we have here treated 'Sanctuary', and 'Sacrifice'—only that the present volume would probably render future discussions briefer".

The first part of the book is devoted to a discussion of Wellhausen's thesis that "the idea of 'One God, One Sanctuary' was never heard of in Israel till the reign of Josiah, and that it was never firmly and permanently embodied in the nation's practice till their return from the Exile in Babylon". This discussion is comparatively brief; but in spite of its brevity it deals with several of the fundamental questions which "Higher Criticism" has brought to the front, and not only upsets the arguments of Wellhausen, but renders valueless much of the literature which in late years has been put forth by those who follow closely in the footsteps of Wellhausen. Much, for instance, that one finds in Hastings's Bible Dictionary loses all weight after reading Dr. Baxter's exposure of the weakness of Wellhausen's arguments. The truth is that Baxter deals with facts and logic, while Wellhausen deals with guesses and imaginations.

In meeting the assertion that the notion of a central Sanctuary was utterly unthought of in Israel till the days of Josiah, Dr. Baxter arrays the three familiar examples of a central Sanctuary, viz., the Temple on Zion, the house of God in Shiloh, and the tabernacle erected in the Wilderness. Here we are at once plunged into the midst of burning questions, and we look with great interest to see what can be said to establish the historic character of these three examples.

With regard to the Temple, it is shown that the view of it as a central Sanctuary is thoroughly embedded in Scripture history. But how does Wellhausen endeavor to get rid of that view? First, by the naked assertion, unsupported by any proof, that "*the view, however, is unhistorical*"; thus setting up the *ipse dixit* of a German professor against the word of the author of Kings. Secondly, "he infers the unhistorical character of the Temple narrative from the absence of what he thinks ought to have followed it in the subsequent history". In other words, the high places were not removed. This is easily met by a reminder that the author of the Books of Kings, if he were inventing a story instead of writing history, ought to be granted intellectual capacity enough not to stultify himself in so flagrant a manner. Moreover, an author whose account is satisfactory in what he has to say about Josiah's reforms ought to be given credence in his story of Solomon's reign. Again, Wellhausen is pointed to his own acknowledgment of the censures which were visited upon all the Kings after Solomon, for having tolerated the high places, as proof that "there were a condemnation of the high places, and a centralization at Jerusalem, proclaimed by Solomon". Lastly, he is reminded that the toleration of the high places by succeeding Kings is a very poor argument to show that a Divine testimony was not uttered against them in Solomon's day; since the same kind of argument might be used to prove from Solomon's idolatry that he knew nothing of the first commandment, or from the statement that he "loved many strange women" that he was ignorant of the seventh.

Passing over the discussion of the house of God in Shiloh, we glance at the chapter in which Dr. Baxter deals with the Tabernacle. At the outset he says: "Wellhausen's treatment of this branch of the subject is so astounding, in its utterly unsupported assumptions, and in its wholesale imputations of falsehood to the writers of Scripture, that we always feel a difficulty in realizing that he can expect his views to be soberly accepted by any Bible Student".

Wellhausen's position with regard to the Tabernacle is well known to all students of Biblical criticism. He declares that "the Tabernacle rests on a historical fiction"; and he further says that "Hebrew tradition, even from the time of the judges and the first kings, for which the Mosaic Tabernacle was, strictly speaking, intended, knows nothing at all about it". This is all very astonishing, and involves the most frightful charges of falsification and forgery against certain writers of Scripture. Says our author: "He treats them, with coolest scorn, as deliberate and designing fabricators". But let it be remembered that Wellhausen was an avowed rationalist, endeavoring

to bring the whole of the Old Testament into his evolutionistic scheme. The amazing thing to us is that others who profess to believe in inspiration should be willing to follow with such fidelity the path marked out by Wellhausen, though seeking to cover up their skepticism by euphemistic words.

Perhaps the best part of this chapter is the discussion of Wellhausen's attempt to make his teaching concerning the Tabernacle appear as a grand display of *Evolution*. Dr. Baxter declares that it is "Evolution a non evolendo". For the highest doctrine concerning worship is that declared by Christ to the Samaritan woman, that it is not confined to places, but the true worshiper may call upon the Father anywhere, if only his worship be in spirit and truth. According to Wellhausen's own reasonings this is practically what was the original condition among the Hebrews, and all the evolution which he seeks to elaborate is away from this toward the highly artificial condition following the Exile. This exceedingly queer evolution is made to appear all the more queer by remembering that, during the thousand years from the Exodus to the Return from Babylon, Wellhausen represents all Israel as remaining for nine-tenths of that period on an unvarying dead level so far as the knowledge of the unity of sanctuary was concerned. For nearly a millennium there is no movement whatever—and then it is all in the wrong direction, away from the ideal doctrine. Truly this is "evolution a non evolendo".

The second part of the book, concerning "Sacrifice", is far more elaborate than the first part. In fact it covers more than four-fifths of the entire volume. In style and effectiveness it fully meets the expectations aroused by Part I. Its most brilliant chapter, indeed the most valuable of the entire book, is that entitled "Wellhausen's Ezekelian Romance". The coming victory of the conservative forces we firmly believe will be won by battering down the plausible array of speculations which have been gathered about Ezekiel and his contemporaries. They have imposed upon the imagination of many, but in reality they present the most vulnerable points for attack. The weakness of his adversary right here has been taken full advantage of by the author of "Sanctuary and Sacrifice".

He could wish that this book might be generally known to the American public. Its scholarship can not be questioned, and its careful perusal is a splendid discipline in logical argumentation; while its subject matter has to do with some of the most vital questions that face the Church of to-day.

A Secular View of The Crapsey Case Exposed and Confuted*

REV. WILLIAM H. BATES, D. D., PUEBLO, COLO.

[The recent Crapsey trial in Rochester, N. Y., furnished a rare opportunity for many of the editors of the secular papers to air their ignorance of Theology and their prejudice against the Traditional view of the Bible. There were exceptions, of course, some of the soundest and strongest discussions of the issues involved being furnished by the editorial writers in the great secular dailies such as "The Times" and "The Sun" of New York—but they were clearly *exceptions*. The vast majority were of quite another order.

Our attention has been called to some of these editorials in the "Denver Republican". One of them, on "The Power of the Pulpit", was called out by a paper in the "Church Economist" which had suggested that "the effective cartoon might depict a muzzled clergyman preaching to a muzzled congregation". The secular editor hastened to the conclusion that "the old-time dogmas are dead, and the work of religious construction has not been completed".—In a second editorial, on "Pulpit Influence,—apparently encouraged by further private meditations on what he had previously written and by the criticisms of a correspondent signing himself "Missouri", who declared that, on the basis of the editor's presentation, "the clergy of our time are moral and intellectual hypocrites"—he went further, asking questions and making declarations:

"How many ministers of to-day believe in the story of Adam's Fall as a fact of history? There is not one among those who possess the historic sense. Everywhere ministers are found who declare that the Bible is no more infallible than other books, while heretical views concerning the atonement and other theological dogmas are fast becoming the common property of the ministry". He added that much more could be said on these matters, but that this was unnecessary, since "every man who keeps his eyes open knows that what we have said is true".—A third editorial, on "The Coming Trial of Dr. Crapsey", in which the editor holds up that specimen of brazen mediocrity as "one of the leading lights of the Episcopal Church in America", declares that the clergyman in question has thrown all the Church dogmas overboard; and, after pronouncing him quite as orthodox as Phillips Brooks or as Dr. Heber Newton, and affirming that he has the support of Dr. George Hodges, Unitarian Dean of the Episcopal Theological School at Cambridge, etc., he concludes that, "whatever might be the outcome of the the trial, Dr. Crapsey will have the satisfaction of knowing

*This paper, containing a review of questions raised by recent editorials in the Denver Republican, on Dr. Crapsey and Religious Dogma, was addressed to the Editor of that journal, and printed in the issue for April 15, 1906.

that modern science and modern scholarship are on his side", etc., etc. Then with one facile stroke of his pen he sweeps all the old-time orthodoxy into *oblivion!*

Now we have not quoted this editorial matter because it has any logical or theological value in itself, but for the reason that it is just about what pretty much all of our readers have been subjected to during the last few months in the secular—sometimes religious—treatment of this case by the press.

Dr. Bates read this typical criticism in his morning newspaper, and was stirred up to write the answer which follows—to which no reply has thus far been made. We print it for our readers for the reason that it will apply to practically all the rest of the discussions which they have been compelled to read. Dr. Bates has always had a way of "hitting the nail on the head" just at the psychological moment, and hitting it *hard*.—*Editor.*]

The reading of your editorial of April 3, on "The Coming Trial of Dr. Crapsey", calls to mind a sentence in an editorial in *The Outlook* of March 17: "There are very few persons who are able to interpret correctly religious opinions with which they have no sympathy". The editorial of this date, as well as that of March 8, on "The Power of the Pulpit", and also that of March 30, on "Pulpit Influence", present assertions and implications so wide of the mark that the uninformed public may believe them to be true unless advised to the contrary. The editorials' sympathy with heterodoxy, or with "heresy" if you please, and against orthodoxy, is so manifest as seemingly to more than justify *The Outlook's* saying.

It was the writer's fortune to be a pastor in the same city with Dr. Crapsey, and when the assertion that he "is one of the leading lights of the Episcopal church in America" reaches Rochester, it will provoke a smile on clerical faces there that will be neither childlike nor bland. I recall him as a man distinguished, if at all, more for his audacity than for his sagacity, as a clergyman.

But if by "leading light" is meant a person on whom the lime-light of newspaper publicity is turned, making him for the moment glaringly conspicuous, the assertion may be true. But then, almost any minister can be in that position who will revolt against the church authority to which in his ordination he chose to submit himself, renounce the solemn and sacred vows that he once voluntarily assumed, deny and try to tear in pieces the faith he once professed to believe and obligated himself to promulgate; or do even worse.

It is said that "Dr. Crapsey has torn every dogma of orthodoxy into shreds and tatters". If it is meant that he has torn the paper on which the doctrines of orthodoxy are written or printed, that may be true, but if it be meant that he has rent in pieces a single one of the truths embodied in the universally recognized pronouncements of orthodoxy, the thought must be a delusion.

Dogma, that much maligned and vilified term, is a transliterated pure Greek word from the verb *dokeo*, to think. So, when one thinks and gives

utterance to his thought, or expresses an opinion, he utters dogma. Newman, in his "Grammar of Assent", says, "A dogma is a proposition; it stands for a notion or a thing, and to believe it is to give the assent of the mind to it". But the word has been relegated largely to the domain of religion, and there it has for its synonyms the words doctrine, tenet, proposition. The Bible is, of course, religiously the source of doctrine; and what men have thought to be, and by consensus formulated as, its teachings, or what the church has authoritatively enounced to be its teaching, that is dogma. Protestant dogma has its essence simply in clear thinking and clear speaking on the subject of that religion which is revealed in the Scriptures. And when it is said, as in the editorial, that "Orthodoxy is always a name for the outgrown", it may be sufficient to reply that men can outgrow doctrine, or dogma, only either by ceasing to be clear-headed or by ceasing to be religious. Some seem in their haste to be trying to escape by both ways at once.

When Dr. Crapsey was ordained to the ministry, he was asked by the presiding bishop, "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament"? He answered, "I do believe them". He was also asked, "Will you be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word"? He answered, "I will, the Lord being my helper". Dogmas of the Episcopal church, held to be according to "God's Word", are the Apostles' Creed and the Thirty-nine Articles. It is averred that "He does not accept miracles. He does not believe that Jesus was God, or of virgin birth. He maintains that Jesus was a man born as all other men have been born, whose destiny in no way differs from that of common man in life and death". Yet at every public service he has repeated the Apostles' Creed, saying "I believe", etc., in which is a point blank affirmation of things he is here said to disbelieve. And he has "torn into shreds and tatters" dogmas of the Thirty-nine Articles which by his ordination vows he sacredly bound himself to defend and promulgate. I understand perfectly well that there can be two opinions about the truth or error of a creed, but I do not understand that there can be two opinions about a man's solemnly saying, and continuing, to say, "I believe", when he immediately thereafter squarely denies what he has affirmed, or about a man's holding a position which he basely betrays by doing just the opposite of what he has vowed to do. Such moral obliquity would be incredible were it not so common.

I hold no brief for Phillips Brooks, or for the Episcopal church; but when it is said that Dr. Crapsey "is doubtless quite as orthodox as was the late Phillips Brooks", a reflection is cast upon the sainted dead, and an assertion is made so contrary to the fact, that it ought not to pass unchallenged. With many of the bishop's utterances I do not agree. I have read from beginning to end the three volumes of his life by Prof. A. V. G. Allen, and I have volumes of his sermons before me. When he says—let us have his own capitalizing—"The Principle of Christianity is that God was in

Christ'', he affirms, with the Apostles' Creed, and Article II, the dogma of the incarnation. When he says "Atonement by Suffering is the Result of the Incarnation: Atonement being the necessary, and Suffering the incidental element of that result'', His Atonement and His Sacrifice and incidentally His Suffering, become Vicarious'', he affirms not only incarnation, but atonement, and vicarious sacrifice. And when he says "The Resurrection of Jesus has power in assuring our resurrection''; and, "So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead, and is alive forevermore'', he affirms the dogmas of the resurrection, and of the Deity of Christ. Here are five fundamental dogmas—not to mention others—held by Bishop Brooks, which Dr. Crapsey has "torn to shreds and tatters". Equally orthodox, these two men? Hardly.

It is said: "Should Dr. Crapsey be vindicated, the theology of one large division of the Christian Church will be revolutionized. Should he be condemned, it will be impossible for his supporters consistently to remain within the church''. With the last sentence I heartily agree. But I doubt if the Episcopal church is ready, by a vindicating verdict, to commit *felo de se*. Says the distinguished Dutch theological professor, Van Oosterzee: "No church summons ministers to contest her beliefs, and no one can demand of her an act of suicide in the name of progress and toleration''. At a Presbyterian ministers' meeting in Rochester the then pastor of the First Presbyterian church, quoting John i., 7: "The blood of Jesus Christ, His Son, cleanseth us from all sin'', said, with a deprecatory wave of his hand: "Nobody believes that sort of thing nowadays''. The writer instantly found his tongue in hot protest against the libel, and the quick chorus of dissent showed that, so far as there was expression, the minister stood quite alone in his misbelief. It should be added that the brilliant and able Rev. Nelson Millard, D. D., has done the honest, honorable, manly—should we not say decent?—thing of peaceably withdrawing from the denomination with whose doctrines he had ceased to be in sympathy—a course which, upon the simple ground of common honesty, is to be commended to Dr. Crapsey and all who are in like position.

And as to the co-equal orthodoxy of Dr. Crapsey and Dr. Heber Newton, the allegation is probably true; for, if we can trust newspaper reports, Dr. Newton has become an avowed Spiritualist, and he has gone so far astray that even the infidelity rampant at Leland Stanford could not bide him, and he has vacated the pulpit of the chapel there.

It may simplify the situation before the public mind if it is understood that most of the religious contention of the present time is, in the last analysis, over the Bible. The fact is, in the matter of exegesis and fair-minded interpretation of the book, the orthodox have it pretty much all their own way. In these respects, "liberalism" to use a classical and Scripture phrase, is not "in it". So, to get rid of orthodoxy, first get rid of the Bible, or

discredit its testimony, and then the way is easy. Chillingworth's dictum is: "The Bible, and the Bible only, the religion of Protestants". When the Bible is taken away, Protestantism is left in pretty bad plight.

The editorial sympathy with assaults upon the Bible is manifest. "Everywhere ministers are found who declare that the Bible is no more infallible than other books". "So far as the infallibility of the Bible is concerned, what scholar of to-day believes in the dogma? Is there one unprejudiced scholar who does so believe"? "Modern scholarship", "the great universities of the world", "the ablest thinkers within the church", are on the side of the clergyman who is about to be tried, of course, in his views against the Bible and its teachings.

This "scholarship" assertion has a very familiar sound. Not long ago I heard an "advanced" thinker say in a lecture: "To hold the old view of the Bible is impossible to a scholar", with emphasis heavy on *scholar*. Of course, this must be so; for, if a man believes the Bible to be an infallible book, he is, by that very fact, no scholar; and if he denies it, by the same token he is a scholar! And there you have it. May I say that this sort of talk is unmitigated rot? I am reminded of a recent utterance of Dr. John Watson (Ian McLaren): "If there be a bigotry of orthodoxy which in the past has been intolerant, there is also a bigotry of heterodoxy which in the present is most insolent".

After re-reading the editorials I called up each Presbyterian minister of Pueblo and asked him to give me in a single sentence for publication with the sanction of his name his view of the Bible. The Rev. J. L. Weaver, D.D., pastor of the First Presbyterian church: "The Bible is the only infallible rule of faith and practice and without it we have no guide". Rev. David G. Montfort, pastor of the El Bethel Presbyterian church: "The Bible is the word of God, and the only infallible rule of faith and practice". Rev. M. H. MacLeod, stated clerk of the Pueblo presbytery and pastor of the Westminster Presbyterian church: "The Bible is the inspired revelation of God to man, He alone being its primal source and author". Rev. Edgar Puntenney Smith, pastor of the United Presbyterian church: "The Bible is the word of God to man, plenary inspired, the only infallible rule of faith and practice". Rev. J. H. Kirkpatrick, Ph.D., pastor of the Cumberland Presbyterian church: "The Bible—the Old and New Testaments—contains the only basis of all good law, is the only perfect rule of ethics, the only infallible rule of faith and practice, and is God's inspired message to man". The writer, acting pastor of the Mesa Presbyterian church, endorses the foregoing, and says, as in his recent book on "Alleged Discrepancies of the Bible": "Barring the penslips of copyists, I am firm in the conviction that there is not a single apparent discrepancy in all the Bible that can not be reasonably and satisfactorily explained". Every one of these men is a college and theological seminary bred man, having scholastic degrees, but of course (?) they are not "scholars", for they hold the old view!

The repute of the Presbyterian denomination in the United States, for scholarship is second to none. In its General Assembly at Minneapolis in

May 1899, when the case of Prof. McGiffert was up, a committee of twenty-one brought in a report which most explicitly and unequivocally affirmed the old view of the Bible, and when the vote was taken the entire assembly—the roll showed seven hundred delegates—rose to their feet in irrepressible enthusiasm, voting unanimously in favor of it. And if the Presbyterian church, which has stood in the very forefront of Christian scholarship in this country, is as a body thus loyal to the Word of God, is it to be supposed that other denominations are very much less so?

Prof. McGiffert was deposed, as Prof. Briggs and Smith had been before him, for disloyalty to the Bible. The fact is, when a theological professor shoots off on a tangent from his orbit and blazes in the errant sky, attention is called to him by the press from one end of the land to the other; while the other professors, who are content to keep their appointed rounds of regular and safe teaching, do not at all engage the public eye. The uninformed might think that the one professor was “the whole thing”; mistakenly so, however. The allegation that the consensus of scholarship is all one way, reminds me of a political campaign skit. A man in Wisconsin wanted to contract with the hotels at the summer resorts to deliver a carload of frog’s legs. He could do it, for the ponds and lakes were full of batrachians, as he knew by the noise they made. He fulfilled his contract with a market basket! The frogs made up in noise what they lacked in numbers. Says the distinguished Prof. Townsend, late of the Boston University, “Talk about all the schools and all the scholars in America being on the side of the new theology! A ranker piece of misrepresentation than that never has been foisted upon an innocent and unsuspecting public”.

And won’t somebody please rise and tell us what the “scholars” believe, anyhow? The late Dr. Mendenhall, editor of the Methodist Review, kept track of the theories he had seen applied since 1850 to the origin and authorship of the books of the Bible by the higher critics; to the Old Testament books, 539; to the New, 208; total, 747. He says: “Of the 747 theories, 603 are defunct and many of the remaining 144 are in the last stages of degeneracy and dissolution”. And this is scholarship!

And we are told that “here and there we find a minister who upholds the old standards, but his appeal is not to the learned and the thinkers, but to the ignorant and the thoughtless. Listen: President Roosevelt, whose ringing address in behalf of the Bible, is well known. Listen: McKinley, Harrison, Cleveland, whose utterances in behalf of the Bible are unequivocal. Listen: Justices Harlan and Brewer, whose teaching of Bible classes brings them added honor. Listen: Ye governors of Missouri, Nebraska, Ohio and of other States, who are known to be active members of evangelical churches. Listen: Great Gladstone, whose masterly book on “The Impregnable Rock of the Holy Scriptures”, bids fair to become a classic. Pastors of these men, as is well known, uphold “the old standards”. “Ignorant and thoughtless”, forsooth! Go to! The world’s wisdom has not been all segregated into an outside lump, leaving only the fools to go to church.

We are also told that "To find a minister who believes in any kind of everlasting punishment is becoming increasingly difficult". To my own thinking, but grant the distinction between right and wrong, heaven and hell follow, by inexorable logic, as a necessity. Moral stultification is not characteristic of God's procedures, either in His works or His Word. I never yet found a lawyer who was a Universalist. A proper conception of law, a constituent element of which is penalty, quickly brushes away the wishy-washy, goody-goody sentimentalities that confound all moral distinctions and make one destiny for righteousness and sin. The rather, it is difficult to see how a thoughtful man can have any trouble with everlasting punishment, which the Bible teaches so explicitly. Theodore Parker said that if one held to the Bible he was bound to believe the doctrine of everlasting punishment; but for himself, he would not believe that doctrine, and so he gave up the Bible. That, to say the least, was consistent.

But when "Missouri's" summation of the editorial on "The Power of the Pulpit", that "the clergy of our times are moral and intellectual hypocrites", is allowed to stand without disavowal, the limit seems to be reached, if not passed. I beg leave to say that there is one class of clergymen to whom the charge does not by any manner of means apply; and that is the orthodox ministers. The others can speak for themselves.

Divine Inspiration versus "The Inward Light"

REV. T. MCK. STUART, D. D., GLIDDEN, IOWA

What is the final source of appeal as to religious truth? Is it the Inspired Word, an inspired Church, or the inspired individual. The first has been in all the past practically the belief of Protestant Christianity; the second is the belief of the Roman Church; the third is in substance the theory of certain critics calling themselves "conservative". They are not ready yet to surrender the authority of the Holy Scriptures, but find many things in the Bible evidently recorded as historical fact to which they are unwilling to give their assent. In other words they find the Scriptures full of errors and discrepancies, historical and scientific. While they do not repudiate entirely the supernatural and miraculous, yet there is much of it that does not accord with their ideas of propriety. For example the stories of Creation, the Garden of Eden, the Fall of man, and the account of Jonah, can not be accepted by them as veritable history, but by their critical instinct have been relegated to the region of the allegorical or parabolical.

This new Mysticism, or "Inward light", brought to bear on the interpretation of the Scriptures, is called "reverent criticism", because, while holding to the methods and to many of the theories of the ultra critics, those who employ it still claim that there is a religious and instructive utility in the myths and folk-lore stories that are to be found throughout the entire scope of the Bible. But this process of appeal from the Scriptures to the subjective

notions of the critic opens a wide door for the modification, reconstruction, or annihilation of the Word. It is an appeal to the inspired individual. This alone is the meaning of this so-called "inward light". In the hands of a sufficient number of these critics with their diversified notions the Bible can be destroyed piecemeal, and we have in the end of the process nothing but the covers with the time-honored title—HOLY BIBLE—printed thereon. But if this "inward light" is sufficient to determine what should be revealed, then it is sufficient to discover the truth without any revelation, and the necessity for a divine revelation is effectually set aside.

Who possess this "inward light", and how did they receive it? By education, or by a spiritual revelation, or by moral intuitions, or by all together? If by these, then the Bible has been the great factor. It has unerringly led to Him who is "The truth", and has found a ready answer moral and spiritual in the intuitive beliefs. But we are inclined to think that one thus trained would approach his great teacher—the Word—with a modesty and a humility that would preclude the assumption of discrepancies and errors such as the critic professes to find.

These thoughts are suggested by a series of articles in the Editorial columns of the *Sunday School Journal* of the Methodist Episcopal Church for the month of June. One of these articles by the Editor bears the caption "The Inward Light". It is a noticeable fact that this periodical has had much in it, both from the Editor and favored correspondents, hinting favorably in the direction of some of the theories of the divisive critics.

The Editorial, is an endorsement of the teachings of a book recently written by Dr. Amory H. Bradford bearing this title—"The Inward Light". We have not read the book, but we feel quite sure that the Journal Editor has correctly presented its views. The extensive extract given elsewhere bears this out. We here give an extract from the Editor's commendation of the book:

"It is an exposition in fourteen illuminating chapters of the thought which was fundamental to the faith of the earlier society of Friends, that God reveals himself in every human being according to the measure of his obedience; and in this divinely illumined consciousness we have the highest criterion of truth. Truth is not truth to any one until it stands accredited as such in this light, which is God's perpetual witness in the human spirit".

Let us here inquire as to the meaning and purpose of this statement. Does this refer to the "witness in the human spirit" of the Divine Spirit given at conversion, and abiding with the obedient soul? This we can accept without hesitation. But this is not the meaning. We are told that "this divinely illumined consciousness is the highest criterion of the truth. What truth? As to what is true in the Bible and what is not—what parts are history and what is myth—what I may reject and what I may receive as the Word of God? Evidently this is what he means, for in the next paragraph he says: "This has been a doctrine subject to many preversions and abuses. Many imperfectly conceiving it, have exalted the vagaries of their own conceits into spiritual truth, and constituted their own ignorance,

even their passions, into standards of ultimate authority". But how is he able to discriminate between the "illuminated consciousness" in the one case and the "illuminated consciousness" in the other? Holy men are not rendered infallible in judgment by the Grace of God conferred upon them. We fancy this "inward light" is something very different from that of the witness of the Holy Spirit to the adoption of the obedient believer. It is an inward *intellectual* light that the "reverent" critic is supposed to have, by which he can discriminate as to what is truth even in the Holy Scriptures.

Now we have no objection whatever to the application of all the rules of evidence in the settlement of the question of the canonicity of the books of the Bible, and all the rules of historical investigation to the history contained therein. In fact let the investigation be rational, critical, careful. What we do object to is prepossessions, preconceptions, vitiating assumptions postulated at the very outstart. This alleged "inward light" is a criterion set up at the beginning. It is amenable to no rules but its own, and when it steps in to say what should or should not be found in a divine revelation it is an impertinence. The question of the miraculous is simply a question of sufficient evidence. The question of prophecy is simply a question of fact. Are there prophecies that have been fulfilled? So the question of history is simply a question of fact to be tested by legitimate rules of historic inquiry, and not by preconceptions as to what is or is not possible. Two historical statements apparently discrepant, are not necessarily false because we in our ignorance can not reconcile them.

The insufficiency and unreliability of this "inward light" as a standard or a guide is demonstrated by the facts conceded by the *Journal* Editor. He says, "It is a doctrine subject to many perversions and abuses", etc. Why? Because it is a false standard. Do we need a standard of religious truth? We certainly do. Must it be authoritative and final? If it is a standard it must. Is a "Thus saith the Lord" such a standard? Evidently it is, if it is not a fraud. The only thing man is permitted to determine is, the question as to its truthfulness. That determined then faith and obligation are paramount. The determination is not by "inward light" but by sufficient evidence.

The very thing that is denied by ultra critics is that we have in any one system of religious books and teachings the final authority. The fact that there is some religious truth in all systems of religion, is made use of to establish the conclusion that no system contains all religious truth. The conclusion does not follow. Because every system may contain some religious truth is no proof that one system may not contain all necessary religious truth. The Christian faith is, that the Bible contains all necessary religious truth without admixture of error. It alone is sufficient, and therefore may be substituted for, and furnish all that is contained in, every other system of religion. The religious history of the world has demonstrated that the religious truth needed for man's moral and spiritual well-being was neither primarily discoverable by man, nor yet out of the reach of human perversion.

The charge of the Apostle in the first chapter of Romans is the perversion of the truth first revealed to man, the corruption of that which was even discoverable by man.

The *Journal* Editor is so enamored of this theory of "the inward light" as a standard by which to test the Bible, that he gives a quite extensive extract from the author's chapter on "The Bibles of the World", and commends its teachings very highly. It is hard to conceive of anything more destructive of the authority of the Scriptures than the ideas here advanced. The caption indicates that the Bible is nothing more than one among a series of Bibles. That is, either all are revelations from God or none are. Our Scriptures may contain more truths than the others, but like them it contains many errors; and the truth must be sifted out of all of them by the individual who has the "inward light". Now that there is some truth in all systems of religion we do not care to deny. It would be a strange peculiarity if there were none. We also rejoice in the fact that those who have no more truth than these may afford, can still find salvation if sincere and faithful to the extent of their knowledge and opportunity. This is the obvious teaching of Paul in Rom. ii.14. It does not reduce the Bible to the same plane of the religious books of the ethnic religions to show that they contain some religious truth, and that the devotees of these religions may find salvation. This very diversity of faiths and religions makes necessary a true and divinely authenticated revelation. Among them all there can be no question as to which answers all the requirements of the divinely attested one.

But this question of "Bibles of the World" simply befogs the whole issue. It has nothing to do with the question, Are the Holy Scriptures a revelation from God? They claim to be from first to last, from the first promise made at Eden's gate down to the last promise of the second coming of Christ. They recognize no other Scriptures, no other revelation, save what is to be found in them. Are they what they claim to be? If they are they are sufficient, and we need no process of eclecticism conducted under the direction of the "inward light" to get at religious truth sufficient for man's complete salvation. This doctrine of religious eclecticism is the doctrine of the Theosophists. With them there is to be first an analytic process among the religions of the world, and then a synthetic process by which the perfect religion is to be evolved. Theosophy is voluminous in its teachings of the inner spiritual light, and the divinity of all religions. "Esoteric truth", "Light", "Spirituality", "freedom", are the expressions of this school. They are equally denunciatory of the "thrall of dogma", "sectarianism", and "religious creeds". If there is any difference between this theory of religious eclecticism and inward light and Theosophy, I fail to be able to see it.

If this doctrine be true, however, the world is left without any authoritative standard as to religion. It is thrown back upon its own personal researches in the philosophies, religions of the past, and the psychological discoveries and deductions of the present and the future, to find a basis for religious

faith. When we deny standard and final authority to the Bible, we leave the world without standard authority, and we are out on a chartless sea without compass and guiding star. He who fills the Bible with errors, and then seeks to save it to the world as a guide in morals by a sort of eclecticism founded upon an imaginary "inward light", will soon observe that his faith is baseless, and that every individual has set up a standard within himself.

What claims to come from God must bear upon it the stamp of infallibility. If it is an "inward light" it must be infallible. It must make no mistakes. It must always say the same things. Who believes that the time will ever come when a number of the most illumined minds will apprehend this "inward light" exactly in the same way as to its teachings regarding religious duty and obligation? We are apt to forget that the Holy Spirit immediately reveals but one fact to us, and that is that we are children of God. "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. viii. 16). Any individual who claims to have any other illumination through the Holy Spirit than this makes a claim without warrant. There are some things regarding Christian doctrine he may understand out of this experience that he could not understand before, but it is certainly not an ability to determine what is historic truth and what is not.

We yield to none in admiration of the moral truths inculcated in the Bible, and the appeal that its spiritual doctrines makes to the earnest honest soul. There is no doubt that these carry with them the force of an imperative conviction in the awakened moral consciousness. But would this be so if it were proven false in its history from Creation down to the period of the Babylonian exile; were it proven that Deuteronomy was a fraud, and the Levitical institute a still greater fraud, and falsely attributed to Moses; were it proven that Isaiah is a series of prophetic fragments many of which were written by nameless authors; were it proven that Christ was mistaken when he paralleled the historic reality of his burial with Jonah's confinement within the belly of the whale; and numerous other errors alleged by the critics? That system of religious teaching that imperatively teaches me "not to bear false witness" must not owe its existence to a series of false witnesses. The fraud of the Priest Codex is a revolutionizing of the whole religious history of Israel, if the theory of certain critics is true, and the Old Testament stands on a false foundation as to history. Does not such an example of infidelity to truth and honesty in any wise affect deleteriously the preceptive value of the moral teachings found in this book? The critic may speak in unctuous and mellifluous phrase of the "ineffable glory and abiding reality of the distinguishing teachings of the Bible", but it does not strengthen conviction to find them so intimately blended with the false and fraudulent.

We would like to accept without question such a statement of the author as the following:—"Because the Bible satisfactorily answers the profoundest questions which the soul of man ever asks, it shows itself as the Word of God, and has all the grace and value which belong to divine inspiration". But when we look at what follows we are in perplexity:—"In the presence of such truths, inquiries whether the first chapter of Genesis is to be interpreted literally

or allegorically, or whether Jonah is historical or parabolic writing, or whether John wrote the fourth Gospel seem foolish and puerile". This is quite a mild putting of the devices of criticism, yet even this is the door ajar by which the whole system of divisive criticism enters.

Why has this alleged "inward light", this religious eclecticism, been thus emphasized? It is for the purpose of setting up a standard by which the Bible shall be judged, a criterion by which its teachings shall be estimated. We are charged with "Bibliolatry", when we insist upon an appeal to the word itself; when we insist upon the very obvious meaning of its teachings. The skeptic no doubt laughs in his sleeve at the parabolic Jonah, and says at the same time I have no more difficulty with that than I have with that other story of "three days and nights in the bowels of the earth". If the last occurred the first is rational and possible. His "inward light", however, teaches him the natural impossibility of the miraculous. Again, why minify the question of the Johanne authorship of the fourth Gospel, and call it "puerile"? Its genuineness and authenticity is assailed in order to invalidate its credibility. It is an assault made at the imagined weakest point to prepare the way for the conclusions of a Schmiedel, who finds in all the Gospels about ten lines that may be attributed to Christ. Will such insinuations help faith? Emphatically No!—as every one who has fought a battle with skepticism well knows.

Finally, this Editor reveals to us the startling fact, that "Salvation is not in the book but in the Divine person concerning whom the book testifies and to whom it constantly points". Why are we furnished with this information obvious to every believer, if not for the purpose of minifying the book? Is Christ exalted by it? We think not. Because we "believe on the Lord Jesus Christ for salvation", are we permitted to believe the book that reveals him to us untrue in very many particulars? We believe the book because it is the Word of God, and believe on Jesus Christ because he is the Son of God.

A "Liberal's" Judgment of the Issue

As to the seriousness of the issue ultimately involved in the modern critical theory, I beg to refer to the judgment expressed concerning Wellhausen's views by a scholar far removed, indeed, from traditionalism, I mean Prof. G. T. Ladd: "It is evident that such views of the Pentateuch, on account of the naturalistic philosophy which underlies and shapes the criticism upon which they depend, are calculated to exercise a profound influence upon the entire theological conception of the Bible. They do not simply tend to change further those theories of the nature of biblical inspiration and infallibility, which belong to the post-reformation dogma; they rather take hold upon the very idea of biblical revelation, and upon the fundamental question of the general credence to be given to the records of an alleged supernatural religion".—*Randolph H. McKim, D.D., LL.D.*, in "The Problem of the Pentateuch". The issue is thus seen to be "radical" and "vital".

Addresses at The Northwestern Bible Conference

[The Program of the Northwestern Bible Conference, held midway between Minneapolis and St. Paul, devoted one day to the interests of The American Bible League. Arrangements were made for the delivery of the three following Addresses among others, in connection with that occurrence, on July 30, the manuscripts being provided in advance for our use. Addresses were also delivered by Rev. Drs. John Robertson, A. C. Dixon, A. J. Frost, and others, the publication of which has been delayed by non-arrival of the manuscripts or limitations of space.

The Northwestern Bible Training School at Minneapolis, of which Rev. Dr. W. B. Riley is the efficient Superintendent and Rev. Dr. A. J. Frost the popular Dean, is Interdenominational, and is exerting a wide influence in the Old Northwest in maintaining unshaken faith in the Bible as the Word of God, in the promotion of real and direct study of the Bible itself, and in molding the views and methods of thousands of Bible teachers.

Our readers will be interested to know that this Training School two years ago adopted The Bible Student and Teacher as its organ, and regularly takes a thousand copies monthly for its subscribers, binding the sheets with its own cover and with added pages for its local departments. They testify to the fact that they are thus enabled better to supply their patrons with what they need than could be done by an independent magazine of their own. The Addresses here printed will indicate the quality of thought and instruction furnished at the great Summer Conferences of this Bible and Missionary Center.—*Editor.*]

Did Christ Work Actual Miracles?

REV. W. B. RILEY, D. D., PASTOR OF THE FIRST BAPTIST CHURCH, MINNEAPOLIS, AND SUPERINTENDENT OF THE NORTHWESTERN BIBLE TRAINING SCHOOL

The twentieth century has come upon a strange thing in theology, namely, an attempt to admit the Deity of Jesus Christ and yet to deny His miracle-working. Infidelity has taken on the guise of Christianity in name, while denying the power thereof. From the first it has been the business of the foes of Christ to break down every evidence of the supernatural associated with His life and labor, His death and resurrection. They understand perfectly that if this can be accomplished they will have carried the citadel of our holy religion. As another has remarked, "To this end they have employed every possible means. The whole mighty host is massed and hurled against this mighty fortress of our faith, and every possible weapon of wit and wisdom, ignorance and learning, science and philosophy, sophistry and fallacy is forged for this combined assault. Here is the Marathon, the Thermopylae and the Waterloo of the ages".

It is essential, therefore, for Christian teachers to meet these men on the field of their own choosing. If we can defeat them there, and put them to rout, the battle is finished and Faith has won her victory.

In answer to the question, "*Did Christ Work Actual Miracles*"? permit three statements:

I. The Miracle Defined

Arthur Pierson never said a truer thing than when he remarked, "Definitions lie at the basis of all discussions, for they define or limit the ground which argument is to cover; they set bounds within which we both keep ourselves and hold our opponents. This is of as much consequence in debate as it would be in a contest between athletes to settle the rules of honorable championship".

What is a miracle? Two or three sentences may answer this question.

It is the occurrence of the supernatural.—Dr. George Lorimer says, "The Gospels have taught that miracles are astonishing and expressive effects of which the Divine energy is the direct and all-sufficient cause". It matters little whether one calls them "miracles", "signs", "wonders" or "powers" they involve the conceded presence and power of God. Ordinarily water does not turn instantly to wine. If it did so, at the word of Jesus, that must be regarded as a miracle. Ordinarily leprosy does not yield even to medical treatment. If it takes its departure from the body at the word of a man, it is a miracle. Ordinarily a man buried four days, in a hot climate, falls into decay. If at the end of that time he be revived by a word, and walk forth among the living again, it is a mighty miracle. The natural does not account for it. The very claim that these events have occurred in the world is a declaration of the supernatural.

The supernatural is a sign of God's power.—The very wonder of it suggests the presence of God. When the bush burned and was not consumed Moses was not surprised that God should speak to him out of it. When "great multitudes came unto Christ, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; they glorified the God of Israel". Not one of them questioned that this meant the intervention of Divine power.

There is a story told of an Eastern king who denied to one of his counselors the wonderful works of God. "Show me a sign", said the king, "and I will believe". "Here are four acorns" said the counselor, "will your majesty plant them in the ground and then stoop down for a minute and look into this clear pool of water". The king did so. "Now", said the other, "look up". The king looked up and saw four large oak trees where he had planted the acorns. "Wonderful!" he exclaimed. "This is indeed the work of God". "How long were you looking into the water"? asked the counselor. "Only a second", said the king. "Eighty years have passed as a second", said the other. The king looked at his garments; they were threadbare. He looked at his reflection in the water: he had become an old man. "There is no miracle here, then", he said angrily. "Yes", said the other, "it is God's work, whether He do it in eighty years or in a second". True; but it is not a miracle. If it took eighty years it is God's usual work, hence known as the operation of natural law. If it be done in one second it is God's unusual work, hence admitted to be a miracle.

Such supernatural events are not opposed to natural law.—Hume and his confederates have begged this whole question by defining the miracle as something necessarily opposed to natural law; and then reasoning that if God were the Author of natural law He would not fight against himself by setting it aside. When an engineer has his engine in order, water in the boiler, steam up, the throttle open, and he urges her ahead, according to the natural law of the machine, it would continue to move forward, following the rails. It is arranged primarily for the purpose of such motion, and if left to itself would never reverse it. But when he reverses the engine, is that a break in natural law? Nay, verily, it is the intervention of a power higher than the mechanics controlling the same. The one thing that men must finally admit is this, that God still sits at the throttle valve of the Universe. It is a mighty piece of machinery, I grant you, but as easily under the control of His hand as is the engine responsive to the touch of its master.

To borrow an illustration from another: My watch tends to move forward and the hands, of themselves, take one direction only. But when I discover it is an hour too fast I move the hands backward. Though I interrupt the usual movement I violate no law. The watchmaker designed that very thing when it was originally constructed. Admit the first sentence in Genesis, "In the beginning God created the heaven and the earth", and a miracle is easily possible, or else God made something so great that it escaped the control of its Creator.

I doubt if there is a single miracle recorded in the New Testament that is not according to natural law. Take the changing of water to wine. The instantaneous process is supernatural; given a grape seed and a season, and you call the process natural. That is exactly what it does—changes water into wine. Why then should our God be charged with having opposed natural law, when He did it instantly, instead of requiring a long summer for its accomplishment? Health is according to natural law. When then the wheels of natural law are reversed and a man is sick, who can object if God turn them again to their wonted track and urge the human life ahead? Life is according to natural law. All nature works together for its origin and maintenance. Death is the reversal of the engine of nature. Who then can object when God again sets in forward motion that which has been momentarily arrested?

Dr P. S. Henson calls attention to the electric wire and the electric current flowing through the same. You would not think there was anything in it, it flows so quietly. But make a break in the wire and cover the end with charcoal and you have kindled an arc light, and then you see there was something there all the while. The power of God so uniformly flows that men by and by come to believe that there is no power there at all. Let Him make a break in that line of action and He kindles light to ages that are dark, to make manifest His presence and power—a power unsuspected. No wonder Paul wrote to the Corinthians, "The things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 18).

Thomas Dixon has said truly that "Science is compelled to admit a miracle or else confess itself face to face with the inexplicable. It can not account for life, if it deny the miracle. Spontaneous generation is an exploded bubble. It can not account for the evolution of the mineral into the animal; and the animal into the man, except it admit a miracle". The missing links are a multitude, and the endeavors of Huxley, Darwin, and Harrison to produce them were signal failures. Moses has given us the only ground of the miracle,—"God"! By Him, he accounted for the rod turned to a serpent, the plagues falling upon Egypt, and the pillar of cloud by day and of fire by night.

II. The Miracle Performed

Admit that miracles are not necessarily antagonistic to natural law, and we must go a step further in answer to our question, "*Did Christ Work Actual Miracles*"?

In response, two or three things:

Miracles are claimed for Christ.—The four Gospels make that claim repeatedly. They declare water was turned into wine at His word; they report the healing of the nobleman's son; they recite the miraculous draft of fishes; they assert the quieting of the tempest; they rehearse the dispossession of the demoniac; they describe the raising of Jairus' daughter; they depict the opening of the eyes of the blind man, the healing of the palsied, the cleansing of the leper, the feeding of the five thousand, the granting of hearing to the deaf, and speech to the dumb, the raising of Lazarus from the dead. Above all, each one of them insists that Christ, after three days, rose from the grave. Do you remember what the author of "*Quo Vadis*" says concerning miracles? By that book we are taken to the earlier century; taught to breathe its atmosphere and live in its surroundings. Vinicius is returning to health, and recalling the events since the night at Ostrianum, when his jealousy toward the Christ and His religion had burned because Lygia was devoted to both; and the author says, "The whole series of thoughts which

had come to his head from that time, the more astonished him at the superhuman power of that religion which changed the souls of men to their foundations. He understood that in it there was something which had not been on earth before, and he felt that could it embrace the whole world; could it ingraft on the world its love and charity, an epoch would come, recalling that in which, not Jupiter, but Saturn had ruled. He did not dare either to doubt the supernatural origin of Christ, or His resurrection, or the other miracles. The eye-witnesses who spoke of them were too trustworthy, and despised falsehood too much to let him suppose that they were telling things that had not happened."

Aye, that is the argument that must forever appeal to thinking men. Was John a liar when he reported what he had seen? If so, he was both a fool as well as a knave, for nothing short of a fool would first tell a lie and then die in its defense. Were Peter and Paul falsifiers? If so, when else in history did falsehood make men of such matchless character and render them so noble as martyrs? Men sometimes go to court and testify to falsehoods, and when they find that they must suffer for the same they are only too glad if the world will let them off with the admission that they were in error. These men gladly died in defense of their faith in the supernatural. Paul meets it, not alone with calmness, but with apparent content, if not delight: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day". Beloved, such men are neither duped nor deceiving.

Miracles are also affirmed by Christ.—He said, "All power in heaven and in earth is given unto me". "I will, be thou clean". "If I, by the power of Beelzebub cast out devils, by whom do your children cast them out?" "I go, that I may wake him out of sleep". "I lay down my life, and I take it up again", etc.

There was not a point in which his miracles were not contested. There was not a possible weakness in them that was not searched out. When men hate you sufficiently to hunt you to your very death, be certain of this, that they will let no faking pass without exposure. On the Eastside in Minneapolis recently some folks were performing striking feats in the atmosphere of heavy shadows, arrayed in scanty clothing, suggestive at one and the same time of the spook and of another world. But when a crowd from St. Paul, jumping upon the stage, made a grab, they found real flesh and blood, and the whole deception was exposed to light, to laughter, to derision, to scorn. But where is the man who has shown that the wine made at Cana of Galilee was only water into which some chemical had been secretly dropped turning its color? Where is the man who has shown that the blind who professed to receive their sight at Christ's touch were only faking vision? Where is the man who has proven to the world that Lazarus had only swooned and consequently was buried before his time? Or that Jesus only fainted and after three days revived? When Paulus attempted such an explanation even infidels laughed.

Faith in miracles is the foundation of the Church.—This fact was conceded from the very first. Paul, in his first epistle to the Corinthians, boldly declared, "If Christ be not risen [and this was the most marvelous of all His miracles] then is our preaching vain, and your faith is also vain We are of all men most miserable"!

Robert Buchanan, known to have no special leaning to orthodoxy, said, "We may follow Mr. Matthew Arnold in his pitiful feats of literary Jesuitry, put all the miraculous business aside, in order to throw one last straw of hope to the sinking Church of England. We may potter and quibble about 'Poetry' and 'essential' religion as much or as little as we please; but with the loss of the supernatural pretension, perishes the whole fabric of organized Christianity". A church can not be safely raised on the foundation of merely human speech or human conduct. Its very weakness will destroy the foundation eventually, and the walls will fall. That is why the apostle wrote, "Other foundation can no man lay than that which is laid, even Christ". God, in order

to certify that His Son was more than a man, did these signs and wonders at His hands, and so marvelous were they that a member of the Sanhedrin, a ruler of the Jews, predisposed, as every one of them was, against this Man, was compelled to approach Him by saying, "Rabbi, we know that thou art a teacher come from God, for no man could do these miracles that thou doest except God be with him".

"Thine arm, O Lord, in days of old
Was strong to heal and save ;
It triumphed o'er disease and death,
O'er darkness and the grave ;
To thee they went, the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame,
And lo ! thy touch brought life and health ;
Gave speech and strength and sight ;
And youth renewed and frenzy calmed
Owned thee, the Lord of light".

That is the foundation of the Church. Depose the miracle and you remove the foundation and extinguish the light of the world. But as well "try to demolish Gibraltar with pop-guns and putty" as to attack this citadel of our faith—the supernatural. The one thing of the centuries, so surely attested that no man will be able successfully to dispute it, is the power of God manifested in Christ, in miracle-working.

III. *The Miracle's Purpose*

That purpose was at least three-fold.

It evidenced the Deity of Jesus.—You will remember that when He performed the miracle of the barley loaves and fishes, the men who saw the miracle that Jesus did said, "This is of a truth that prophet that should come into the world" (John vi. 14). It was a natural reasoning. Jesus himself appealed to the Jews, "If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in Him" (John x. 37, 38). To John the Baptist's question, "Art thou He that should come"? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. xi. 4, 5).

You remember how in Homer's *Odyssey*, Ulysses, with fond anticipation, returned to his home in Ithaca, but his family did not recognize him; even his wife, denied her husband, so changed was he after his absence of twenty years in the hardships and long privations of war. He cast in his mind what to do, and finally called for his bow, so stout that none but himself had ever been able to draw it. Though age had weakened him, to his own surprise, he found it bent to his masterful touch, until the bow-string reached his ear. At the sight the wife threw herself into his fond embrace, saying, "I know now that you are my own dear husband—Ulysses".

Beloved, the one thing that makes us certain that Jesus of Nazareth was the very Son of God, is this, that when He walked the earth He was Master of His own creation; and it never failed to bend to His touch, or become obedient to His will. The miracle told that Creation's Master had come.

It also expressed the sympathy of Jesus.—It is the custom of all those who call the modern miracle into question to emphasize the fact that miracles attested the Deity of Jesus, and added authority or weight to His words; but the most of them are silent touching the fact that miracles were ever wrought because the sight of suffering or distress so appealed to the Son of God that He could no more withhold His beneficent power than He could restrain Himself from tender pity. The glory of Jesus Christ consisted not alone in exhibitions of His Deity

but was equally manifested in the ebullitions of His humanity. At the grave of Lazarus He wept. No man need be surprised therefore when He cried to His friend—fallen under the fierce assault of the last enemy—"Come forth". He who will may believe that that miracle was meant only to attest the divinity of Jesus, or add weight to His spoken words, but I am compelled to think that it was the cry of His humane heart calling back to His arms His bosom friend, and causing the hearts of those beautiful sisters—Mary and Martha—to lose their sorrow and leap for Joy.

Victor Hugo makes Jean Valjean as watchful as the hunted ever are against possible detection on the part of his adversary; but when a driver's wagon is mired, this same man crawls beneath it, and by his Herculean strength, releases its wheels, and in the very process publishes his own name. Did Jean Valjean lift that wagon to exhibit his power? Never! but because his tender heart could not "pass by on the other side" seeing the distress of the stalled man.

The Samaritan who ministered to the man on the way to Jericho, binding up his wounds, carrying him to an inn, paying his bills, providing against the future—did he do it that Samaria might have a good name, or that anybody might believe in him? Nay, verily; but in his breast there beat the heart of a brother.

If we know the Christ at all, He healed sick men, opened the eyes of the blind, and raised the dead, primarily because His heart was as humane as His character was Divine; His Spirit as compassionate as His Word was potent. Is it not written, "And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick" (Matt. xiv. 14)? No wonder John wrote, "The Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace". That glory was never better manifested than in the miracles that Jesus wrought for the help, health and happiness of men. It is while studying this side of His character that we realize that our High Priest can be "touched with the feeling of our infirmities", and are encouraged to "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need".

It attested the saving power of Jesus.—To do that was to manifest forth his glory. "The Son of Man was come to seek and to save that which was lost"; to grant "remission of sins". They called His name "Jesus" because He was "to save His people from their sins". When He said to the paralytic, "Thy sins be forgiven thee", they charged Him with blasphemy, saying, "Who can forgive sins but God"? "And Jesus knowing their thoughts said, 'Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath the power on earth to forgive sins' (then saith He to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house". The Father which sent Him, therein bore witness to Him, "confirming the word with signs following", and proving the power to forgive sins by the fact that He could restore bodies. It is no wonder the sentence follows, "And his disciples believed on Him". God meant that men should be convinced through the senses; that they should accept what they had seen and heard.

When John comes to write his first epistle he lays claim to attention on the part of his readers by reason of the fact that he was speaking of the things which he had seen with his eyes, and heard with his ears, and handled of the Word of Life. If the miracle was potent for penitence and furnished the very basis of belief two thousand years ago, who doubts that the revival of the Word's plain teaching concerning it, and the practice of claiming its promises, would compel men to cry out again as did Peter, "We are unclean" and to seek His favor who is alike able to say, "Arise, take up thy bed and walk", or "Son, thy sins are forgiven thee". "John did no miracle, but all things that John spake of this man were true, and they believed on him there" (John x. 41, 42). Have we forgotten the result when He raised to life the widow's son and delivered him to his mother? There came a fear on all and they glorified God saying: "A great prophet is risen up among us, and God hath visited His people".

He is the One in whom we invite men to put their trust. No sick man ever came to Him but went his way whole. No sinner ever sought Him in penitence and submission but was pardoned and saved.

I read awhile ago a report of how King Christian, of Denmark, then eighty-five years of age, but still agile, stood at the corner of the street waiting for an electric car to go by. Suddenly two little girls, one four years of age and the other five, started to run across the track. A car was bearing down upon them, but they knew it not. On-lookers screamed with terror, so certain did it seem that the little ones were to be crushed beneath the wheels. Just at that moment the old man leaped forward and grasped them by the arms and drew them to a place of safety. A few minutes and the little girls were proudly telling that they had been saved from death by the King.

Let men and women, imperilled infinitely more by the power of sin bearing down upon them, cry to Him for help and through all the ages of eternity they will be telling in Heaven how they were saved with an everlasting salvation; and that by the KING of KINGS, even Christ.

The Miracle of Prophecy

The History of the Christian Church down to the Present Time Foretold in its External Relations

REV. JOHN URQUHART, TOKO, NEW ZEALAND

"The argument from prophecy", like some other things, is less to the theology of to-day than it was to the theology of the past. But there can be no doubt as to the place given to it in the Scriptures. The observed fulfilment of God's word brought the delivered Israelites into the presence of Jehovah. Twice are we told (Exod. xii. 41, 51) that, on the very "self-same day" made known centuries before, their servitude ended and "all the hosts of the Lord went out from the land of Egypt". When it flashed upon Israel that the Divine purpose had lived on through all those ages of suffering, and that now, on the very day appointed, they stood there outside the land delivered and glorified, conviction and consecration fell upon them such as till then they had never known.

When the Apostolic band were sent forth to declare the Gospel to the nations, they were prepared in like fashion. We have marveled at the transformation of these men. The apostles and evangelists of the Acts are no longer the disciples of the Gospels. When we inquire how the change was brought about, the first place must be given to "the argument from prophecy". The risen Lord became its exponent. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27). It does not astonish us when they say: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scripture" (verse 32)? As they saw how everything had been foretold, and how the Divine purpose had been fulfilled in the things that had distressed and dismayed as well as in the things that had rejoiced, them, the Unseen touched and held them. They then knew the God with whom they had to do. He was no longer a name to them. They stood in His presence: His awe was in their hearts. In this new revelation they were separated for His service. The world, their own pleasures and desires, which till then had filled so vast a place in thought and life, shrank into insignificance; God was everything. It gave them the angelic vision and the angelic place before the Throne.

And there are indications that those prophecies contain treasured power for the last days. A prediction in Isaiah shows that when God's judgments have done their work in the earth, the residue of men will be led into the light and peace of the last days by this very pathway: "Assemble yourselves and come", saith the Scripture, "draw near together

ye that are escaped of the nations. Tell ye and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord? And there is no God beside me; a just God and a Saviour: there is none beside Me" (Isaiah xiv. 20, 21). When the last political developments have been reached and the final judgments have fallen, and the whole drama of human history is seen to answer in grand outlines and in minute details to the prophetic picture, what soul will be able any longer to resist? In the recognition of that accomplished plan humanity will be face to face with the only God—the God of righteousness and of salvation.

It is simply impossible to see that correspondence between prediction and after history without sharing this experience. It is by no means, therefore, for the sake of argument, or even for the sake of having the Divine inspiration of the Scripture, that I ask your attention to some of its predictions. If we receive something of this baptism of conviction—if we also are so brought face to face with God, surely our time could not be better spent. Let me direct your attention then to two predictions which seem to me to set forth the entire history of the Christian Church from its beginning to its end.

I. Isaiah's Prediction of the Christian Church

It is sufficiently astonishing that the first of these should intimate that there was to be a Christian Church; for it is an Old Testament prophecy written seven hundred years before Christ came. It is contended by some that the prophecy was not written so early. The prediction occurs in what they call "the second Isaiah", the date of which they say must be brought down some two hundred or three hundred years. It was said at first that the style of the last twenty-seven chapters of Isaiah was so utterly distinct from that of the first thirty-nine that these sections must have been the work of different writers. One of the last things, however, said by the critics on that matter is that the styles are so remarkably alike that the second Isaiah must have deliberately imitated the first! We might ask what, in this case, becomes of their original reason for sawing the Book asunder. But let us be warned. You remember the quarrel between the wolf and the lamb. "What do you mean", cried the wolf, "by troubling the water so that I can not find a place to drink at"? "How can that be", asked the lamb, "seeing that the stream is flowing down from you to me"? But that very reasonable question did not save the lamb: it had to die for its impertinence! We can well afford, too, to pass on without question or remark, for four hundred years before Christ, which the critics allow, will leave the prediction quite as marvelous as it would be with the seven hundred years which we rightly claim.

We turn, then, to the fifty third, fifty-fourth, and fifty-fifth chapters of Isaiah. I say nothing now of that wonderful description of the substitutionary sufferings of the Christ with which the fifty-third chapter begins. The latter part of the chapter is not less marvelous. You will observe from verse ten and eleven that this sufferer is to come back from death. He is to enter again into conscious relation to God's work upon the earth. He is to find there a satisfaction that will bountifully recompense Him for His suffering: "When thou shalt make His soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities". Notice the words: "he shall see *his* seed". The word "*his*" is in italics—a sign that there is nothing corresponding to it in the original. The phrase literally translated is: "he shall see a seed". In other words, He is to have offspring. His memory, His presence, His work shall not be cut off. All will be continued in these, the Christ-like, in every age and in every clime. His seed will continue His likeness, His spirit, His aims, His activity. Observe, too, whence this seed is to spring: "By his knowledge shall my righteous servant justify many",—literally, "make many righteous"—"for he shall bear their iniquities". What do those words mean—"by his knowledge"? Was there anything in His knowledge—anything in its vast sweep and depth—which enabled Him to

perform this work of justifying many? Recall the fact that the Sufferer upon Calvary was God and Man, and we have a comment upon the words which satisfies. His omniscience grasped your sins and mine and those of every man, and so he bore our sins in His own body on the tree. But the point before us now is this: this "seed" of Christ's are the participants in the salvation bought by His suffering; and that participation in salvation will change them. They are His "seed": they will bear His likeness: they will be of Him and for Him in the earth. We have, therefore, in these concluding verses of Chapter fifty-three, the assurance that as the result of His atoning death *Christ will have a people.*

This prepares for what follows in Chapter fifty-four: "Sing O barren, thou that didst not bear"—exclaims the prophet: "break forth into singing and cry aloud thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (verse 1). Here are two great families of God's people—the children of the Desolate, and the children of the married wife. The children of the Desolate are to outstrip in number the children of the married wife. Their existence and their numbers are to be the marvel of the new time. The New Testament has explained to us who these are. In Galatians iv. 24-27 the Apostle explains that we have here type and antitype. The married wife is the earthly Jerusalem, the carnal type of Jerusalem the free, which is from above, which is the mother of us all. This last is the Bride. It is the Church of the Lord Jesus. That is the Scripture interpretation of this Scripture prediction, and it was an interpretation made when Christianity was, in the eyes of those who might have been supposed best able to judge, an extremely doubtful, and indeed ridiculous, experiment. And what have the centuries that have rolled on since then to say of that Scripturally interpreted prophecy? They tell us that these two related, and yet contrasted, bodies have taken their place in history. Men all down those past ages have had to take notice of the Jewish people and still more of the Christian Church. They tell us that the Spiritual Cosmopolitan Church, which till then had been little more than a promise became almost suddenly the great phenomenon of the time, and that its history has been the history predicted in this fifty-fourth chapter of Isaiah, and at which we now glance for a moment.

Note first of all that there is to be a great and marvelous expansion of this new brotherhood. "Enlarge the place of thy tent", cries the prophet; "and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited" (verses 2,3). Those words had an astonishing fulfilment in the opening centuries of our era, and will be yet still more gloriously accomplished. Note one thing more. This Church of Christ is to be attacked and to be spoken against; but out of every conflict the Church is to emerge victorious. These closing words have had many a glorious fulfilment and have cheer for us in the battle of to-day. "Behold, they shall surely gather together, but not by me: Whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work: and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (verses 15-17). That this word regarding conflict has had its fulfilment I need not say. It is being fulfilled now. But the assurance of victory has also been gloriously made good. The Church of Christ has kept the field. Hers has ever been the last word, and that word a triumphant reply. But what I want you to note specially before we pass on is this miracle of prophecy—this anticipation of history which is utterly without explanation unless we see in it a distinct Divine intervention, and admit that these words must have had God for their author. The slain and risen Christ was to have a vast progeny. A spiritual Church was to become a fact in history. This Church was to break forth on every side, invading the nations. It was to be attacked by weapon and by word; but it was to come out of every conflict

triumphant. That we know to be a truthful summary of the Church's history, and we know also that it could have formed part of a prophetic picture centuries before Christ was born only by the immediate and full inspiration of God.

We might also dwell upon the contents of Chapter fifty-five. It is the most urgent and gracious Gospel-cry in Scripture. Its place here, just after the spectacle of Calvary in Chapter fifty-three and the calling out of the Church in Chapter fifty-four, is significant. The order in the prophecy is the order of history. But our time will barely suffice for a brief review of a New Testament prophecy which seems to set forth the great stages of the Church's history.

II. *Christ's Prediction of the Future of the Church*

I refer to the seven parables of the thirteenth Chapter of Matthew. The record of these parables is accompanied by significant statements. A change was now made in our Lord's teaching. We are told that "He spake many things" to the multitude "in parables" (verse 3); and that "without a parable spake He not unto them" (verse 34). The Lord was withdrawing from the multitude. He veiled the truth: and they who loved it were roused to follow after it, while the listless multitude gave up at once what was to them an uninviting quest. When the disciples spoke to Jesus regarding the change, this purpose was avowed. In those closing days of His ministry there were mighty truths still to be taught for which the merely curious crowds had no ear and which only the prepared few could receive. "It is given, unto you", said Jesus, "to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore I speak unto them in parables: because they seeing see not; and hearing they hear not, neither do they understand. . . . But blessed are your eyes for they see, and your ears for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them" (verses 10-17).

What were those things which many prophets and wise men had desired to hear—those mysteries of the kingdom of heaven into which the disciples were then being initiated—those things which had "been kept secret from the foundation of the world" (verse 35)? It would certainly be too much to assert that these words prove that the seven parables of this chapter are a continuous unrolling of the then future of the Church of Christ. But it will be admitted that, if that view was justified—on other grounds—the words would then be seen to have a special fitness. The same thing may be said of the fact that there are seven of these parables—a number frequently used in Scripture to indicate the completeness of some Divine work. The number does not prove that the parables are a continuous history of the Church of Christ from the beginning to the end; but it would be felt that there is a special fitness in the numbers, if we were convinced in some other way that the parables do display seven successive stages in the Church's history.

We are upon surer ground when we question the parables themselves. The first clearly sets forth the beginning of this great story: the sower went forth to sow. It is equally clear that the seventh parable shows us the end of it when an eternal separation is made between the evil and the good. But do the other five parables show us five intermediate stages? The answer to that question I must leave to your own judgment. I shall lay before you the results to which my study of the parables has led me. If these do not approve themselves to you, cast them aside. But if, on the other hand, they appeal to you as they have appealed to me, then once more the hand of God will touch us.

Let us turn then, to these great things, of the Scripture.

1. *We have the Sower's work.*

It was for this that the world was waiting. It was waiting for the casting forth of new seed into the great field of humanity. The old seed had sprung up again and again with mighty promise. Who has not been touched with the innocence and the indescrib-

able charm of infancy? With what deep gratitude to God and with what glowing anticipations has the mother listened to her child's questionings? How often has she thought of that scene in the Temple, when the eager spirit of Jesus, pressing on into His Father's business, asked and answered questions, amazing the aged men who sat around Him? But alas the blight of sin has descended, and the child of promise is seen to be no better than his fathers. The world needed fresh seed, if from the bosom of humanity anything was to arise that should be abidingly for man's service and for God's glory. And so the story of this new thing opens with the words, "Behold! A sower went forth to sow". What was it that He sowed? "The sower soweth the word" (Mark iv. 14). And "the word"—what was that? Not the Gospel message merely. If a form of statement setting forth God's mercy alone had been required, the Old Testament had them in abundance and in perfectness. I believe that, if we are to understand this "mystery", we must see that this "Word" is Christ. The Sower sowed Himself! As the seed is cast away and buried in the earth, so Christ gave Himself to humiliation and death. But here also there was the harvest "according to its kind". The Christ-like life sprang up everywhere; and wherever Christ the sacrifice for sin is received the Christ-life is springing up to-day.

2. *The next Parable is The Tares.*

This takes its place as the second stage in the history of this new thing in the world's experience. The good seed had been sown in the field. The enemy of the Sower had marked the operation with malignant determination to undo it. But he had to wait. Nothing could be done while the light lasted. But when night fell and men slept he crept forth, and traversing the field he sowed tares among the wheat. And thus by and bye the Christ-like and the devil-like sprang up together. Has anything happened in the past which enables us to place this development in the Church's history? One can hardly fail to think of the gnostic heresies with which the early Christian Church had to wrestle. They began about the close of the first century and continued till the beginning of the third century. There are indications in the epistles of earlier attempts. But it was then too early to cast the false seed among the wheat. The Apostles were alive, and the Churches were vigilant. It was still day. But one after another the Apostles and their companions passed away. A new generation sprang up that had not come into personal contact, as the earlier had done, with the powers of the world to come. Night fell and men slept; and the enemy found and used his opportunity.

But could this heresy be rightly described as the tare seed of Satan? Its very name "gnosticism", or "knowledge" gives us the answer. The devil began his work on earth by promising our first parents that their eyes should be opened, and they should be as gods knowing good and evil (Gen. iii. 5). The devil spoke once more in the old fashion. It was the boasted mission of gnosticism to give broader, grander and worthier conceptions of God, and with that promise it led men away from the simple verities of the Gospel. Its children revealed their parentage in their pride, their boasted wisdom, and their blighting of the fruits of Christ's sufferings. That conflict came, therefore, just where the parable of the tares places it; and it was of the kind which the parable indicates. The wheat had to struggle for the place which the tares sought to claim.

Let us note before we pass on how our Lord refuses to entrust His Church with the sword. The servants, the parable says, came to the householder and said unto him "wilt thou then that we go and gather them up"? In other words, they asked whether they should cast out the tares from the place of life—whether they should slay the seed of the devil, the teachers and disciples of error. The reply was "Nay, lest while ye gather up the tares, ye root up also the wheat with them". As Saul the Persecutor became Paul the Apostle to the Gentiles, so from these teachers of error those might come forth who should be apostles of the faith which they had once sought to destroy. We must separate from error as we would from the plague; but it is not ours to punish it.

3. *The Parable of the Mustard Seed presents the next Stage.*

It has generally been understood as typical of the wide extension of the Christian

Church. A closer study of the parable leads, I think, to what is substantially the same conclusion but with an important correction. It is not so much the wide extension—as the unlooked for greatness of the Church of Christ that is set forth. The mustard-plant was ordinarily a mere kitchen herb. No one who desired to adorn his estate with lordly trees would dream of planting mustard seeds. But occasionally the mustard-plant assumed unlooked for dimensions. And in this case it did so. This kitchen herb shot out great branches and vied with the lords of the forest. It also became a refuge for the birds of the air which rested in its branches.

The rapid growth of the Church had inspired the Roman Emperors with increasing alarm. When its character was considered, the alarm was not lessened. The Church was an empire within the empire. It had its own organization and was permeated by a fervor and unity of spirit that made it a danger of the first magnitude to the eagle-eyed guardians of the Roman Commonwealth. It shows the genius of Constantine that, where all besides had seen only danger in this patient, persistent, and steadily successful Church, he saw the promise of assistance and stability for his throne. In the beginning of the fourth century the persecutions ceased. The empire became Christian. Paganism was disavowed, and the Church was enthroned in its stead. Wealth and honors poured in upon it. Its Bishops became the peers of the nobility and were numbered among the friends and the counselors of the world's master. From this time on no possible type could so well represent the Christianity of the Empire as this tree with its great branches in which the leaders of Society and former enemies of the Sower's work found many a comfortable resting-place, nobles being sometimes taken from the saddle and set down in a Bishop's throne. Here, then, as the next notable circumstance in the external history of Christianity, we encounter this unlooked for greatness which the third parable pictures with striking felicity.

4. *How shall we understand the Parable of the Leaven?*

Here the usual interpretation confessedly loses its hold. It regards the leaven as repeating the truth already set forth in the mustard seed. We are told that this also pictures the wide and rapid extension of the Church. Now the parable undoubtedly represents extension, which, whether rapid or not, is wide and complete. But it is not the extension of the Church: it is the extension of the "leaven, which a woman took and hid in three measures of meal till the whole was leavened" (verse 33.) I have neither time nor desire to argue this matter.

Let me briefly indicate how the matter shapes itself to me. We must let the parable speak to us. We must believe that details are given here which were meant by our Lord to be patiently studied and not to be impatiently thrust aside. We have a reference to the leaven in 1 Cor. v. 6-8 which is of the utmost importance. We are there reminded that the great Passover sacrifice has been offered for us, and that these are the hallowed days of the Feast of unleavened bread which that sacrifice ushered in.

Let it be noted that this "woman"—not the Bride, though resembling her and occupying her place—is preparing bread for her household. We remark, too, that the materials at her disposal are "three measures of meal". We know that these words can not be meaningless. We need not have been told how many measures of meal she had. Surely, then, when "three" are mentioned, they are mentioned with a purpose. Was Christianity endowed with a threefold revelation which is still retained by the great body of the Church but in a vitiated form? I answer that the provision given for the nourishment of the Church is undoubtedly threefold. We have (1) truth concerning the Father, (2) truth concerning the Son, and (3) truth concerning the Holy Spirit. The Greek Church and the Roman Catholic Church have that threefold revelation as fully as it is possessed by ourselves; but with them it is no longer the truth in its simplicity. The success of the Church led to her ruin. To the unregenerate multitudes which now poured into the churches the unleavened bread had no attraction. They had no ears to hear and no eyes to see the things of the Spirit. Consequently if the Church was to enter upon this great inheritance one thing seemed clear.

It must come down to these people. It must speak to them in language which they could understand. And so the leaven which had been mixed with the primeval revelation was used again. The truth was associated with sensuous forms such as the people could be impressed by. The Lord's supper became the mass: the minister became a priest; the Church was made a substitute for Christ and God, and trust in her was put in the place of living, personal, faith in the Father and the Redeemer. The people remained heathen and by their preponderating weight dragged the Church down to their level. The leaven hid in the three measures of meal worked on till the whole was leavened.

That was the last of the parables in which our Lord told the multitudes the story of the kingdom of heaven. The remaining three were spoken not to them but to the disciples—the few who came out from the multitude, and, eagerly seeking light, gathered round the Redeemer. That very fact, so carefully recorded in the Scripture, seems to be also emblematic. "Then Jesus sent the multitude away and went into the house: and his disciples came unto him, saying, "Declare unto us the parable of the tares of the field" (verse 36). That was done, and then the other parables were added. We know that there has been just such a coming away from the multitude. In that very way the men and the women of the reformation left the life of their time and pressed into the presence of the Master. If we now see the story of that separation and of our own time in the parables which follow, this setting in which we find them will add its marvels.

5. We turn then, to The Treasure Hid in a Field.

The man who discovers it is evidently a poor man, earning his bread in the sweat of his face. How he comes upon the treasure we are not told. Perhaps it may have been as follows. Digging in the field the spade came upon something hard. Imagining it to be a stone, and concluding that it ought to be removed, he tries to loosen it. It resists his efforts. What can it be? He clears the soil away, and discovers an ancient casket. With eager eyes and beating heart he forces the lid, and there lie before him gold and jewels and wealth beyond his dreams. If that treasure may be his, he will never require to toil again, or to be cumbered with a single care. The load of debt which past days have steadily piled up will at once be cleared away, and a life of rich abundance and long wished for power will begin. He looks up from the trench to see whether he has been observed; and feeling assured that the secret is still his own, he covers the treasure over, and departs. For clearly there is but one thing that he must do. He must sacrifice everything to buy that field and so become the possessor of the treasure. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field" (verse 44).

There is a moral difficulty which presents itself here and guides to the right interpretation. Was it honest in the man to conceal his discovery from the proprietor of the field? For this he must have done, or otherwise he could not have come so easily into possession of the treasure. Is there anything, then, we ask, in the Church's history subsequent to the adulteration of the truth and the heathenising of its institutions and teaching, which this parable pictures? Is there anything which answers to that story and in which the moral difficulty of the parable disappears? Was any great discovery made of old truth, and was there any sacrifice presented that the old truth might be confessed and rejoiced in before all men? There was: and it does not require any high degree of insight to see here the story of the Reformation. The truth had long before entered the world which met the poor in spirit toiling for peace with God and enriched him infinitely for time and eternity. But that truth, that a man is justified not by works of the law but by simple faith in the Lord Jesus Christ—that truth which had been brought into this field which is the world—had been covered over by rites and ceremonies and delusions of the devil and hid away. It took Luther (and many another) years to find it. But, when it was found, what was done? Why, everything was given up that the field might be purchased, and that men standing there upon their own ground might declare what God had so wondrously given of old and had now so gra-

ciously brought to light again. That buying of the field is the outstanding feature of the Reformation. The Reformation has lived only because lands were acquired where men have enjoyed this wealth of Divine grace, none daring to make them afraid. And to buy these lands—Germany, England, Scotland, Switzerland, Holland, and Scandinavia—they sacrificed everything—they went and sold all that they had. They gave up position, wealth, reputation, liberty, and life itself. But they bought the land; and from it the joy of this re-possessioned treasure of God's free grace has gone out into all the earth.

These two facts—(1) that the Reformation was a recovery of a treasure that had been hidden away, and (2) that the Gospel of salvation has been so long possessed and proclaimed only because territory has been acquired by the sacrifice of all that men value wherein it might be freely accepted and preached—seem to justify the application of the parable to the Reformation period which has now endured for nearly half a millennium.

But it will be asked what can be said of another feature in the parable, upon which nothing has yet been said? The man concealed the treasure again and then went and made his sacrifices that he might purchase the field. Did such concealment play any part in the Reformation history? The question recalls an essential, but sometimes forgotten, part of the story. There was concealment first and acquisition of territory afterwards. Need the reader be reminded that the Gospel spread before the Reformation and also during its early days through the labors of the peddlars from the hills who carried the word of life hid among their wares, and offered it where it seemed likely that it would be received and preserved as a sacred and secret possession? Lives, though gladly surrendered when the sacrifice was called for, were not recklessly thrown away. We know that, until "the field" was secured, the Gospel spread in secret like a hidden fire, and that it became the policy of Rome to hunt for those whose souls were with the joy of salvation, and to root them out of the earth before a single country or county or town could be obtained. The lands were covered with a huge detective service, and a bare suspicion was enough to cast a man into a dungeon and to pull his joints asunder on the rack.

It will be seen, therefore, that this feature also has its place in the story of the recovered Gospel-treasure. Is there anything to indicate that we are now entering upon a period which finds as clear a reflection in the next parable?

6 The Next Parable is The Merchant Man and the Pearl.

This merchant man who makes it his business to pass from market to market seeking to purchase, not merely ordinary pearls, but "goodly" pearls, is different from the laboring man in the preceding parable, who earns his bread in the sweat of his face. This merchant man is possessed of money both for travel and for purchase of those gems of price. The two are alike in this only that, when a supreme moment arrives, there is sacrifice of all besides that the desired object may be attained. The many goodly pearls are given up that the "one pearl of great price" may be obtained. We might venture to base some conclusion upon these indications; but let us listen first of all to the entire story.

What does the pearl signify? Is it used in Scripture to represent anything in the kingdom of God? When that question is asked, we think immediately of the description in Rev. xxi. of the heavenly Jerusalem. We are told that "the twelve gates" of the city "were twelve pearls; every several gate was of one pearl" (verse 21). The pearl here, therefore, is the entrance gate to the city of God, the doorway by which men pass into the brotherhood whose names are written in heaven. In this view the pearls must represent the churches; and who has trafficked in these, purchasing one after another, if not the Son of God? Understood thus, the parable has a place for that which has been the outstanding characteristic of Protestantism—the multiplicity of its sects and "denominations". This word of God has an honored recognition for each and all. Jesus purchased for Himself, and rejoiced in, the Lutheran Church, and "the Reformed"—the

Church of Calvin. He rejoiced in the Reformed Churches of Holland, of England and of Scotland. He rejoiced in the denominations which sprang from them and testified to some neglected truth. The proof of that will be found in the grace which has rested upon each and all of them. But here we are told that a change will take place. The many will be given up that the one pearl of great price may be obtained.

Is anything happening to-day which explains the parable—is the Lord's way showing the meaning of His word? Who can fail to recall the great ecclesiastical feature of this very hour? Union is in the air. Huge confederations are everywhere taking the place of the scattered sects. And how is this done? By compromise! It is in vain that we attempt to conceal the fact. Truths once deemed vital are thrust aside that they may cease to obstruct the entrance of the sects into the huge organizations. But God's way of unification of His people is *that of fidelity* and not that of compromise. Truth to them becomes more and not less. And does anyone require to be told how in these days of denial, departure, and indifference the Lord is now unifying His Church? Who can fail to mark the hands reaching forth from every fold and every land and closing in that fervent clasp of eternal brotherhood? This very attack upon the foundations of the faith and upon the Word of God is banding believing men and women together in the love that sprang up at Pentecost. As these evil days go on, the many denominations will be given up and this one brotherhood found in them all will be used and honored. "He that hath ears to hear, let him hear what the Spirit saith unto the Churches".

7. *The Concluding Parable is The Net Cast into the Sea.*

This brings us to the last stage of all—the final judgment. The *sagene* is a drag net which brings to the shore every living thing which its meshes catch and retain. It "gathered of every kind. Which, when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth" (verses, 47-50).

The words of our Lord, with which this sevenfold picture concludes, seem to confirm the belief that it sets before us the Church's story. Jesus saith unto them, "Have ye understood all these things"? They say unto him, "Yea, Lord". Then said he unto them, "Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old" (verses 51, 52). The bringing forth of things old we can at once understand; but whence come the "things new"? The wise scribe "instructed unto the kingdom of heaven" would be the last man to add to the Scripture. But if these are great epochs in the Church's history, then the meaning is plain. The man who, knows and ponders what is written and beholds its accomplishment in the events of history will find a new word in the old; and in the light of these fulfilments the Bible itself will become a new Book to him.

It is for us now to say with what conviction we close our study of those seven parables. The first and the last undeniably set forth the beginning of the Church's history and the final judgment that will arrest its earthly activity. If we feel that the tares, the mustard-seed, the leaven, the finding of the treasure hid in the field, and the giving up of the many that the one pearl of great price may be obtained, set forth the five intermediate developments in the Church's history, then we are face to face with the miracle of omniscience. Those parables were spoken and recorded because these things were foreseen. They were recorded in this order, each taking its proper place in the series, because of the guidance of the Spirit of God. This Bible is a Divine gift. God exists; and His hand is upon us and upon our time.

The Wonderful Book

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Near the end of his life, Sir Walter Scott, asked his son-in-law, Lockhart, to read to him. When Lockhart inquired from what book he should read, the great author of many volumes answered: "There is but *one book*—the Bible". Walter Scott's "one book" is our "Wonderful Book". David had it in mind when, speaking to the Lord, he said: "Thy Word is a lamp unto my feet and a light unto my path". Isaiah was thinking about it when he said, "The Word of our God shall stand forever". Paul told of its power, when in writing to Timothy he said, "From a babe thou has known the Sacred writings which are able to make thee wise unto salvation through faith, which is in Christ Jesus". Our Lord Jesus declared the purpose of the book, when, speaking of the Scriptures, he said, "They testify of Me".

It is wonderful because of its age. For many centuries the only account of the creation and the only history of the human race down to the days of the Pharaohs was found in its pages; and even now, although many ancient records have been recovered from the long buried cities of Assyria and Egypt, without the Scriptures the world would still be in ignorance of many of the most important facts of history. Fragments of the story of human existence have been exhumed from Nineveh and Nippur, and other cities of the far past, but we must still turn to the Bible for the only distinct and connected history of the human race from the dawn of creation to the rise of Israel.

Antedating in the authorship of many of its books the writings of Homer, Xenophon, Herodotus and Tacitus, it lights the student's way into the earliest ages and becomes his greatest teacher. It is a wonderful book in the length of the life it has lived.

It is wonderful also in its authorship. It is the Word of God. It was written by Holy men when and as they were moved by the Holy Spirit to speak for God. Wishing men to know His will for their salvation the Lord moved one man, by His Spirit, to record the story of the Creation of the World, the apostasy of man and the promise of redemption; another, the life in Canaan and the building of the Temple; another, the captivity in Babylon and the return to the Holy Land; another, the advent of the Redeemer and his death on the Cross; another, the founding of the Church, and the extension of the Kingdom,—but what each one said, God said, for these scribes were commissioned to speak for God and they were enabled by the Divine Spirit to express what God wished man to know.

But they were not mere machines. Inspiration does not obliterate individuality or the characteristics of personality. It rather operates through them. An attorney, sitting at his table one day, said to his stenographer, "Ascertain from the record when Mr. A's case is set for trial and advise him to appear at that time in person. Write Mr. B. that his case has been postponed, that additional testimony may be sought; and write Mr. D. who wishes information concerning a statute, as follows", here giving an opinion by dictation. The letters were prepared according to the dictations given. The first and second contained the information they were intended to convey accurately expressed, but in the language of the stenographer. The third consisted of the words which fell from the lips of the attorney. All were signed by the attorney and were received in due time by the persons addressed as from the attorney, although the personality of the stenographer had entered into their preparation. So such teachers as Matthew, John and Paul, moved by His Spirit, spake for Christ, each in his own way, sometimes declaring truths with which, in God's providence, they had become acquainted, in words familiar to their tongues, and sometimes delivering their messages in words given

to them by dictation from the Master; but always speaking for their Lord so that their words, approved by Him, have become His Word to us, a wonderful Word because its authorship is Divine.

And then it is wonderful in the information which it contains—it is the very richest mine of knowledge known to man. Sweeping back of all other records into the eternity of the past, it tells how God created the world and fitted it for human habitation. It reports the origin of the human race, the development of nations, the genesis of sin and the Divine plan for the recovery of man from the dominion of evil. It sweeps forward, with as clear an eye upon the future as upon the past, and tells of the decay of heathenism, the completion of the Church, the return of the Lord, and the end of iniquity.

Somewhere within the pages of this wonderful book may be found every truth necessary to the moral and spiritual welfare of man.

And it is wonderful in its reliability. Through all the ages it has proved to be an infallible rule of faith and practice. If otherwise, its age and statements could have done no more than make it a curio. The astronomers of antiquity wrote volumes, but they are only interesting to-day to show how little their authors knew about the planets and the stars. Physicians sometimes look up the writings of those who long ago treated disease; not, however, for assistance, but rather to ascertain how erroneous were the views of the wisest students of medicine even within a century.

But when we open the Bible we find a book which succeeding years have not been able either to improve or displace with a better. The first printing press, the first steam engine, the first books on philosophy, chemistry, and electricity, have all given place to better; but here is the Bible, all of it written more than eighteen hundred, much of it three thousand, years ago; written by prophets, shepherds, and fishermen, some of them without libraries; containing history, prophecy, and poetry; reporting events past, present and future; inculcating laws for the religious, social and physical welfare of man, and this wise age in which we live can neither prove an error in it, nor suggest an improvement to be made upon it—Wonderful Book!

Even supposed errors vanish as we learn to interpret the Book correctly or carry the study of history and the investigations of Science far enough to ascertain fact. Note one of many instances. Historians once insisted that Luke was in error when in Acts xiii. 7, he called Sergius Paulus a pro-consul rather than a praetor of Cyprus. But after a time it was learned from a passage in Dio Cassius, confirmed by an inscription upon a Cyprian coin, that, although the ruler had at one time represented the Emperor, a praetor, he held office at the time of Paul's visit to the island under appointment from the Senate, and so was properly denominated pro-consul. Such verifications are numerous. Nearly every historical statement in the earlier chapters of the Book of Genesis has been corroborated by some inscription discovered during the past century in Egypt, Syria, or Assyria.

Dr. Prime well says: "No extant history, outside the Bible ancient or modern, has failed to show the tendency of the human historian to error. There has never yet been published a history of the United States, or England, or France, which has not been demonstrated to contain mistakes. The father of history, Herodotus, prepared with great labor, a history of ancient Egypt. Modern exploration, bringing to light the buried art and the buried men of ancient Egypt, has ascertained that in many respects he was misinformed.

"The work of the Hebrew, Moses, deals extensively with Egyptian history, politics, manners, and customs, in a period nearly forty centuries ago, but it has not become necessary to make a solitary note on the margin of this history to say that Moses was mistaken".

In like manner the labors of Egyptologists and Assyriologists have corroborated other portions of the Scriptures. In the story of more than seventy events the records

exhumed in the old cities of the far East are in substantial agreement with the Scriptures. These are marvels. They unite in the declaration that the Bible is indeed "The Wonderful Book".

But, if possible, it is still more wonderful in its references to events future than in the history of the past. Wise men speak with hesitation relative to the future, but in many of the chapters of this wonderful book the story of to-morrow is written as accurately as that of yesterday. Isaiah described the suffering Savior almost as though he had been a witness of Calvary. Moses told of the dispersion of the Jews as definitely as Josephus who lived to witness the event. Isaiah and Jeremiah both pictured the fall of Babylon, naming the very leaders under whom it was accomplished; and Zechariah, although he lived long before the event, told just how Alexander destroyed the city of Tyre, leveling her walls and "making her as the top of a rock".

Thus prophecy and history unite in the testimony that the Bible is wonderful in its reliability.

It is equally wonderful in its ethical and saving power. Its uplifting influence is the miracle of the ages. It makes new men and new nations wherever it is welcomed. It is the power of God unto the salvation to all that believe. No other book exerts a like influence. The Koran never started an era of righteousness. The Vedas never civilized a tribe of wild men; but the Queen of England, with her hand upon the Bible, could say to a deputation from a foreign land that asked the secret of England's success—"This book has made my people prosperous and happy". President Lincoln could say, "It is the best gift God has left to man. All the good from the Savior of the world is communicated through this book. But for it we could not know right from wrong". And President Roosevelt, taking up the thought in a recent address, could add, "Almost every man who, by his life-work, has added to the sum of human achievement of which the race is proud, of which our people are proud, has based his life-work largely upon the teachings of the Bible".

Yonder rides a majestic ship upon the ocean wave. The wind is singing through its masts. The waves are dashing against its sides. Ahead lie rocks and shoals. It is approaching them. Must it go to destruction? In the pilot house there lies a chart. On it is marked in red the places of danger, in blue the channels which may be trusted. The pilot reads and steers the vessel into the harbor without harm. That chart is the wonderful book. Blessed are they who know its colors.

Last of all it is wonderful in its endurance. It has withstood every assault which has been made upon it. Men have tried to destroy it but in vain. Julian and Celsus raised their voices against it, but they disappeared while it was daily being received by growing numbers of believers. Voltaire and Paine thought to brush it aside as a superstition, but they have gone and it still lives. Unfriendly critics have sought to discredit it, but only to reveal more clearly the treasures of truth which it contains. The Church of the middle ages tried to keep it from the people, but escaping from its prison-house it has gone unto all the world, translated into more than four hundred tongues. Did you ever watch the swelling tide rush upon the giant rock? It was only for a little while, and then the waters rolled back and the rock remained unhurt. So stands the Bible against all the assaults which are made upon it, and being the Word of God it will stand forever. Wonderful Book!

[Addresses to be continued.]

The International Lessons in Their Literary and Historical Setting

THE MANAGING EDITOR

The Topics for the International Lessons for September are: "Bartimeus and Zaccheus"; "Jesus enters Jerusalem in Triumph"; "Jesus silences Pharisees and Sadducees"; which are followed by a Review Lesson and a Temperance Lesson. The Scripture of the First Lesson is found in Luke; of the Second, in Matthew; of the Third, in Mark; while the Temperance Lesson is drawn from the Epistle to the Galatians.

I. LESSON FOR SEPTEMBER 2.—The Topic of the First Lesson for September is "Bartimeus and Zaccheus". Its Scripture is Luke xviii. 35--xix. 10. Partially parallel accounts are found in Matthew xx. 29-34 and Mark x. 32-52.

1st. Place of the Lesson.

Part iii. of Luke's Gospel unfolds the Sacrifice of the Divine Man for the Salvation of Mankind (chs. xviii. 31--xxiii. 49). In the first Section of this Part Luke outlines the movement of events preparatory to this sacrifice of Jesus, and embraces His final and greatest effort to win acceptance by the Jews as their Messiah (chs. xviii. 31--xxii. 38). The unfolding of events is such as meets the needs of the Greek type of mind: being set forth, not, as in Matthew, mainly for the Jew, as fulfilment of prophecy; nor, as in Mark, for the Roman, the man of action, as an exhibition of scenes with dramatic effect; but as opening the way to the underlying reasons and motive forces in which the man of reason, the thoughtful man, is particularly interested.

The fragment of Scripture taken for the Lesson (chs. xviii. 31--xix. 10) is an essential part of the first step in this preparatory movement making towards the final crisis. This part should therefore be studied in connection with the other parts as making up one whole.

Jesus is at Jericho, a few miles from Jerusalem, accompanied by His Disciples and by the great Passover caravan that

had followed Him from Perea. He pauses, so to speak, to prepare them for accompanying Him, as "the Son of David", the Messiah, on the way to the Holy City and Temple. The Lesson of Death, the physical and spiritual healing of Bartimeus, the spiritual transformation of Zaccheus, and the Parable of the Ten Pounds, all enter into this preparation. The Lesson, therefore, needs to be extended both ways, so as to embrace Chapters xviii. 31--xix. 27.

2d. *The Unfolding of the Lesson.*—Chs. xviii. 31--xix. 27.

The *Points for Study* are indicated by the order of the narrative.

1. *Study the Third Lesson of Death as introductory.*—Ch. xviii. 31-34.

It is well to begin by comparing this with the First and Second Lessons of Death, especially as given by Matthew (Matt. xvi. 21-23; xvii. 22, 23), and also in the third and fullest form (Matt. xx. 17-19).

Note that Luke here adds, for the Greek type of man, the statement of Jesus that *all the coming suffering and death entered into the plan of God* that had long before been set forth by the prophets (vv. 31-33).

The startling effects produced by these revelations required to be met by the subsequent events, including the manifestations of Divine power and the specific parabolic instruction (The Ten Pounds) that followed.

2. *Study the Healing of the Blind Beggar* (Mark gives his name as Bartimeus) who greets Jesus as the Son of David, which exhibition of Divine Power leads the People also to acknowledge Him as Messiah.—Ch. xviii. 35-43.

As the Passover was at hand Jericho was probably filled with multitudes of people on their way to Jerusalem, with whom Jesus had fallen in and in whose presence this man, the poorest of the poor, appealed to Him as the "Son of David, heir to the royal throne of His father (v. 35). This

public claim to be Messiah was necessary as the starting-point.

(1) The giving of sight to the blind was one of the things prophesied of the Messiah (Isa. lxi. 1, 2). See also Luke iv. 16-20.

Matthew mentions *two* blind men, while Mark names only *one*, recording the more remarkable cure of the son of Timeus.

(2) The multitudes stood in the way of the healing of this poor beggar (vv. 36-39).

They could not conceive of one who was on His way to be crowned King, being interested in a blind beggar; but, as taught elsewhere in the Gospels, "the little ones", including children and the poor and helpless—not the great ones—are Heaven's chief interest and the object of Christ's seeking.

(3) Jesus not only healed the man, but saved him, bringing him to *faith* (in Jesus Himself), which was to be the great factor in the new kingdom (vv. 40-42).

Here was a revelation that *faith*—not intellect, eloquence, or philosophy, as the Greek naturally supposed—was to be the instrument of introducing men into the kingdom of God. The miracle was a *demonstration of the Divine mission of Jesus*.

(4) The poor wretch when healed glorified God, and became at once a *leader* in preparing "all the people" to praise God and the multitude to follow Jesus on the way to Jerusalem (v. 43).

3. *Study the higher Moral Transformation of Zaccheus as illustrating the all-subduing Spiritual Power of Jesus, the Son of David, the Messiah.*—Ch. xix. 1-10.

Mark what this man stood for in the eyes of the multitude—and especially of the Pharisees—as "the chief among the publicans" (verse 1).

This publican was in their eyes not only the richest among the rich but the worst among the bad. Jesus, by His compelling spiritual power, was to work a miracle of transformation in this man far greater than any miracle of physical healing.

(1) Observe the eagerness with which the rich publican, impelled, not by want as was the case of the blind man, but by an inward longing to know this One of Whom he had doubtless heard as the "friend of publicans", sought to see Jesus; and the

mutual joy at their meeting, Jesus volunteering to be the guest of the publican (vv. 2-6).

(2) Mark how "they all murmured" because "He was gone to be guest with a man that is a sinner"; and how Jesus was vindicated by the confession, repentance, reparation and transformation of Zaccheus (vv. 7-10).

There is salvation for this son of Abraham, for the reason that "the Son of man is come to seek and to save that which was lost". *The salvation of the lost*, Jesus here, as elsewhere, makes the keynote of the kingdom.

This physical and spiritual healing must have been a startling revelation to the multitudes that were accompanying Jesus, as *plain exhibitions of Messianic Power*.

4. *Study the Parable of the Ten Servants entrusted with the Ten Pounds, as intended to correct their false expectations and ambitions (especially of the Disciples), and to sift them.*—Ch. xix. 11-27.

Their false expectations regarding the immediate setting up of the Messianic Kingdom and their false notions of its character must be corrected (vv. 11, 12).

(1) They were to be grievously disappointed in their expectation of an immediate setting up of a glorious Kingdom with outward show of power; instead of which there was to be a long and patient waiting and strenuous working for the Kingdom on their part (vv. 13, 14).

(2) In the waiting and the working their fate was to be decided by their fidelity to their trust, as shown in the account required by the Lord at His return to judgment (vv. 15-27).

The sifting of two classes thus begun was to be completed in the days that were to intervene before His crucifixion. If still ignorant of the real mission of the Messiah, it was their own fault. That the Disciples still remained blind is shown by their subsequent quarrel over the chief places in the Kingdom on the very night of the institution of the Lord's Supper, as shown by their refusal to wash one another's feet.

The Parable of the Ten Pounds (delivered perhaps while still abiding with Zaccheus)

is thus seen to complete the preparatory work of Jesus before setting out from Jericho for Jerusalem.

LESSON FOR SEPTEMBER 9.—The Topic of the Second Lesson for September is "Jesus Enters Jerusalem in Triumph". The Scripture is Matthew xxi. 1-17. Parallel accounts are found in Mark xi. 1-11 and Luke xix. 29-44.

1st. *Place of the Lesson.*

Jesus now entered upon *the great final struggle with the unbelief of the Jewish People*, a struggle that was to end in His rejection and death at their hands.

It was the last opportunity of the Jewish People to accept and carry out their true mission in bringing in the kingdom of God; and Jesus urged His plea by every possible consideration and in every possible form suited to appeal to the men of Prophecy.

Compare the three accounts in the Synoptic Gospels, noting the resemblances and differences. It should be observed that Matthew is not following the order of time in his narrative. He first gathers up and records some of the *actions* by which Jesus declared and proved Himself the Messiah; and follows this later by a similar grouping of *teachings and discussions*. The principal actions are found in verses 12-16; the principal teachings begin with verse 23. As Mark shows (ch. xi. 11-15), the traders were not cast out until *the second day*.

The opening sentence with which Luke follows the Parable of the Pounds brings out especially the determined energy with which Jesus now moved towards Jerusalem: "And when He had thus spoken, *He was going before, ascending up to Jerusalem*" (Luke xix. 28).

Let it be remembered that between this record of Luke concerning the beginning of the journey from Jericho, and the opening of the present Lesson, comes *the journey of Jesus and the multitude from Jericho up to Bethany*. As the procession had set out too late to reach the City before the Sabbath, they paused to spend the holy day either in "the customary tents near the Mount of Olives" or in the home in Bethany. There, in the evening after the close of the Sabbath, occurred the feast in the house of Simon the leper, where the

anointing of Jesus by Mary seems to have started Judas in his plot for the betrayal of Jesus. To this point came out from Jerusalem many of the friends and disciples of Jesus to meet and salute Him, and from it the procession moved toward Jerusalem on the first day of the week.

2nd. *The Unfolding of the Lesson.*

The *Points for Study* are indicated by the stages in the fulfilment of prophecy whereby Matthew shows Jesus to be the Messiah.

1. *Study the Fulfilment in the Finding of the Colt on which the Messianic King was to Ride into the City of David.*—Ch. xxi. 1-5.

(1) Note the Sending of the Two Disciples for the Colt, as bringing out the omniscience and Deity of the King, the Prince of Peace (vv. 1-3).

(2) Note that, while the other Evangelists do not record this incident from the prophetic point of view, Matthew says specifically that Jesus did what was done *for the very purpose of fulfilling prophecy* (vv. 4, 5).

The combined fulfilment of two prophecies (Isa. lxii. 11 and Zech. ix. 9), brought out and confirmed for the Jew the Messianic character of the entire procedure.

2. *Study the Prophetic Fulfilment in the Triumphal Messianic March and Entry into Jerusalem.*—Ch. xxi. 6-9.

(1) There is the homage shown to Jesus as King (vv. 6-8).

(2) There are the loud acclaims of Hosanna to Jesus as the Messiah, in the "antiphonal song between the multitudes which went before the Lord (the disciples from Jerusalem and the Mount of Olives), and those which followed Him (the Galilean pilgrim-train)" (v. 9).

These Messianic acclamations were again a fulfilment of Scripture (see Psalm cxviii. 25, 26), being at once their Messianic "Long live the King", to Jesus, and the pilgrims' customary greeting and response as they entered into Jerusalem at the time of the feasts. Matthew represents Jesus as coming in the name of *Jehovah* and with His authority to fulfil His promises.

(3) Turn to Luke (xix. 41) and observe that "Jesus, instead of giving way to this joyous enthusiasm of the shouting multi-

tude, wept tears of sympathy and compassion over unbelieving Jerusalem", the judgment impending over which He with Divine sorrow forecast.

3. *Study the Fulfilment of Messianic Scripture in the Reception of Jesus by Jerusalem, the City of David.*—Ch. xxi. 10, 11.

"The whole City was moved", as by a seismic wave (this is the Greek of it) by His coming, and the question, "Who is this"? (v. 10).

"The accompanying crowds had most distinctly termed Him the Messiah"; but the City multitude that met them were unwilling to own Him as Messiah. In the answer to the question, "Who is this"? they were barely willing to acknowledge Him—not the Messiah, but—only as "the prophet of Nazareth of Galilee"—indicating by the article, perhaps "the well-known", perhaps sneeringly "the notorious", prophet (v. 11).

The unwelcoming, skeptical reception at the City gates already portended the coming complete fulfilment of the manifold prophecies of Messiah's rejection.

4. *Study the Fulfilment of Scripture by Jesus in taking His Place as Messianic King, and vindicating His Claims before the Jewish Authorities and People in the Temple, His Father's House.*—Ch. xxi. 12-14.

(1) In the Cleansing of the Temple and His challenge to the delinquent Jewish Rulers He distinctly and publicly assumed Authority over the Jewish system as the Messianic King (vv. 12, 13).

The sudden coming of "the messenger of the covenant" for judgment fulfilled Malachi iii. 1. The Cleansing of the Temple was the unmistakable challenge of Jesus to the authorities who had failed to fulfil their trust and had made the Temple, in fulfilment of prophecy (Isa. lvi 7; Jer. vii. 11), "a den of thieves". See also Micah iii. 1.

(2) In these distinctively Messianic Miracles in the Temple in the presence of all, Jesus demonstrated publicly His Divine Mission as Messiah (v. 14).

"Only one full day did Jesus dwell and rule personally in the Temple—the Monday of the Passion-week. This theocratical residence of one day had, however, an eternal significance. It re-established for ever

the spiritual destination of the Temple, and spiritually confounded and silenced in the Temple itself all the false ministers and watchmen of the Temple. Thus was the word of Haggai fulfilled, not only in its spirit, but also in its letter: 'The last glory of this house shall be greater than the first' (ch. ii. 9). But, if we include the entrance on the Sunday evening (the looking round, the visitation), and the solemn departure from the Temple on Tuesday (its abandonment to judgment), then the one day must be extended to three" (Lange).

5. *Study the Fulfilment in the Concluding Events: the Praises of the Children; the Sanhedrin's Treatment of the Miraculous Credentials of Messiah; the Judicial Abandonment of Judaism by Jesus as Messiah.*—Ch. xxi. 15-17.

(1) The Hosannas of the Children in the Temple furnished the occasion for the Sanhedrin's rejection of Jesus and His Claims (vv. 15, 16).

To their angry request that He should silence the children He replied by quoting their own Scripture here fulfilled (Psa. viii. 2), and by His question, "Have ye never read"? indicated that with all their professions they had never read that Scripture aright.

(2) The series of prophetic fulfilments closed with His abandonment of the hopeless task of winning acceptance by the Jewish Rulers, and leaving them to their fate (v. 17).

When the day's efforts—so strenuous and yet so fruitless—closed, Jesus, realizing the hopelessness, withdrew from them and went out of the City. A little later, Matthew says (ch. xxiv. 1): "And Jesus went out and withdrew from the Temple system"—His final withdrawal and rejection of Judaism. They were already pushing Him towards this predicted conclusion of His efforts to save them.

In these successive fulfilments of prophecy, this part of the career of Jesus, as set forth by Matthew, is seen to furnish to open-minded and candid Jews another adequate demonstration of His Messiahship.

III. LESSON FOR SEPTEMBER 16.—The Topic of the Third Lesson for September is "Jesus Silences Pharisees and Sadducees". Its Scripture is Mark xii. 13-27,

and should be compared with the partially parallel accounts in Matthew and Luke.

1st. Place of the Lesson.

This Scripture belongs to the second day of the teaching of Jesus in the Temple, that is, to the Tuesday three days before the Crucifixion. Jesus returned in the morning to His task of persuading the Jews to receive Him as their Messiah.

The Pharisees had already demanded by what authority He was cleansing the Temple, teaching in it, and presenting Himself as the Messiah; and He had replied by asking them the unanswerable question concerning the authority of John the Baptist (Mark xi. 27-33).

There now began a discussion with these Temple rulers, which opened with a series of dramatic parables, in which He held the mirror up to themselves.

Mark has only one of these parables, that of the Vineyard and the Wicked Husbandmen (ch. xii. 1-16), Luke (ch. xx. 9-19) also recording the same; while Matthew adds to this two others, that of the Father and the Two Sons (Matt. xxi. 28-32) and that of the Marriage of the King's Son (Matt. xxii. 1-14).

Jesus shows the Jews the reflection of themselves in:

(1) The Son who promised to obey his father, but did not (in contrast to the Gentiles who at first refused but then repented and obeyed);

(2) The Wicked Husbandmen who withheld the fruits of the vineyard from the owner (who were to be destroyed and the vineyard given to others);

(3) The bidden guests who insolently refused the invitation to the King's marriage feast (who were then destroyed, with their city, while the despised Gentiles are welcomed to the Feast).

The parabolic pictures are followed by a dramatic dialectic struggle in which the authorities seek to entrap Jesus by a series of devices, in which attempt, however, they are utterly discomfited, Jesus in the end turning the tables upon them and silencing both their questioning and their answering.

The Scripture assigned for the Lesson

takes in but a part of this struggle. It should be extended to take in the whole, i. e., Mark xii. 13-37.

2nd. The Unfolding of the Lesson as Extended.—Ch. xii. 13-37.

The *Points for Study* are suggested by the three attacks of the enemies, with the successive defeats, and the counter-attack of Jesus.

The Temple authorities hoped to lead Jesus to give such answers as would compromise Him, and open the way for a criminal charge before the Roman Governor, and so remove Him out of their way.

1. Study the Political Plot laid for Him by the Pharisees, with the Herod party, by the question about Taxes.—Ch. xii. 13-17.

The two hostile parties united in feigning themselves honest men in order the more readily to deceive Him. Jesus detects their plot but still answers their question in such a way as to silence them. He assumes the fundamental economical principle, that the right of property is ultimately based on production. The stamp of Caesar marked the coin as Caesar's, and justified the call for it in the payment of the poll-tax.

There is the deeper lesson, that they had "fallen" from their allegiance to God and placed themselves under subjection to Caesar, thereby acknowledging his right to tribute by choosing him to reign over them.

2. Study the Doctrinal Plot, in the question of the Sadducees respecting the Resurrection.—Ch. xii. 18-27.

(1) The question of the Sadducees was so phrased that it seemed to render it certain that Jesus would be led to take the side of one party against the other. Mark the skill of the presentation (vv. 18-23).

(2) See how fully the answer of Jesus meets the case (vv. 24-27).

He showed, first, that they did not understand the Scriptures, which clearly implied the resurrection; and, secondly, they did not understand the power of God, upon which the resurrection depended (verse 24).

Even Moses, to whom they had just appealed as sustaining their view, had shown that the dead are raised, by announc-

ing at the burning bush that Abraham, Isaac and Jacob were not dead but living (vv. 25, 26).

3. *Study the Legal Test applied by the keen Lawyer, in his volunteered question about the First Commandment.*—Ch. xii. 28-34.

Observe that the keenness and wisdom of the answers of Jesus to the Pharisees, Herodians and Sadducees, led the lawyer to put to him the supreme question regarding the law, and to commend the answer of Jesus (vv. 28-31).

Observe the reply of the Scribe (given by Mark only), showing that he had entered into the true spirit of the answer of Jesus and understood that the soul of religion, not its outward form, is the principal thing (vv. 32, 33).

Jesus assured him that he was "not far from the kingdom of God (v. 34). Did he still lack repentance and faith?

This *threefold discomfiture* of those who had attempted to put Jesus to the test silenced them all. "No man after that durst ask him any question".

4. *Study the Counter-Attack, in which Jesus takes the offensive and propounds to them the unanswerable Question concerning, how Christ can be the Son of David.*—Ch. xii. 35-37.

The difficulty brought out by placing these two Scriptures side by side could alone be "satisfactorily solved" by acknowledging both the Deity and the manhood of the Messiah.

A. *Teachings directed against the False-Notions of the Disciples and the Pharisees, as they are journeying with Jesus from Perea to Jericho.*

First Lesson: "Jesus and the Children" (Matt. xviii. 1-14).

Note that the teaching of this Scripture is directed against the *unholy ambition* of the Disciples for high place and authority, in the setting forth of which by an object-lesson "little children"—temporal and spiritual—are incidentally exalted as the chief objects of the Father's interest and care; humble, self-denying service to whom is the first work in the Kingdom.

Second Lesson: "The Duty of Forgiveness" (Matt. xxiii. 1-35).

The Scripture of the Lesson seems to be devoted to forgiveness in the case of purely *personal wrongs or offences*, Jesus removed

The public conflict of argument was now over. The record in Matthew (ch. xxiii. 1-39) shows that Jesus, having silenced His opponents in argument at every point, proceeded to judge them and to pronounce upon them the most awful condemnation for their rejection of His claims to be the Messiah.

That judgment begins to be fulfilled a little later by His judicial withdrawal from the Temple, System, and final rejection of Judaism (Matt. ch. xxiv. 1).

His last effort to save the Jews had proved an absolute failure, not because He had not been able to present adequate reasons for their reception of Him as Messiah, but because of their perverse nature and mad unbelief.

IV. LESSON FOR SEPTEMBER 23.—The Fourth Lesson for September, has been devoted by the International Committee to a Review of the Lessons of the Quarter. The Scripture of those Lessons has been taken from the Synoptic Gospels. The purpose in this connection is simply to suggest a *unifying line of thought* to be followed out, by the one in charge of the Review, in giving a somewhat connected view of them.

The order of the Topics given by the Committee may be followed, special pains being taken to bring out the *real Topics* involved in the Lessons, as set forth in "The Bible Student and Teacher", during the three months. They may be grouped under *Two Heads*:

all limitations from forgiveness, by basing it on God's forgiveness of us as illustrated by the Parable of the Two Debtors.

Third Lesson: "The Good Samaritan" (Luke x. 25-37).

A lawyer, a representative Pharisee of the better order, presents his test question, desiring to know *how he may inherit Eternal Life by Doing*. The Parable of the Good Samaritan exposed his ignorance of the real intent of the law, and his failure to keep the law; while it condemned the inhuman conduct of the representative Jewish religious teachers and leaders, and gave a world-wide application to his duty to his

"neighbor", in opposition to Pharisaic exclusiveness.

Fourth Lesson: "Jesus Teaching How to Pray" (Luke xi. 1-13).

Jesus in this Lesson sets forth *the objects and the form of prayer*—showing that every petition centres in *the establishment of the Kingdom of God*, through the carrying out of the Great Commission under which the Disciples were soon to be sent forth. The great point is, that God's own supreme interest is in the extension and establishment of the Kingdom, so that it is impossible that He should not give, for Christ's sake and the Disciple's sake, what is necessary to His children for their mission in the extension of that Kingdom.

Fifth Lesson: "Jesus Dines with a Pharisee" (Luke xiv. 1-14).

This is a further exposure of *Jewish formalism and exclusiveness*.—A miracle on the Sabbath day led the fault-finding lawyers and Pharisees to criticise Jesus for going counter to their traditions; Who exposes their hypocritical formalism and subserviency to man-made rules, and confounds them with an argument *ad hominem*.

Sixth Lesson: "False Excuses" (Luke xiv. 15-24).

Note that the real Topic is *The Gospel Invitation to the Two Great Classes that make up the world*. The rich Pharisee's explanation, as considered in the last Lesson, furnished the occasion for this parable. The two classes are represented as invited to the Gospel Feast: (1) the wealthy, influential and privileged leaders of men, in business, society and religion, represented by the rich guests,—which the rich Jews present regarded themselves as exclusively constituting; and (2) the poor and outcast of the Jewish nation and all the outside Gentile world, whom the Jews looked upon as deserving of no consideration.

The Parable is devoted to setting forth the rejection of the invitation by the first class, the important people of the world, and their excuses; and the calling of the second class to take their places.

Seventh Lesson: "The Parable of the Two Sons" (Luke xiv. 15-32).

The Two Classes reappear in this Lesson, which portrays the relation of God the Father to them.—The three Parables of

Chapter xiv. are directed against the murmurings of the Pharisees, who despised these miserable sinners, as is also the subsequent discourse as far as Chapter xv. 32. They set forth the joy of God over the returning penitent. The Parable of the Prodigal Son—or the Two Sons—was added for the purpose of unfolding in detail this unwelcome teaching of God's joy over the sinners of this despised class (represented by the Younger Son) when they return to obedience and righteousness. There is added God's disapproval of the spirit and conduct of the other Class, the legally righteous, the Scribes and Pharisees (represented by the Elder Brother), who though having nothing but what has been given them by the Common Father, are yet unwilling to associate or share their blessings with their unfortunate brethren.

Eighth Lesson: "The Judge, Pharisee and Publican" (Luke xviii. 1-14).

This Lesson follows out the teaching in the three Parables in Chapter xiv. Jesus at this point, however, turned His attention from the Pharisees (who seem now to have withdrawn from the company, as we hear no more of them) to His Disciples, to give them instruction in reference to the question that the Pharisees had raised concerning His *parousia*, or *Second Coming*. They are thus brought face to face with *the one great event awaiting them, their one great concern for the future*. In such a solemn position there was call for *Prayer*, and the two Parables on Prayer were fitted to guard them as they waited for the Coming of their Lord. The Parable of the Unjust Judge was suited to guard them against discomfiture through discouragement in view of the difficulties and obstacles with which they would meet; while the Parable of the Pharisee and the Publican was fitted to guard them against the danger of self-complacent self-righteousness, in view of their positions of influence, trust and leadership in the Church.

Ninth Lesson: "The Rich Young Ruler" (Mark x. 17-31).

The central theme of the Lesson is, *Eternal Life, the One Thing Desirable, and the failure of this rich and amiable Young Ruler, because of his riches, to secure it*. Earnest desire for eternal life is not enough

to secure it, if earthly riches are chosen before it,—the awful handicap of great wealth, especially in the hands of the young, being thus set forth. In contrast with this Jesus announces the compensa-

tions of self-denial on the part of the true disciple, which embrace all other blessings, with the crowning one of "*persecution*", upon which Matthew (Ch. v.) dwells as the Eighth Beatitude.

B. The Last Great Struggle of Jesus to Save the Jewish Nation; beginning with the Messianic Procession from Jericho to Jerusalem.

Tenth Lesson: "Bartimeus and Zaccheus" (Luke xviii. 35—xix. 10).

This passage (extended to include xix. 11-27) set forth *Jesus' preparation of the accompanying multitude for following Him into Jerusalem in His final effort to bring the Jews to accept Him as their Messiah.*

Introductory to this is the detailed prediction of His coming Sufferings and Death as entering into the Divine plan.—The miracle of the healing of the Blind Beggar who greeted Him as the Son of David led the people to acknowledge Him as the Messiah. The greater moral transformation of the publican Zaccheus illustrated the compelling spiritual power of Jesus; and the Parable of the Ten Servants corrected their false expectations. The Kingdom was not to be immediately set up, but there was to be *a long and patient waiting and a strenuous working for it on their part*, in which their fate was to be decided by their industry and fidelity to their trust.

Eleventh Lesson: "Jesus Enters Jerusalem in Triumph" (Matt. xxi. 1-17).

Jesus now entered upon the *Great Effort of His Life*, which was to culminate in His Rejection and Sacrificial Death. Matthew sets forth the march towards Jerusalem and the Entry, keeping in constant view *its purpose of fulfilling Messianic prophecy*, the successive fulfillments being noted.

Twelfth Lesson: "Jesus Silences Pharisees and Saducees" (Mark xii. 13-37).

This is part of the Gospel record of the *great Final Struggle of Jesus with the Jewish Authorities*. The Scripture should be extended so as to embrace Chapter xii. 13-37, in order to take in the whole struggle.

There is the political plot for His undoing, by the Pharisees; the doctrinal plot, in the question of the Saducees about the resurrection; and the legal test of the keen lawyer, in his question about the First Commandment,—in all which attacks His enemies met with utter discomfiture. Their silencing was followed by Jesus taking the

offensive, and confounding them by the unanswerable question concerning how Christ can be the Son of David.

At this point the record of the *Public Conflict of Argument and Counter-argument* is completed.

The last gracious and long-suffering effort of Jesus to save the Jews thus ended in absolute failure.

V. LESSON FOR SEPTEMBER 30.—The International Committee devote September 30 to a Temperance Lesson. The Scripture assigned to it is Galatians v. 15-26 and vi. 7, 8.

The Lesson from the Scripture.—In this passage of Scripture is portrayed in contrast and antagonism the fruits of the flesh and the fruit of the Spirit. The developments of evil in the kingdom of Satan are seen to be much more numerous than those of good in the kingdom of Light, the former numbering seventeen and the latter only nine.

As the Lesson is concerning *temperance*, which appears only in the first group, the consideration of the fruit of the Spirit need not here be taken up. The fruits of the Spirit group themselves in four distinct classes:

There are sins of sensuality, such as adultery, fornication, uncleanness and lasciviousness.

There are sins of superstition, such as idolatry and witch-craft.

There are the sins of social disorder, such as hatred, variance emulation, wrath, strife, sedition, heresies, envyings and murders.

There are the sins of intemperate excesses such as drunkenness and revelling.

The whole constitutes a dreadful catalogue, next to the last in which comes "drunkenness".

Judged by its consequences, intemperance in this sense is assuredly one of the greatest curses of modern civilization.

Dean Farrar's Reasons for Total Abstinence.—For the purpose of presenting a specific view, attention is here directed to the following extracts from a suggestive Temperance Address delivered at Chickering Hall, New York, October, 1885, by Rev. F. W. Farrar, D.D., then Canon of Westminster. The address in full was contained in *Lectures and Addresses*, published by John B. Alden, soon after its delivery.

"Let me begin with telling you why I became a total abstainer. My reasons for taking the pledge were partly general and partly special.

"First, I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations have lived and flourished without it. I believed that the whole race of man had existed for centuries previous to its discovery. I was struck by the indisputable fact that in England 20,000 inhabitants of our prisons, accustomed to it all their lives, and the majority of them brought into prison directly or indirectly by the abuse of it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health. Men enter prison sickly and blighted, are deprived of drink, and leave prison strong and hale; and women who, when incarcerated, are hideous to look upon, after being compulsorily sober by Act of Parliament, recover the bloom of health and almost of beauty.

"Next, I derived from the recorded testimony of some of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease, even to thousands who use it in quantities conventionally deemed moderate; and from the testimony even of many who discountenanced total abstinence, that all the young, and all the healthy, and all who eat well and sleep well do not require it, and are better without it.

"Then, the carefully drawn statistics of many insurance societies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conduces to longevity.

"Then I accumulated proof that drink is

so far from being requisite to physical strength or intellectual force, that many of the greatest athletes from the days of Samson, onwards whose drink was only of the crystal brook, have achieved, without alcohol, mightier feats than have been achieved with it; and many of the world's wisest, even if they have not praised wine with Pindar, have yet drawn a better inspiration from other sources than can be drawn chemically from the fumes of wine.

"Seeing all which, and much more—seeing, too, in the Holy Scripture God's own approval of His Nazarites, who as the Prophet Jeremiah tells us, were 'purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphires', I saw, or thought I saw, grounds sufficient and superfluously sufficient to make me an abstainer.

"And besides all this, I knew that the life of man always gains by the abolition of needless expense and artificial wants. Your own wise Benjamin Franklin said a hundred years ago, 'Temperance puts wood on the fire, meat in the barrel, flour in the tub, money in the purse, credit in the country, clothes on the bairns, intelligence in the brain, and spirit in the constitution'.

"Some of us, then, perhaps, became abstainers on some such grounds as these. We believed by evidence, and we found by experience, that our small self-denial, if self-denial it could be called, would conduce to health, to clearness of mind, to strength of body, to length of days, and simplicity of life. Further than this, we saw that life is full of temptations, and that there was one fatal temptation, at any rate, from which we should be absolutely and under all circumstances exempt."

The point in the Scriptural Lesson drawn from the Epistle to the Galatians is that of *the inevitableness that the character of the seed sown will decide the harvest to be reaped*; "for he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the spirit shall reap eternal life". Along the line of bestiality, on which drunkenness sends one, there is no possible outcome but corruption, degradation and ruin, temporal and eternal.

Evangelistic and Missionary Section

Department of Biblical Evangelism

CONDUCTED BY THE PRESIDENT, WILLIAM PHILLIPS HALL

The Force, not the Field

A leading clergyman at the close of a missionary gathering said, "I shall go home now understanding that my church is a force to work with, not a field to work in". How speedily would our churches be evangelistically revolutionized, and unevangelized multitudes evangelized if ministers and members were possessed of this conviction! It would seem almost needless for us to suggest that such conviction should dominate the minds of all spiritually normal ministers and members of the churches of our Lord. But, alas, how far short do we all come of fully realizing that Christly ideal!

The greatest and most effective churches in Christendom have always been controlled by the evangelistic spirit and purpose. Note the churches and ministries of the Apostolic Fathers, of Wesley, of the Scottish reformers, of the Haldanes, of Spurgeon, and of those who exert the most positive and effective influence for Christ in the present time. Each and every one of these has recognized that the Church is not and never was the evangelistic field, but the evangelizing force. Every minister an evangelistic leader and every member an evangelistic worker should be the watch-word of every Church of Christ in this twentieth century.

Now in this vacation season, which gives pause and time for quiet reflection to many, is the time to consider the thought of this brief article, and to plan for a practical realization of its message, in the months to come.

What warrant can we find in the Word of God for confining the evangelistic work exclusively to any special class of workers in the Church? On the contrary, may it not be clearly shown that all members of the Church are called of God to engage actively in this blessed service?

It is true that some men and women of God have been Divinely called to devote themselves exclusively to this service, but not to the exclusion of others from the same holy enterprise. "Let every church become an evangelistic center", writes one of our Christian merchant princes, and then proceeds to exemplify his exhortation practically by creating in and of his church the greatest evangelistic center in the great city in which that church is located.

It must be admitted that some ministers find but scant sympathy among their members for such a view of evangelistic responsibility, but it is usually noticeable in such cases that evangelistic education of the membership has been neglected. Such education is necessary for meeting and remedying this condition, since ordinarily Christians can not be expected to perform duties that have never been brought home to them. A well considered plan of campaign that shall provide, first, the evangelistic education of the membership, and, secondly, for the practical evangelistic engagement of the membership, in the days that are soon to come, should be included in the program of every minister for the Fall and Winter of 1906-07.

We shall welcome suggestions bearing upon this subject.

Department of Biblical Foreign Missions

CONDUCTED BY HENRY O. DWIGHT, LL.D.

The Bible at Work

People who count on any lasting effect from destructive criticism of the Bible have not seen what it is doing every day in mis-

sions at home and abroad. An address at one of the English May Anniversaries illustrated the weakness of this sort of criti-

cism of the Bible by the labors of a Scientist at the meeting of the British Association in South Africa. The learned professor had somewhat to say on the subject of the diamond mines, and analyzed the diamond in a very interesting way. Finally, in order to show the correctness of his conclusions he took a diamond and reduced it to a cinder before the eyes of his audience. "Nevertheless", said the missionary speaker, "we have yet to learn that the price of diamonds has gone down"! Notwithstanding all the criticism of the Bible it is still "more to be desired than gold, yea, than much fine gold". The daily story of missions is a record of what the Bible does for men.

After Many Days.—A man in a village near Songdo in Korea seven years ago bought a copy of the Gospel of St. Matthew. He saw nothing in it; left it lying about; scribbled his accounts on the back of it, and read no word in it until the dust and dirt of five years had covered it. Then suddenly it attracted his attention, spoke to his heart and made him see things that he had never before seen. He pondered the marvelous words, lent the little book to others, and, in due course, fourteen people in that village had been aroused and made to see light by the silent speech of that Gospel. Last year a missionary visited that Korean village for the first time and the "followers of the Gospel" came to him with the story of the wonderful book and of their longing to know more about Jesus. Now the fourteen disciples of the Book are members of the Christian Church because the book could do the work of God in their hearts.

Among Mohammedans, too.—It is always a marvel when a Mohammedan comes to Christ, for he has been taught that he needs no Saviour. Dr. W. R. S. Miller of the English mission in North Nigeria, in Africa, writes to the *Church Missionary Intelligencer* for June of the opening of the hearts of two Mohammedans by the gospel message. He says, "We have now two men at Zaria soundly converted; both able priests, well read in Arabic Mohammedan literature, and zealous Mohammedans of the better type. The evidences of their conversion have been gradual and very convincing. It has been a ready, willing obe-

dience to light; a ready acquiescence, as God has put His finger on thing after thing, and condemned or commended it; in the giving up of Mohammedan observances, all of them; the observance of Sunday; the desire to go out and testify and win others to the Saviour, and the setting free of slaves, who now are unlawful to them as Christians". The entrance of God's word gives light, however much the heart which it enters may be supplied with the accidental fruits of environment and of man's wisdom.

In Intellectual Life.—The light from the Bible is a power often forgotten, in intellectual development. The *Bible in the World* for June quotes a convert in the island of Aneityum, one of the New Hebrides. He had found out this truth. He said, "When the missionaries came here our ignorance was unspeakable, but when they gave us the Bible we read for ourselves. And we got understanding by reading". The testimony of Jehovah is sure, making wise the simple. There is something worth pondering, in this connection, in such an item as this from India, the land where women are still branded in the lump as too foolish to be taught: "In the First Arts examination at the University of Madras last spring, out of 32 candidates 13 were Indian Christian girls, all but one of the remainder being Europeans; and of the 13 who succeeded in passing, nine were Indian Christians. Of 195 who appeared for matriculation examinations, 79 were Indian Christian girls, and of the 46 who succeeded in passing, 23 were Christians". The Anglican bishop of Madras, speaking of the Telugu country in South India remarks upon the effect of Christianity in the lower strata of Hindu society. "I could point now", he says in the *Church Missionary Intelligencer* for June, "to scores of Christians whose fathers were Pariahs, living as serfs without hope, in this world or the next, and who now are well educated men fit for positions of trust and responsibility, and bright examples of Christian faith and conduct. I have visited village after village where Christians of Pariah origin are the best educated and most moral class in the community. And I feel sure that when the whole two million of these Pariahs are converted

to Christianity, they will be raised from the bottom right to the top of the social scale, and form a marvelous witness to the power of Christ such as no age has seen since the day of the Apostles".

Beginning to be weaned from Idols.—It is interesting to see the process of change through the gospel message in its beginning. Mr. Jeffrey of the American Board's mission describes such a scene in the *Missionary Herald* for July: "On the last evening" (of a preaching campaign among the villages of the Madura region in South India) "there was an ingathering. The women, retiring, ignorant, poor, were the first to rise and say, 'I promise to worship no longer gods of mud, and devils. Hereafter, I will worship only Jesus'. The men followed, until seventy persons had accepted Christianity". Miss Darley, of the Church of England Zenana Missionary Society, working at Kienning in China, describes in the June number of the society's magazine, the compelling action of the gospel. The beginning of the change encounters what we find difficulty in understanding—an abiding fear of the idols. One day a Chinese woman, who had been attending services for some time, came bringing her idol, a wooden figure about three feet high. "We carried it" says Miss Darley, "from the house to the Worship Hall, followed by several women, who were all afraid, not knowing what was going to happen to it. I placed the idol on the top-most of the stone steps leading to the Hall. Then I asked one of the women to bring me her hatchet. When the hatchet was brought, the women shouted, 'Oh! sister, you are not going to hit it! If you touch it, it will cry out! It has great power; it has done many things'.

"So I said, 'Bend near the idol'; And they bent down. Then I said, 'When it gives its first cry, we will stop striking; but until it cries we will go on'.

We hit it several times without any effect, but at last the head came in two. Then there was a shriek from the women, 'It has not cried! What the sister said is true! Hit it! Smash it!'

When it was all gone, nothing but a pile of split wood remaining, the women went to their houses, and by that time the next day not one of those Chinese

women had a single idol of her own remaining. All had been destroyed. They had proof of the word that had been working in their hearts.

Yearnings for Light.—The missionaries of the Paris Evangelical Missionary Society working in the French Congo region are beginning to find in distant places rumors of this strange Book that has power to make men. In villages where missionary or catechist has never gone, people are beginning to beg to be taught Christianity. The *Journal Des Missions* for June gives a pathetic incident in this connection. A white man appeared at a village in the interior on Sunday. The people flocked about him saying that since this was the day which white men give to the worship of God, they would be glad if he would hold a service of worship for them. He refused, saying that he was a trader, not a missionary. But the poor blacks had heard that the white men are sons of God, and they would not take a refusal. They brought him presents, and begged him to tell them about God. The trader, much embarrassed, made haste to get away from that place, leaving the villagers perplexed over the question why he refused to tell them about God and how to worship Him.

No hearts changed by Commerce.—It is only the Bible that has enlightening effect upon choice souls among the ignorant pagans. Commerce does not awaken them. It has been said that the Zulu of South Africa is as fine a savage as ever existed. Give him the Bible and faith in Christ, and he makes as fine a type of Christian nobleman as the world has seen. The Zulus of the American Board's mission in Natal maintain and pay all expenses of 23 churches. But by the side of them is another type of Zulu from sight of which one learns to discriminate between the results of commerce and the results of the Bible upon pagans. This other type of Zulu is a worthless fellow with no Bible, but with all the white man's vices, who says "Me wear coat and trousers, me smoke cigar, me say 'damn', me Christian!"

That which works for the new heart is God's Word.—Buddhists in Ceylon have a parable of a Prodigal Son, which bears the

impress of their peculiar cold-blooded philosophy. The story follows at first very closely the lines of the parable uttered by Jesus Christ. The divergence is at the essential point of the father's attitude toward the despairing wretch who comes back to him. According to the Buddhist story the father saw his son afar off, coming toward him, weary and broken in spirit. Then he said to his servants, "Go take that young man, make him work hard, and when he has acquired merit and is perfect in all things, you may let him

come to me". The inimitable parable which we know, and which has led many a wandering sinner to hope in God, owes its power to its origin. The word of God, says St. Paul, *worketh* in you who believe. The story of missions to-day is merely fresh proof that this is true. All of these incidents show how the gospel message *works* in those who lay hold upon it. And we? We need to know these things as forming an essential element in the great controversy over the Bible.

Late News from the Fields

Whitsunday, the third of June, was extensively observed by the churches of Great Britain as a day of confession and prayer for the establishment of visible fellowship between the various denominations of Christians. The call for this day of special prayer was signed by the Archbishops of Canterbury and York, and the Presidents or Moderators of the Presbyterian, Congregational, Baptist, Wesleyan, and other Methodist Unions and Conferences in England and Scotland. As such it had great weight and deserves to be noted as a waymark of progress. The union of all these denominations in prayer for guidance must create and nourish dispositions "which will do much to end the needless embitterment so frequently pervading our differences of judgment and creed, and will prepare a freer way for the Divine purpose of visible fellowship to manifest itself". One point of denominationalism in missionary reports is almost a scandal, and might be promptly corrected with a blessing to all concerned. This is the habit of denominational papers and missionary magazines of ignoring the work of other denominations in the same region with its own missions. If in any one thing the interests of all Christians are one it is the progress of the Kingdom of Christ. This unity of interest implies at least as great joy among all Christians over one sinner who repents, as is found among the angels in heaven. As at present conducted, however, the missionary magazines deprive their readers of this joy in case the converts are connected with some other denomination that works by the side of the one which they represent. When the

denominational missionary magazines give some idea of the progress of all their brethren, a long step will have been taken toward visible fellowship.

The Danish Mission in Manchuria, of which Port Arthur is the largest station, was nearly broken up by the late war. Its report for 1905, however, shows the mission fully at work again, with twelve European missionaries, occupying five stations. The number of baptized converts is 119, of whom six were added last year.

The Hawaiian Evangelical Association has five groups of churches in its field; viz., Hawaiian, Portuguese, Chinese, Japanese, and Union. In all these groups the membership has increased during the year. The Chinese leads all in growth, and the Portuguese comes next. The Association has brought its three schools in Honolulu into one, which is hereafter to be known as the Mid-Pacific Institute. The Institute begins with sixty-three Japanese and eighty-one Chinese boys and eighty-five Chinese, Japanese, and Hawaiian girls. One hundred Korean young men are on the waiting list for admission. The world will probably hear something from these Asiatics taught in Hawaii.

The Presbyterian Board of Foreign Missions reported to the General Assembly 63,000 church members in its various fields, of whom 9,783 were added during the last year. It now has nearly one thousand missionaries in the field, and 2,606 native workers. In 1836 the Presbyterian Church had six missionaries in the foreign field and five church members who were converted pagans.

The Presbyterian Church of England has 2,773 communicant members in its mission field in the region of Swatow, China. The support of the native ministers, preachers and teachers in this field cost the home churches just about \$500 in 1905. All the expense except this little sum was provided by the native churches themselves.

The Methodist Episcopal Missionary Society shows a gain in its foreign fields of 8,598 full church members or about seven per cent. during 1905. The gain in probationers in the same time was 13,217, or about 12.5 per cent.

A notice posted on the Roman Catholic Cathedral in Manila says that Sunday School will be held every Sunday morning after

the ten o'clock mass. It is doubtful if another Roman Catholic Church in the whole Eastern hemisphere announces a Sunday School. So much for American influence on this venerable body.

Some 8,000 Chinese students are massed together in Tokyo, Japan, without safeguards against corruption, many of them without definite ideas of what they wish to gain by studying in Japan, and the most of them unable to communicate with any one outside of their own circle, owing to the language difficulty. They are as sheep without a shepherd. The Rev. Burton St. John, of the Methodist Episcopal North China mission has been temporarily assigned to Tokyo to work among these students.

Some Special Biblical Topics

The Study of the Truth*

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The writer has the fullest faith that the Bible is a direct revelation from God to man, and that therefore a careful study of its contents is the imperative duty and life-work of all Christians. The supreme importance of this study arises from its being God's eternal truth.

The present purpose is to study more particularly some of the Bible's descriptions of the plan proposed by its Author in rearing its magnificent fabric of truth.

In the last discourse to His disciples Jesus said, "I am the way, and the truth, and the life; no man cometh unto the Father but by me" (John xiv. 6). In His intercessory prayer, lifting up His eyes to heaven, he breathed the petition, "Sanctify them in the truth: Thy word is truth" (Jno. xvii. 17). In the course of a conversation with the Jews, Jesus said to those who had believed Him, "If ye abide in my word, ye are truly my disciples; and

ye shall know the truth, and the truth shall make you free" (Jno. viii. 32). One of the last words of the apostle Paul to Timothy was, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". (II Tim. ii. 15).

Having brought these passages together, we must tabulate them in logical order and emphasize the leading thought in each. "I am the truth" "Thy word is truth". "The truth shall make you free" "Rightly dividing the word of truth". Thus read together, we perceive at a glance that these Scriptures are interlaced by the use of the word *truth*.

I. The first of the above adduced texts speaks of Him who is the essence and source of truth—our Lord Jesus Christ. According to our limited capacity of apprehension, truth is the exact correspondence between an ideal and its execution. When—to take an example—we speak of a painting as being a *true* copy, we mean that the *contour* of the figure, the shade of color, and the stroke of the brush in the original are, in all essential

*The Author of this paper is a Russian layman who devotes his time to the exposition of the Scriptures. He has been lecturing for some time on week-days in the Chapel of the Marble Collegiate Church (Rev. Dr. D. J. Burrell's), and at 113 Fulton Street under the auspices of the Fulton Street Noonday Prayer Meeting. Many of those who have heard his expositions give testimony to having been greatly profited by them. The present paper is part of an Address reported for The Bible Student and Teacher.

features, exactly reproduced in the copy. Or, further to illustrate this point, when a witness in the courts of justice is said to speak the truth, it is meant that his version of the incident tallies exactly with the actual occurrence.

When the Jews asked Jesus, "Who art thou? the answer was, "Altogether that which I also speak unto you" (Jno. viii. 25). Our Lord's reply contained a statement as to what He *said* and what He *was*: What he said—the words which fell from His lips were the revelation of God's ideal for man; what He was—in all the avenues of daily activity His life was the translation into actual experience of the ideal which His words expressed. Between His *speech* and His *walk* there was absolutely no discrepancy, so that His word was an exact presentation of Himself.

On another occasion, being surrounded by His foes, who persistently demanded proofs and miraculous signs in confirmation of His assertion of oneness with the Father, He pointed His disputants to His walk and uttered the challenge, "Which of you convinceth me of sin"? (Jno. viii. 46).

II. The second text indicates the medium by which truth, of which the person of Christ is the living embodiment, is communicated to mortals: "No one knows the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. xi. 27). The instrument chosen of God to reveal to man the Person of His Son is the written Word. Thus the written Word of God, being a presentation of His Person—a portrait of the living Truth expressed in inanimate words—is, and of necessity must be, the truth. While in a sense it is perfectly true that the letter killeth, but the spirit giveth life" (2 Cor. iii. 6), yet only in a sense (since the passage in question has no reference whatever to the subject for the support of which it is perpetually adduced); while the fact remains that *the spirit needs the vehicle of the letter*, and, for the cultivation of the spirit enjoined, we must come to know the letter enjoining. The light is the essential thing, but it needs a light-holder of some kind; and it is impossible to destroy the lamp without extinguishing the light, for it is very difficult to know

just where the gold of the lamp and the glory of the light divide, so strange and splendid is the merging. Christ is the light (Jno. viii. 12), the written Word is the God-made lamp, and it will be found, like all the works of God, to be perfect in form, as well as in truth. All God's works are perfect; and as His word is the greatest of His works, we must look for and expect perfection there. The literary form is as perfect as its truth. The skeptic* Thomas having handled the risen Lord exclaimed, "My Lord and my God"; and all those who will similarly handle the Written Word, and receive through it a revelation of the Christ, will exclaim in like manner, "*Truly this is thy Word, O, Lord!*"

III. The third passage sets forth the purpose which the truth is ordained to accomplish. Its chief and foremost design is to free God's people from the blighting influences of a world that lies in the wicked one, that, being purged from all unrighteousness, they may become unobstructed channels through which streams of blessing may flow.

When the prophet of Jehovah said, "My people perish for lack of knowledge" (Hosea iv. 6), he unveiled the real cause to which a low and carnal state of the people of God must always be attributed. For the time being God's supreme concern is the growth of the Body, the Church, and *knowledge of the truth* is the ordained means to attain that end. "Ye shall *know* the truth, and the truth *shall make* you free". "Desire the sincere milk of the word that ye *may grow* thereby" (1 Pet. ii. 2) Truth is the foundation and source of practice; while true practice is the outcome of truth received and obeyed. Holy life, apart from the knowledge of God's Word, is no more possible than is the raising of wheat without the seed.

This truth is made most conspicuous in Christ's promises of the Paraclete. The first promise was, "He shall *guide* you into

*I am not using the term "skeptic" in the sense of a scoffing infidel. Thomas was not a skeptic who delighted to parade his ignorance under the loud-sounding name of "agnosticism", but one who wanted to be sure of a foundation before taking a stand. He wanted a first-hand knowledge of Christ, and without it was unwilling to make a move. May my readers imitate, in this instance at least, the example of Thomas.

all the truth" (Jno. xvi. 13); the last, "Ye shall receive *power*, when the Holy Spirit is come upon you" (Acts ii. 8). Truth and power are related to each other, both as to order and importance, as cause is to effect. Truth is the cause, power the effect. But to-day Christians want power without truth; and while resorting to all sorts of contrivances to obtain the former, they neglect and despise the latter. The religious press is daily pouring forth books entitled "Paths to Power", "Secret of Power", "Talks on Power", etc., which, in the majority of cases, are nothing more than a mere relation of anecdotes from the writer's experience, and exhibit but little knowledge of God's revealed purposes. With such influences dominant, truth has little or no place in the thoughts and work of the church. Gay congregations, made up of promiscuous crowds, dressed like theatre-goers, are treated every Sunday in the year to sermonettes on current and popular topics seasoned with an elaborate *musicale*. Truth is replaced by orations replete with self praise, and while the Church is thus gliding on hand in hand with the world, boasting of her magnificent buildings, luxurious ornamentations and artificial revivals, the time is fast approaching when the decree will go forth in heaven, "Because thou hast rejected knowledge, I have also rejected thee".

Apostasy has two sides: departure from God, and leaning upon man. "He must increase, and I must decrease", is the principle of spiritual progress. But the converse is, and necessarily must be, true: "*When man is magnified, God withdraws, and something else takes His place.*" When Israel rejected Jehovah, it enthroned Saul. The antediluvians rejected the pleadings of the Spirit, and the next event on record after His withdrawal is the appearance of the "man of renown". When Christendom shall have rejected Christ, the "Man of Sin" will be revealed. In our own day we witness the same thing: the Church departing from God, seeks help from human agencies.

The teaching that exalts faith above knowledge of God's Word is extremely defective. Faith can only operate along the line of the Spirit's work; and as it is His work to guide us into all the truth, it naturally follows that the sphere of faith's operations will be enlarged or restricted in proportion to the place accorded to the truth. The saint must be brought to "know the things that are freely given unto us of God" (1 Cor. ii. 12). Paul's prayers were to the intent "that we, having the eyes of our heart enlightened, may *know* what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe. that we may *know* the love of Christ, which passeth knowledge, that we may be filled in all the fullness of God" (Eph. i. 18; iii. 19).

The soul's first concern should be to seek, knocking persistently at God's door of revelation, a disclosure of "the inheritance of the saints in light"; and when the portals of God's treasure-house are flung open and a vision vouchsafed, the enraptured eye catches a glimpse of the path of duty and the will is energized to walk in it.* "Virtue, knowledge, self-control, patience, godliness, love of the brethren, love" (2 Pet. ii. 1-5)—is the unveiling of our present possibilities, and, when these are realized, faith "adds" them to its possessions.

The last text contains a direction for using the truth so that it may accomplish the design for which it was given. The word of God is likened to a sword (Eph. vi. 17; Heb. iv. 12). Now the warrior must be skilled in wielding weapons, else the chances are, that instead of reducing the adversary to submission, he will inflict injury to himself.

*It would amply repay the reader to pursue further this important line of truth. In 2 Tim. iii. 15, having stated the inspiration of the entire collection of sacred writings and of its constituent parts, the apostle enunciates the twofold work of the truth as follows:—(1) "That the man of God may be"; (2) "That he may be completely furnished". Thus the Holy Spirit emphatically declares that the Word of Truth is God's provision for the perfecting of character and equipment for service.

An Introduction to the Study of Ecclesiastes

REV. HENRY NELSON BULLARD, Ph.D., MOUND CITY, MO.

The message of such books as *The Psalms* and *The Proverbs* is not hidden, though the most thorough study can not exhaust it. With *Ecclesiastes* it is very different. The question comes up at once from the very first verse: "What does it mean"? Some have even been impelled to cut the book out of the Bible they acknowledged. We can not do that so we must find how this book fits into the whole. We find that The Proverbs claimed "wisdom, or obedience to God, as the way of salvation". Immediately two apparent exceptions demand attention. The obedient are often weighed down by adversity and the disobedient are often, to all appearance, as successful and prosperous as God's people. The Preacher takes up this latter problem and studies the whole round of success and finds it all empty save to those who fear God and obey him.

It has come to be almost a fashion with some people to emphasize the *pessimistic side of the book* till it becomes practically agnostic and fatalistic. Prof. Genung has made a very interesting comparison of "Ecclesiastes and Omar Khayyam" but without any thought of identifying the message of The Preacher and the author of "The Rubaiyat". Elsewhere he has safeguarded himself from any such impression in this way: "To orient his verdict on life, therefore, we may say, Koheleth handles the terms of pessimism but is not a pessimist". *The problem is the same as that of the Persian poet in many points but the solution has nothing in common.* Dr. Edersheim has put the outline of the book into one sentence. "Assuming at the outset the standpoint of *seeming indifference and epicurean self-enjoyment*, the writer proceeds to discuss the great theological problem how to conciliate what seems either chance or fate with the personal rule of God, till he gradually rises to the consciousness of a *personal moral responsibility* as the practical, if not speculative, solution of all". And the question why such a book should find a place in the Bible is well answered by Dean Stanley. "This cry is indeed full of doubt and despair and

perplexity; it is such as we often hear from the melancholy, sceptical, inquiring spirits of our own age; such as we often refuse to hear and regard as unworthy even a good man's thought or care. But the admission of such a cry into the Book of Ecclesiastes shows that it is not beneath the notice of the Bible, not beneath the notice of God".

In such a spirit we may approach the book and expect a message for the present day. If we study it in detached sentences or paragraphs we shall find much that will be difficult to explain. As a whole, *in the light of the conclusion, the book is practical and very applicable to the everyday life of the present.* "This is the end of the matter; all hath been heard: Fear God and keep the commandments; for this is the whole duty of man".

Tradition has grouped this book with The Proverbs and The Song of Solomon as written by Solomon. It has been argued by some that Ecclesiastes reflected the thought of his latter years, The Proverbs the strong years of his middle life, and The Song of Songs his young manhood. The point of view is very similar to what Solomon's might have been toward the end of his life but we have no good grounds for assigning the authorship to him. The opening verse undoubtedly refers to him but his name is not mentioned and there is no internal claim that he is the writer. *The word, Koheleth, appears nowhere else in the Bible.* We do not know just what it means. The Preacher is not an exact translation. It might have been well if the word had been transferred as a proper name.

The characteristic word of the book is *vanity*. A great many words and phrases are to be found here and nowhere else, such as the word translated *profit* and the phrase *under the sun*. "Vanity of vanities, all is vanity" is the key of the first part of the book just as "Fear God and keep His commandments" is the key of the second part. We may have a reflection of Ecclesiastes in Romans viii. 20, where Paul uses the same Greek word which is used by

the lxx in Ecclesiastes. Certainly in these days the word has become tied up to the Old Testament book without any reference to its real meaning. It has been claimed that the apocryphal Book of Wisdom was written in a sense as an answer to Ecclesiastes. *The conclusions of this book are so sweeping, and the apocryphal book makes considerable exceptions to the universality of vanity as an offset to the Bible message. This would but add another possible argument for the canonicity of the book.*

The book has been divided into sections in every possible way. In many of these schemes of division the underlying idea is much the same. Perhaps no way that has been suggested will satisfy anyone else fully after a personal study. The following outline is suggested simply as a guide in beginning the study of the book.

- I. Title and Introduction, i: 1-11.
- II. The Proof from Experiment, i: 12-ii: 26.
 1. Koheleth's Quest, i: 12-ii: 11.
 - a. Wisdom and Knowledge, i: 12-28.
 - b. Pleasure and Wealth, ii: 1-11.
 2. The Outcome of the Quest, ii: 12-26.
 - a. Death cometh to all alike, ii: 12-17.
 - b. Sorrow for all alike, ii: 18-23.
 - c. The solution with God, ii: 24-26.
- III. The Proof from Contrasts, iii. and iv.
 1. Times and Seasons, iii: 1-15.
 2. Wickedness and Righteousness, iii: 16-22.
 3. Satisfaction and Oppression, iv: 1-16.
- IV. The Proof from Man's Impotence, v: 1-vii: 18.
 1. God and Man, v: 1-9.
 - a. God sets the standard of worship, v: 1-7.
 - b. God sets the standard of justice, v: 8, 9.
 2. Insufficiency of Riches, v: 10-vi: 6.
 - a. Unable to satisfy, v: 10-12.
 - b. Capable of harm, v: 13-17.
 - c. Joy in riches comes from God, v: 18-20.
 - d. No power to use save from God, vi: 1-6.

3. Insufficiency of Wisdom, vi: 7-vii: 18.
 - a. Desire fails, vi: 7-9.
 - b. Knowledge fails, vi: 10-12.
 - c. The end alone sure, vii: 1-10.
 - d. Assurance of safety with God, vii: 11-14.
 - e. Fear of God the only way of safety, vii: 15-18.

V. The Proof from the Trial of Wisdom, vii: 19-ix: 10.

1. The Strength of Wisdom not Absolute, vii: 19-29.
2. The Question of Obedience, viii: 1-8.
3. The Question of the Fear of God, viii: 9-13.
4. The Question of Dependence upon God, viii: 14-ix: 1.
5. The Solution in Doing One's Best, ix: 2-10.

VI. The Proof from the Uncertainty of Life, ix: 11-xi: 8.

1. The Uncertainty of Skill, iv: 11, 12.
2. The Uncertainty of Strength, ix: 13-18.
3. The Uncertainty of Wisdom, x: 1-15.
4. The Uncertainty of Position, x: 16-20.
5. Certainty in Faith, xi: 1-8.

VII. Conclusion: Rejoice in Opportunity, xi: 9-xii: 8.

VIII. Epilogue: Koheleth's Ideal and the Solution, xii: 9-14.

The study of the book will tend to show that modern times have not alone had their age of doubt, that the questions of life have always troubled the human mind. *The solution the book offers is drawn from general observation rather than from personal experience. The name Jehovah does not appear; the word used throughout is Elohim, the word for God, Deity. This is not like David drawing his strength from his personal God, the God of the Covenant, but indeed the spirit of Solomon drawing his conclusions from what he has tried and seen that there is no help save with the great God over all. In obedience to God is salvation and the success of the disobedient is temporary and apparent.*

Recent Books for Bible Students

PROF. W. M. MCPHEETERS, D.D., COLUMBIA, S. C.

Speaking of Professor John Edgar M'Fadyen's *An Introduction to the Old Testament* (Armstrong & Son), no less a person than Dr. Marcus Dods has said, "Regarding the superlative excellence of Prof. M'Fadyen's 'Introduction to the Old Testament' there can not be two opinions. It is precisely the book we have been waiting for. Written not for experts, but for ministers, students, and laymen, it presents just those features that will make it acceptable, and just that amount and quality of information which will make it most useful for those for whom it is written, etc". Now, that is very high praise and from a source from which praise ought to mean something. I am not quite sure that I have been wise to quote it, for I can by no means give Prof. M'Fadyen's book any such unqualified endorsement, and yet I fear that nothing that I say will at all adequately off-set Dr. Dods' encomium. If Dr. Dods had contented himself with praising the very felicitous style of the book, it would have been easy enough to have said—Amen. But a felicitous style, while much to be desired in a book on Old Testament Introduction, by no means the only thing to be desired in such a treatise. If Prof. M'Fadyen's Introduction is not designed for experts, but for ministers, students, and laymen, then I must reluctantly dissent from the view that it gives them, "just that amount and quality of information which will make it most useful" to them. Indeed, unless one is in the habit of having his intellectual pabulum chewed, put into his mouth, and even gently urged down his throat by some ghostly father—"critic", let us say, instead of the conventional "father confessor"—I say unless one has adjusted his mental, and moral habits to this new vogue, he will find that Prof. M'Fadyen says either much too much, or much too little about "J, E, P, and D". Granted that those for whom these symbols have been made to do service, are real and not merely imaginary personages—a proposition, by the way, for which it is yet too

soon to claim unanimous consent—still it is safe to say that, if they are to be brought constantly to the front, and put through their paces, intelligent laymen, not to say ministers and students, will desire something more in the way of introduction to them than Prof. M'Fadyen has thought it necessary to say in the little more than four brief pages that he devotes to what he calls "The Prophetic and Priestly Documents". No doubt Dr. Dods had before his own mind a very definite and specific idea of what he himself meant when he said that this charmingly written book of Prof. M'Fadyen's contains "just that amount and quality of information which will make it most useful to those for whom it is written"; and no doubt, if one occupied just the standpoint to which Dr. Dods himself has attained in "critical matters" the statement just cited would need no justification. The fact is, however,—nor is it a fact to be regretted but rather to be rejoiced in—that the greater part of the Christian public have not yet attained to that standpoint. And this being true, it will not be enough for them that Prof. M'Fadyen—following no doubt good "critical authorities"—says in his bright and cheery way, "Historically P is of little account. This is most obvious in his narrative of the war with Midian (xxxi.), in which, without losing a single man, Israel slew every male in Midian and took enormous booty. It is suspicious that the older sources (JE) have not a single word to say of so remarkable a victory; but the impossibility of the story is shown by the fact that, though all the males are slain, the tribe reappears as the assailant of Israel in the days of Gideon (Jud. vi.-viii.)."* To the thoughtful reader the thing that will perhaps be "most obvious" here, will be that such "criticism"—so off-hand, so care-free regarding every other possible explanation of a difficulty, except the one which, when everything has been said, will be found to constitute a graver

*Page 44.

difficulty than the one it is supposed to meet—I say, for thoughtful people the “most obvious” thing will be that such “criticism” as this leaves the “critic” quite as thoroughly discredited as his “P”. Indeed, if Prof. M’Fadyen’s book were really an Introduction to the Old Testament, I for my part would feel but little disposition to press on and make myself more intimately acquainted with the Old Testament itself: unless, forsooth, oppressed with the riddle of existence, I were desperately seeking to divert myself and drown thought by giving myself up to archaeology for archaeology’s sake, or to comparative religion for comparative religion’s sake. And yet, I would not even appear to be unappreciative of Prof. M’Fadyen’s work—it is only as a real Introduction to the Old Testament taken seriously, and as we actually find it, that I am disposed to think that his book with all its excellences leaves not a little to be desired. And so long as such evidently sane writers as Professors Richard G. Moulton, of Chicago, and Willis J. Beecher, of Auburn, not to mention others, persist in maintaining that the several books of the Old Testament are capable of being intelligently construed taken just as we actually have them, just so long will it appear to many that the main business of An Introduction to the Old Testament is to do this very thing—namely, construe these books intelligently, taken just as we have them. There are, of course, other matters that are permissible, and in some degree even necessary, in an Introduction, but they are secondary, and should be made subsidiary to this main business of construing each book as a genuine literary unit, embodying the development of some definite organizing idea. This view may indeed be overworked; but the vice of most of our Introductions, not excepting that of Prof. M’Fadyen, is that it is almost wholly overlooked. Despite this defect, however, Prof. M’Fadyen’s book discriminately used will be found to give much material for an Introduction to the Old Testament.

Of Professor John Howard Raven’s *Old Testament Introduction* (Revell Co.), the *Biblical World* (April 1906, p. 319) says, “An introduction written from the traditional point of view, * * * * * The con-

servatism of this book is of an extreme type and lacks good scholarly foundation”. “Extreme” is, of course, a relative term. And if the *Biblical World* furnishes one with his standard of conservatism, then, no doubt, he will find Prof. Raven’s book extremely conservative; just as one who took the position of the Scripture writers themselves, regarding the Scripture as his standard, would be compelled to regard the position of the *Biblical World* upon that vital topic as extremely unscriptural. At any rate Prof. Raven’s conservatism is of the intelligent, well-informed type found in the writings of scholars like the late Wm. H. Green and Edwin Cone Bissell, or those of C. M. Mead, John D. Davis, Willis J. Beecher, Ed. Rupprecht, and others. Upon what the *Biblical World* bases its statement that Prof. Raven’s book, or his “conservatism”, lacks “good scholarly foundation”, I am at something of a loss to understand, unless it be the general assumption that no conservatism can have such a foundation. Be this as it may, the fact is that this Introduction, while not affecting any display of scholarship, nor, like that of Prof. M’Fadyen, pretending to ignore the existence of all scholars except its own coterie, shows its author to be entirely familiar with the positions taken by what the *Biblical World* is in the habit of calling “modern scholarship”, and “the latest and best scholarship”. Indeed, Prof. Raven’s Introduction, barring one single point, comes very near justifying for itself a claim to the encomium passed by Dr. Dods upon that of Prof. M’Fadyen. For laymen, theological students, and busy ministers it is perhaps the best single volume Introduction to the Old Testament now available. Its gravest defect is precisely the same one pointed out in the case of Prof. M’Fadyen’s Introduction—namely, it pays far too little attention to the contents, the organizing idea, and the structure of the several books of the Old Testament. But even in this particular, it sins less grievously than some other more pretentious volumes.

Professor D. S. Margoliouth, of Oxford has written for us an exceedingly readable, and even racy *Life of Mohammed* (G. P. Putnam’s Sons. *Heroes of the Nations* series). He has brought to his task not

only the wealth of learning for which he is in such wide repute, but all the most approved modern methods. His study of the Prophet is nothing if not comparative and psychological. To aid him here he has recourse not only to Podmore's "Modern Spiritualism", and I. W. Riley's, "A Psychological Study of Joseph Smith Jr". (founder of Mormonism), but also to Starbuck's "Psychology of Conversion", and other books of a like character. And it need scarcely be said that he is persistently "critical".—Indeed such are his freedom and his boldness here that, while he never fails to interest us, he sometimes leaves us wondering just "where we are at", whether in the realm of history, or merely in that of "criticism" pure and simple. But withal, Prof. Margoliouth's portrait of the Prophet will not add anything to the latter's reputation, and I fear but little, if any more, to that of him who paints it. The book might have been entitled "A Portrait of a Conscious Impostor, by a Cynic". The Oxford professor has a most astonishing gift of poisonous praise. This he bestows often with a covert sneer, occasionally with an approval that is not the less repellant for being absolutely naive, but always without the suspicion of a blush.

Those who are interested in sociological questions will find much worth considering in Dr. Washington Gladden's *Christianity and Socialism*, (Eaton & Mains) and Miss Florence Kelley's *Some Ethical Gains Through Legislation* (Macmillan. The Citizen's Library). And yet both titles are misnomers. If Miss Kelley, for instance, were asked to enumerate the direct ethical gains that have in her judgment been secured by legislation, I fancy that she would have to add another chapter to her book,—that is, if she could by any possibility find material for it. Legislation may register ethical advance, and it may perhaps pave the way for it, but it can not produce it. And, when Dr. Gladden says in his preface, "The title of this little book is not, I fear, very descriptive; but it has something to say about Socialism, and much about Christianity", it is only the first part of his statement that is borne out by the reading of his book. The fact is, that while he has much to say, and much that it is important for us to hear, about

Socialism, he has but little to say about Christianity—nothing, indeed, about what may be called essential Christianity. So far as I can see there is absolutely no reason why his book might not have been written by a "liberal Buddhist", an "ethical culturist" or, for that matter, by anybody who rates Jesus high as a teacher of ethics. It brings to our attention problems that are acute and of the gravest import. But so far as I can see it provides no remedy for them—none at least that is at all adequate. Call it "individualism", if you please, but the disease that lies at the root of these concrete problems is sin—manifesting itself prevalingly under some form or other of selfishness. Sin is wrong relation to God. It is the rejection of the rule of God. It is the denial in thought, or practise, of the fundamental truth that "of him, and through him, and unto him are all things". Obviously so long as this condition exists selfishness in some form or other must be the dominant note of every life. It may be a relatively open-eyed, wise, and refined selfishness; or a blind and brutal selfishness; but selfishness it must be. There is no help for it. The soul that will not tolerate the authority of God, will not, as a matter of course, tolerate that of any other being or aggregation of beings—any further than it can possibly help. Blink the fact as we may, the only possibility of peace among men, is a common and a cordial subjection of the will of each individual man to the authority of God. Until the individuals that compose society, or which, if you please, combine to make up the social unit, the family, do cordially join in saying, "Thou art worthy our Lord and our God to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were and were created", society must be the scene of a constant strife for the mastery. Nor will Dr. Gladden's doctrine of a natural, universal Fatherhood of God—even if it were true in the sense in which he affirms it—avail to change this intolerable condition. No doubt there is a natural universal Fatherhood of God. But that natural relation has been universally disturbed, and replaced by a state of unnatural universal alienation from God. No doubt the Fatherhood of God is a great

truth, a most dear, a most delightful truth. But it carries in its bosom another truth, without which the Fatherhood of God itself would not be true, or if true would simply add a new confusion and a new misery to those of which we already have experience. This other truth is the sole and absolute supremacy of God. But this latter is a truth for which our goodly twentieth century has as little stomach as have had any of the lesser centuries that preceded and prepared the way for it. This is a truth that men are industriously engaged in denying, or veiling from their eyes, or trying in one way or another to dodge. And yet this is the truth that lies at the very center of our Lord's own life—"I came, not to do mine own will, but the will of him that sent me"; "he took upon him the form of a servant, and became obedient unto death, even the death of the cross". Had, as it is the explanation of his Incarnation, and of his Cross, so it is the most essential element in his Example—of which so much is made. And hence it is the more surprising, and the more to be regretted that, in a series of lectures delivered to a body of future ministers of the Gospel, Dr. Gladden should have had not a word to say about it. The fact, however, remains that the regeneration of society, so far as it is not effected by processes that are catastrophic, will be brought about by the process of restoring men, individual by individual, to right relation to God through and in Jesus Christ. All anthropocentric, geocentric schemes like those of Dr. Gladden, no matter how much that is plausible, or even how much that is really and gloriously good, in them are doomed to certain and irretrievable failure, because God himself is the only true center of things. Further, our George Eliots may shoot their burning shafts of satire at "other-worldliness" to their heart's content, if such employment could bring ought but bitter discontent to the heart, and it will still remain true that the real and radical remedy for our social ills will be found in the cordial acceptance by the individuals composing society of two great truths. One is "Knowing that both their Master and yours is in heaven"; The other, "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus

Christ". The only way to the Kingdom of God is a foot-path, leading by the Cross. And yet—blessed be God—whosoever will may come; and as a matter of fact a great multitude which no man can number will come. What has just been said, of course, does not mean that we are not to use all the palliatives that can be discovered for the alleviation of the ills of the body politic; or that we are not appreciative of the efforts of Dr. Gladden and Miss Kelley to provide such—even though these writers themselves may be, as they seem to be, under the delusion that their palliatives are panaceas. So long as there are obvious wrongs to be righted, it will be incumbent upon all, and especially upon Christians, to do what they can to right them. But let us never forget that the root wrong of all wrongs is wrong relation to God, and that this wrong can only be righted through the regeneration of the Spirit and the atoning work of Christ; and finally that it is our great business as Christians to keep these truths before the unwilling minds of men.

The World Lighted: A Study of the Apocalypse by Dr. Chas. Edward Smith (Fredonia, N. Y.), while not a recent book (the second edition appeared as far back as 1898), has only recently come into my hands, and I have found it readable, though, candor compels me to say not wholly convincing as to its main contention. The book, however, would be valuable, if for no other reason, because it grasps firmly and seeks to apply faithfully the truth—of fundamental importance when dealing with the books of Scripture as books—that there is "an originating principle", "an adjusting principle", or, as I would prefer to say, an organizing principle, which if discovered will furnish a clue to the structure of the Book of Revelation, and an explanation of the material contained in it: and which being ignored, we must of necessity plunge us into confusion when attempting to deal with the book as a book.

Two new and valuable volumes have been added to the series known as *The Teaching of Jesus*, now issuing from the press of the American Tract Society. One of these, *Concerning Christain Conduct* is by Professor A. C. Zenos. The second *Concerning The Holy Spirit*, is by Professor Louis B.

Crane. Both are thoughtful, well written volumes, worthy of fuller notice than my space permits. I shall perhaps recur to them again in the future.

To Professor W. W. Davies of the Ohio Wesleyan University are due thanks for an excellent treatment of *The Codes of Hammurabi and Moses*. (Jennings & Graham, Cincinnati). In his rendering of the law of Hammurabi, the author, besides, no doubt, a very competent personal acquaintance with the original, has availed himself of the result of the labor of the best scholars. His own notes upon the several laws are judicious. The price of the book,—only seventy-five cents—ought

to enable many to get some personal knowledge of this interesting body of literature.

For Us Men, by Sir Robert Anderson (Gospel Publishing House, New York), is a collection of addresses or essays on different topics, all of which will be found worth reading.

Vital Truths, by J. Glenworth Butler (Westminster Press, Philadelphia), is a volume built upon the same general plan as the same author's "Bible Work" which many have found so helpful.

Rev. A. C. Gaebelein's very interesting discussion of the future of Israel in his *Hath God Cast Away His People?* (Gospel Publishing House, New York), I shall have to reserve for future notice.

Some Topics of Current Interest

Determining Literary Authorship

The radical Higher Critics have analyzed the Pentateuch or Hexateuch and assigned, as "assured results", the individual authorship of a composite set of documents. But can anyone really determine what a writer has written by a study of his style or his vocabulary?

"Professor W. H. Green, of Princeton, an anti-Higher Critic who has never been answered, applied the same criteria by which the Higher Critics attempted to prove the composite character of the Pentateuch to the Parables of the Prodigal Son and the Good Samaritan, and demonstrated their compound character with equal success. Another scholar applied the same principle to Burns's poem, 'To a Mountain Daisy', and showed that Burns could not have composed the greater part of it".

Miss Evans (afterwards Mrs. Cross) adopted a man's name—"George Eliot"—when she entered the field of letters. Other women writers have adopted men's names as *noms de plume*. Men have also used female names to preserve their anonymity. It has only recently become known that the late William Sharp was, in reality, "Fiona MacLeod" who was assumed to be a gifted woman writer. Sharp's widow is the authority for the statement that he wrote the poems of "Fiona MacLeod",

which occupy a unique position in European literature of recent date.

The Cumberland Presbyterian cites the New York Times as saying:

"Sharp was a well-known man of letters, a most industrious author, clever and cultivated, a friend of many famous people, editor of numerous volumes, and a critic for various periodicals, but he never attained fame. In a moment he could have become famous instead of respected. The word that would have given him renown he never spoke, and it has been left to his widow to make him famous after his death. Famous his memory will undoubtedly be. Those poems of 'Fiona MacLeod' are more than brilliant productions; they have struck a new note in European literature. To them is directly traceable the 'Celtic movement', which is now so well defined and strong a force. Indeed, the chief argument for the theory that Fiona MacLeod was no *nom de plume*—at least, the *nom de plume* of no known person—was that the poems were unlike anything that anyone else was writing—or capable of writing, many of the critics said".

If a writer who has lived in our times, with whom we have come into contact, to whose words we have listened, can still write a book so different from anything

else that he has previously produced, how can we hope to identify individual authorship in the writings of men who have passed into the unknown thousands of years ago? As well claim *to know beyond*

peradventure who wrote the Letters of Junius, or to identify individual authorship in a melange of Dickens-Thackeray-Bulwer-Lytton, as to individualize the "authors" of the Pentateuch!

"The Churchman" on Professor Foster's Book

There seems to be what might be termed a consensus of adverse judgment on Professor Foster's volume on "The Finality of the Christian Religion", reviewed by Professor Anderson in this issue of The Bible Student and Teacher. "The Churchman", of New York, perhaps the leading Protestant Episcopal organ, recently said of it:

"We would not wish to do Professor Foster an injustice, and we remember that we have not yet before us the 'constructive' volume, but if we understand him aright, it is the spirit of that teaching, the fact that 'Jesus breathed in the reality of God', that alone is permanent and alone constitutes the finality of His religious revelation. *This 'essence of Christianity' is even more sublimated than that of Harnack. It is an elusive, protean finality that leaves the soul as hungry as a never-ending Barmecide feast. Development of doctrine, growth in knowledge of God, gives place to a never-realized becoming which leaves mind and*

spirit alike unsatisfied.

" 'The Christian', he says, 'is one who knows God in the man Jesus, one for whom Jesus is the personality which determines his relation to God'. And yet he tells us immediately afterward that we have no adequate data for 'biography of either the outer or the inner life of Jesus' (p. 405). *Professor Foster's Christian finality not only lacks hands and feet, it lacks a backbone, to say nothing of its head.* At least that is the feeling with which we close this first volume, remembering that the 'constructive' part is still to come".

The italics are ours. We are not very hopeful of the results of Professor Foster's "constructive" work. The reading of the book shows that it would require a compound microscope of well nigh unimaginable sweep to discover any fragments that the Professor has left as material to be used in "construction".

Dr. Briggs on the Virgin Birth

The Christian public has of late been subjected, by "critics" of the Crapsey order, to an unconscionable amount of slap-dash criticism and even revolting assertion concerning the Scripturally taught and always accepted doctrine of the virgin birth of Jesus. The blasphemous affirmation—of which these men can not logically stop short—that He was "the illegitimate child of two humble Jewish peasants"—to put it baldly, a *bastard*!—has even been ventured by some of them.

Dr. Charles Augustus Briggs—whom, in spite of his indefensible positions, we have always regarded as a paragon of orthodoxy in comparison with these men, and who as a scholar is not to be mentioned in the same day with them—has lately contributed to the North American Review, an able and elaborate defense of

the virgin birth of Christ. He shows it to be "the verdict of lower criticism, higher criticism, general historical criticism, and biblical theology, that the fact of Christ's birth, as recorded in the Gospels, is true and must be accepted". The article is to be accepted and commended, not because it is the product of the pen of Dr. Briggs, but on the ground of *the unanswerable arguments he presents in favor of the Biblical view.*

Concerning the essential place of the doctrine in the Christian system, Dr. Briggs says:

"When it is said that the doctrine of the virgin birth is essential, it is meant that it is essential to the system of doctrine and the faith of the Christian Church. The Church can no more dispense with that doctrine than it can dispense with the incarnation of Christ himself. Biblical

and historical scholars are just as decided in its maintenance as dogmatic theologians. For it is a dogma which is inextricably involved in the Christological principle that lies at the basis of Christian dogma and Christian institutions. They can not possibly recognize that the birth of Christ was by ordinary human generation, for that would be a revival of the Nestorian

heresy and be a denial of all the Christian philosophy of the centuries, with all the serious consequences therein involved. It would turn back the dial of Christianity nearly two thousand years; it would break with historical Christianity and its apostolic foundation, and imperil Christianity itself".

A Great Opportunity Lost!

It will be remembered that several years ago Prof. Henry Preserved Smith, then of Lane Theological Seminary, was after due trial deposed from the ranks of its ministry by the Presbyterian Church. Amherst College made haste to secure his supposedly valuable services—they had carried an endowment with them in Lane Seminary—in the department of Biblical instruction. His book entitled "History of the Old Testament", reviewed some time since in this magazine by Professor Willis J. Beecher, was evidently a "History" with history left out. When the bald facts concerning the value of his teaching came out, the Professor was seen to be an "unprofitable servant", and was forthwith "retired".

Then arose the old conflict of opinion which, with its pros and cons, "The Presbyterian" several months ago summarized suggestively and judiciously, as follows:

"Anent the retirement of Prof. Henry Preserved Smith from the faculty of Amherst, the 'Christian Work and Evangelist' suggests that Lane Seminary may secure him again. It calls this 'Lane's opportunity, which it is to be hoped it will improve', and adds:

"'He has been a prophet in exile . . . to whom the fates have been unkind. It has seemed to many that prosperity could not come to Lane while this sore injustice stands unredressed. Let magnanimous reparations intervene. . . . It seems pertinent to suggest a course of lectures at least at Lane Seminary by one who is accepted as a first rate authority by all rightly informed men'.

"Upon this the 'Christian Intelligencer',

an able organ of the Reformed Church comments:

"'Why, we may well ask, should Lane lose this opportunity? Think of some of the things which Prof. Smith would tell in his lectures! Here is one: 'The tables of the covenant were probably meteoric stones. The Shemites believed in the god of the lightning—Yahweh was the god of the thunderstorm. He dwelt in these meteorites. They were the fetish of Israel. The ark was the chest made to hold this fetish'. Again this prophet, to 'whom conservatism has been more selfish than just', is waiting to tell our theological students at Lane that Moses did not lift up a serpent in the wilderness. The words in 2 Kings xviii. 4, *which Moses made*, this 'pure man of saintlike spirit' is 'tempted to suppose a later addition to the narrative and not the expression of Hezekiah's belief or of the belief of his contemporaries'. We are tempted to suppose, although we fear we could not secure the endorsement of 'any high-priced undenominational religious newspaper' as to our 'saintlike spirit', that Lane will not immediately open its doors to the man whom Amherst no longer needs. Has he not written a book which all may read? Has not Prof. Orr in his work, 'The Problem of the Old Testament', riddled the topsy-turvy 'History of the Old Testament' with the hottest kind of shot? The prophet's captivity among the Congregationalists—lamentable as it is to 'The Christian Work' and disastrous to Lane—is not yet at an end".

It is astonishing how little some people appreciate their "opportunities"!

“Theological Revolution in New England”

REV. T. S. CHILDS, D. D., WASHINGTON, D. C.

A “New Englander” in *The Presbyterian* has this to say in regard to the extraordinary speech of President Hyde of Bowdoin College, to which reference has been made in the July number of *The Bible Student and Teacher* :

Not long since Dr. E. F. Burr—than whom no one is more competent to pass the judgment—told us in *The Bible Student*, that every Congregational Theological Seminary in New England had drifted from its old moorings. Might he not have included the colleges as well, with possibly one exception? Very, and painfully, significant was the address of Dr. Hyde, president of old Bowdoin College, at the recent alumni dinner of Union Seminary, New York. As reported, Dr. Hyde said the theological world is divided by a great gulf, on one side of which is Tradition, and on the other Truth. The implication seems to be that the theology which is traditional, as handed down through all ages as the faith of the Church, is false, while that which is the product of “modern thought” is true. He says :

“If you send a student from the College of Tradition to the Seminary of Truth his contracted lungs can not breathe the free air. His faith seems to be slipping away from him. The result is unpleasant, but, on the whole, harmless. And what of the student who comes from the side of light and liberty to the seminary bound in darkness and tradition? You can not make him believe that Christianity is anything but a fabric of priestly and professorial lies. The man who has graduated from a college and a seminary, both of the traditional type, is useless and juiceless. He can doubtless comfort a few sisters weaker than himself, but that is all. He is dead the day he graduates. The world is unquestionably longing for true leadership, but the young men don’t know it. There are many churches that want an honest and fearless minister, but the young men don’t know it and the heresy trials don’t help them to find it out. They believe, rightly

or wrongly, that the ecclesiastical machinery is in the hands of the same sort of men who held it in Jesus’ day—who will neither look the truth squarely in the face nor suffer anyone who does to enter the official service of the churches they control”.

Frankly, all this seems to us not only shallow, but silly. It is unworthy the head of any of those institutions that were founded to promote “true piety” and evangelical, that is, traditional faith. Were the early graduates of Amherst and Andover, of Williams and Yale, all of whom were trained in the “traditional” theology and who planted the gospel from the Hudson to the Rocky Mountains and on to the Pacific Coast, and still on to the islands of the sea and the continents beyond—were these men “useless and juiceless”? Was it all that they could do to “comfort a few sisters weaker than themselves”? Were they “dead the day they graduated”?

The fact is the pioneers of the great missionary movements which have already done so much to revolutionize the nations and to change the world’s history, were men of traditional faith. They knew nothing of the “new theology” or of the “higher criticism”. Until this theology can give us Brainards and Careys, and Martyns and Duffs, and Judsons and Mills, and Scudders and Hepburns, and Parkers and Wilsons, and Goodells and Schauflers, and the martyrs of China and India, with scores of like faith—until the new theology and “advanced thought of the day” can point us to men like these, a reasonable modesty would suggest some caution in the implication that these men were “useless and juiceless and dead”.

Dr. Hyde apparently had in view some facts lying between Union Seminary and the Presbyterian Church.

He is also understood as having in mind a trial then going on in the Episcopal Church. However this may be, the drift of the remarks is plain. It is a pitiful and painful slur at that faith which has been the life and power of the Church and

the support of believers in all the past, and without which Christianity itself is lost in a "useless and juiceless" system of moral-

ity. If New England has come to this in her colleges and theological seminaries, it is one of the saddest facts of history.

The Bible Student and Teacher

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Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

The First Canadian Auxiliary of The American Bible League

June 22, 1906, was made memorable in the annals of our Bible League by a meeting in Toronto of twenty-five of the representative citizens,—leaders in the Church and in the educational and business interests of the City. They met to consider the Aims and Work of The American Bible League, and to act upon the question of forming a League in Toronto auxiliary to the general organization. The meeting had been arranged by Rev. Elmore Harris, D.D., Principal of the Toronto Bible Training School, and Mr. Robert Kilgour had most hospitably invited the company to be his guests at a noon-day lunch. Twenty-five of the thirty-five who had been invited were present at the appointed hour and place. Absence from the city or other engagements prevented the attendance of the others, some of whom sent their regrets and expressions of hearty sympathy.

The following persons were in attendance: Rev. Dr. McLaren, Principal of Knox College and successor to the late Principal Caven, N. W. Hoyles, LL. D., member of the King's Council and Principal of the Law School, Rev. Dr. Elmore Harris, Rev. D. McTavish, Ph. D.; Rev. Drs. Turnbull, J. J. Redditt, J. J. Mills, E. St. George Baldwin; Revs. Bernard Bryan, T. B. Hyde, John McNeil, E. D. Silcox; together with the following prominent laymen, Profs. Robert Kilgour, G. Tower Ferguson, S. H. Chapman, C. G. Gzowski, William Garside, S. J. Moore, J. D. Nasmith, O. B. Stanton, Chester Massey, John J. Gartshore, H. B. Gordon, Dr. W. H. Howitt and F. N. Pratt.

At Mr. Kilgour's request Dr. Harris took the Chair. The exercises were opened with Scripture reading by Rev. John McNeil, the recently installed pastor of the Walmer Road Baptist Church, and the company was led in prayer by Principal

McLaren. After a brief statement by the Executive Secretary concerning the work of The American Bible League and a free interchange of views, it was unanimously voted, upon motion by Dr. McLaren, seconded by Mr. Gzowski, to organize at once a Bible League for Toronto, auxiliary to or as a Branch of The American Bible League.

The question had been frankly raised whether there could properly be a *Canadian Branch of an American Bible League*, especially in view of the fact pointed out by Dr. Hoyles that, by the recent action of the United States Government, the title "American" was insisted upon as properly applicable to the United States, in distinction from either the Continent or the Western Hemisphere. While the force of this position was readily acknowledged by the representative of the general organization, yet those present, with true Christian magnanimity, recognizing the superior importance of avoiding any unnecessary delay in organizing the work, cordially approved without a dissenting voice Dr. McLaren's motion, which was prefaced by the remark that whether they should ultimately prefer to keep house by themselves, or not, it was better to organize the movement at once, as in his judgment there was no time to be lost. The wish for close relation to The American Bible League had moreover found kindly expression in the wish and hope, voiced by several in attendance, that the American brethren might find it possible to change the name of the general organization to the International Bible League, or what might be better still, simply The Bible League.

After voting to organize for the present at least as Auxiliary to The American Bible League, the following further steps were quickly agreed to:

1. That the carefully prepared Constitution of the recently organized Chicago Branch, the main features of which were presented to the meeting by Dr. Harris, be temporarily adopted, and that it be referred to the Executive Committee, to be hereafter appointed, for such possible modification or amendment as this Committee may, at a subsequent meeting, recommend.

2. Rev. Dr. Harris, the Chairman of the meeting, was empowered to select and appoint an Executive Committee, the selection of permanent officers to be left to said Committee, when appointed.

3. It was voted to hold a three days' Bible Conference in the fall, the date and all of the arrangements for it being referred to the Executive Committee with power.

This Executive Committee by appointment of the Chairman, and according to the instructions of the meeting including himself, consists of the following persons,

most of whom were present at the meeting and have already been mentioned; namely, Rev. Elmore Harris, D.D., Dr. N. W. Hoyles, Mr. J. J. Moore, Robert Kilgour, C. A. Massey, J. D. Nasmith, Elias Rogers, S. H. Chapman, C. S. Gzowski, F. M. Pratt, General Secretary of the Young Men's Christian Association, Rev. Principal McLaren, D.D., Rev. Dr. John Potts, Educational Secretary of the Methodist Church, Dr. E. St. George Baldwin and Dr. W. H. Howitt, of the Church of England, Prof. J. H. Farmer, LL.D., of McMaster University, Rev. T. B. Hyde of the Congregational Church, Rev. W. H. Hincks, LL.B., of the Methodist Church, and Rev. D. McTavish, Ph.D., of the Presbyterian Church.

Thus under most happy auspices, the loyal believers in the Bible, among our brethren in one of the leading cities of the Dominion of Canada, have begun strongly to swing into line with the Bible League's forward march.—*Oliver C. Morse.*

Scottish Interest in The American Bible League

The leading article in the present issue of *The Bible Student and Teacher*, by Rev. Dr. Baxter of St. Andrews, Scotland, will be read with peculiar interest, not only for its intellectual ability and keenness in the exposure of a vicious attack upon a great conservative work, but also as indicating the probable opening of the way to closer relations with the conservative forces in that land that in the past has stood so firmly for the Bible as the Word of God. Dr. Baxter is known to the scholarly world as the author of "Sanctuary and Sacrifice", a reply to Wellhausen, pronounced by the great leaders of English thought an absolutely unanswerable refutation of the critical theory that underlies the pretentious structure of Modern Destructive Criticism. Dr. Hastings's misrepresenting review of Professor Orr's book has been singled out for criticism, for the reason that Dr. Hastings, through *The Expository Times* and his Bible Dictionary, is doubtless doing

more to mislead and demoralize the Scottish Churches than any other one man, if not more than all others.

It is expected that this August issue will be sent to thousands of Scottish ministers. The brethren over the Sea are seeking, as we on this side are, in these critical times, to obey the Scriptural injunction to "contend earnestly for the faith delivered once for all to the saints",—an injunction emphasized by the sacred writer's use of the intensive *epi-agonize* in connection with the defence of the faith, while Christ used only the simple form *agonize* concerning entering into the Kingdom. There is a mutual appeal for co-operation in a struggle that involves, not only the question of Bible or no Bible, but of the very existence of the Christian faith. What shape the co-operation shall take we expect to be able to announce a little later. May it redound to the glory of our common Saviour and Lord!

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will You help it in these four ways?

The Bible Student and Teacher

Volume V

SEPTEMBER, 1906

Number 3

Professor Foster on "The Finality of the Christian Religion"*

PROFESSOR FREDERICK L. ANDERSON, D. D., CHAIR OF NEW TESTAMENT INTERPRETATION IN THE NEWTON THEOLOGICAL INSTITUTION

ii. Criticism of Professor Foster's Book

The Value-Judgment Can Not Rescue Personality

The foregoing review discloses the fact that the whole point, pith and power of the book consists in the use the author makes of the value-judgment, in connection with the postulates of the new evolution (pp. 234-5). It is by the value-judgment that he rescues human personality and freedom from the swirl of the eternal flux, posits personality in God, remains sure of Jesus, and is enabled to unravel the essence of Christianity. This is the master thought of the book. This is no place to discuss the value-judgment, against which a reaction is already in progress in Germany. Accepting it for a moment for the sake of argument, would it not have been better to have used it in a less individual and subjective way? This subjectivity, frankly confessed by Dr. Foster (pp. 515, 323), is the weakness of the book.

The value-judgment of the whole Church of God, apostolic, mediæval and modern, purged of its temporal and accidental features, features which adhere to the modern view too, might be a more satisfactory criterion, and be more likely to bring a cosmos out of the present theological chaos than Dr. Foster's method of each man following his own tangent. Dr. Foster himself confesses the value-judgment to be "the problem of problems", but from it he extracts "certainty". Again, is the value-judgment to be allowed to the unregenerate man? Is he to be permitted to choose what is good or worthful in his own eyes? Is there no moral standard to which we may point him, no norm outside himself? Is the character of Jesus such a norm? And if so, do we not immediately again subject ourselves to "authority" and set up a "model" in the past? How without some kind of "authority" can mankind avoid moral confusion? It is vain to appeal

*This article is based on Professor Anderson's second paper in "The Watchman". Professor Anderson's first paper, containing the Analysis of Professor Foster's book which furnished the substance of the article in our August issue, appeared in "The Watchman" for March 29, 1906. The paper that is made the basis of the present article was printed in "The Watchman" for April 5, 1906. In preparing our former article Professor Anderson's treatment was found to be so compact that it was impossible to omit anything without destroying the unity and value of the discussion. The same is true of his second paper.—Editor.

to conscience as the inner authority, for it is exactly conscience which needs to be saved and must be the judge of the ideals towards which it will strive. To be saved it must be confronted with some excellence outside itself, which it will recognize as ideal, and therefore normative and authoritative; else we must follow Nietzsche.*

THE VALUE-JUDGMENT ABOLISHES THE PERSONALITY OF GOD.—But does the value-judgment really do all that Dr. Foster claims for it? To the idea of the ego's being resolved into a continuous stream of experience he opposes the idea of the will, as central in man. And yet according to the "changed view of the world", is not the will also a part of the cosmical process, a creation of it, itself ever changing, and finally coming to an end? Does he not posit personality in man and in God because he needs it, rather than because he has proved it? And is the fact that he needs it proof that it exists? Suppose some other man should feel no need at this point? Would personality cease to exist for him? Is God then a Person objectively, or only in the subjective world of thought, valuation, need and longing? Do we end in idealism pure and simple? The only point here is to show that Dr. Foster's boasted "religious certainty" rests in the end on a debatable philosophical proposition. It laughs at historical criticism and flouts metaphysics, but it goes to pieces on the rocks of that same metaphysics, after all.

*The Modern View of the World Inconsistent with Dr. Foster's Views of
Teleology and Freedom*

Dr. Foster declares that God outside the cosmos is dead; that there never has been a miracle, that all belongs to the everlasting process of "becoming".† He modifies this with the ideas of personality and freedom, because he needs them, still claiming that they are subject to the laws of the orderly cosmos. Yet he uses language that is not consistent with such conceptions. Note the passage on page 266, which he emphasizes in his reply to his critics in The Standard of March 24. "The judgment of faith is that this Jesus Christ, son of His people and of His time—the grain of truth in naturalism—yet on account of the content of His person by virtue of which He is Savior and Lord—a content which was not a donation to Him, but a creation by Him—is self-uplifted above the whole evolutionary series". "Self-uplifted"? In a universe where all is under law, where miracle is absolutely excluded, where evolution is the universal method? "Above the whole evolutionary series"? Does not that mean the cosmos, outside of which "God is dead"? The explanation which calls in "spontaneity" and "new beginnings", can

*Nietzsche carried the Darwinian principles to their logical conclusion, and came at last to contend that "the struggle for existence" should not be ameliorated in any way. This philosophy has been euphemistically defined as "the idealization of the inhumane victor in the struggle for existence", or "the morality of the ruthlessly strong hero". Brutality is the ultimate ideal from this view-point, and morality is eliminated.

† At the recent Congress of Religions at the University of Chicago Professor Foster made his latest "definition" of God. "He is not a Being but a *Becoming*", such a thing as unchangingness in a God being inconceivable in this changing world. This is the legitimate logical outcome of Prof. Foster's assumptions.—Editor.

not justify the above language. Jesus is still the "self-expression of the dynamic (i. e., God) in forms of historical life" (p. 267). He is not then "self-uplifted", nor "above the whole evolutionary process"; nor is "the content of His personality a creation by Him", but is "a donation to Him". He is one of God's creative acts breaking through the dead level of the usual; the once-occurring it may be, but none the less a mere product—according to the theory of mere immanence.

If this is not so, Dr. Foster comes very close to giving us new reasons for believing in miracles. Dr. Foster's old evangelical self so far gets the better of him that he naively suggests (p. 268), "It is also possible that an entirely new spiritual force, not even formerly latent in the cosmic system, might appear therein". As Dr. Foster's cosmos is tight-shut and includes all there is, we may be pardoned for asking, From whence would this new spiritual force come into the cosmic system? Surely not from God. He is the Basic Motor, wholly within the cosmos. So Dr. Foster loosely speaks of the "supra mundane" (p. 479), "super-historical" (p. 322), etc., etc., and juggles with the phrase "*sub specie æternitatis*".

The question is whether with personality, freedom, "spontaneity", teleology, grace, forgiveness of sins, etc., Dr. Foster has not so altered the evolutionistic scheme that its sponsors would not know it. After the theologians have had their first say, we expect something interesting from the evolutionary side of the house, if they take enough interest to criticize. They may object to our author's taking back with one hand what he gave with the other. Indeed from the naturalistic view-point, such inconsistencies and extravagancies may be considered survivals of Dr. Foster's orthodoxy, which "the modern man" has ceased to think "worthful".

Subjective Criticism of the Gospels

Turning now to the author's criticism of the Gospels, we first note his method. He has already philosophically excluded miracle and Christology before beginning his examination of the sources, and consequently must necessarily come to the conclusion at which he actually arrives. This is criticism with dogmatic presupposition with a vengeance, and demands Dr. Foster's acknowledgment that it is subjective.

THE GOSPEL OF JOHN NOT HISTORICAL.—Dr. Foster rejects the Gospel of John as of no historical worth, and states the case against it more strongly than the facts warrant, the modifying circumstances being relegated to foot-notes or colorless general statements. He does not mean to be unfair here, for his book in many places is a marvel of fairness, but his zeal gets the better of his judicial faculty. It is to be noted that he accepts the genuineness of the only John-like passage in the Synoptists, Matt. xi. 25-27, and uses it largely. It is not my purpose here to defend the historicity of the Fourth Gospel, but to state a possible new argument for it suggested by Dr. Foster. This Gospel, he says, does not set forth the historical Jesus, but what Jesus was to the author; Jesus was his Shepherd, Life and Light, etc. And its

"world-historical" power, which has made it the dearest of all the Gospels to the Church throughout the ages, rests on the fact that it interprets the thought and experience of the Church (p. 347).

Now, strange to say, Dr. Foster feels the same power in this Gospel, and naively quotes it sometimes as giving the words of Jesus, and to support his argument, * viz., John iv. 48, p. 413; John xiv. 9, p. 447, note; John vii. 12, and vi. 66, 67, p. 497; John xviii. 33-37, pp. 193, 194; John xiv. 6, p. 194; John vii. 17, p. 195.

Besides these passages, he is forced to Johannine expressions, John i. 4, "Jesus, the Life", p. 447; John i. 9, "Jesus, the Light", p. 195; John iv. 24, "which probably He never spoke", p. 503, but which is "the important matter". On p. 405 the author defines a Christian: "The Christian is one who knows God in the man Jesus, one for whom Jesus is the personality which determines His relation to God". Is not this Johannine, is its source not John xiv. 4-11? When Dr. Foster speaks thus and declares that Jesus Himself was the Gospel (p. 447), that His will is one with the eternal will (p. 466), that on account of an independently possessed content of His personality He is Savior and Lord, and is "self-uplifted above the whole evolutionary series" (p. 266), and hints that He is "an entirely new spiritual force, not even formerly latent in the cosmic system", is he very far from John, who makes Jesus declare Himself the center, belief or disbelief in Him the decisive thing, the thing "which determines a man's relation to God"? If in addition, we agree with Dr. Foster in believing that Jesus called Himself Messiah, believed in His second coming, and probably also believed in His preexistence (p. 433), why may John's representation not be essentially correct?

By the worth which it has put upon the ideas of John and the words of Jesus there recorded, the Church of all ages—the Apostolic Church represented by Paul and John, the historic Christianity of nineteen centuries, and the modern man, as represented by Dr. Foster—agrees in a value-judgment. Why may not this value-judgment pass over into an existence-judgment? Dr. Foster so uses it to establish the fact that Jesus "belongs to the world of objective reality" (p. 329). Why should he not arrive at the objective reality of the Johannine report and portrait in the same way?

What Professor Foster's Method Leaves of Jesus

JESUS AS LORD AND SAVIOR.—Now putting aside Dr. Foster's philosophical and rhetorical extravagances and remembering that we are in a tight shut cosmical progress, let us see what sort of a Leader, Lord, and (by personal impact) Savior is left us after our author has completed the critical dis-solution. He was a mere man, essentially human and nothing else, "the

* Johann Weiss in his "Die Predigt Jesu vom Reiche Gottes" p. 36, speaks of "others, great and small, free and unfree, who are not hindered by their own critical presuppositions, but following their own feeling, use what seems to them good. I am not capable of such a method". Note how Dr. Foster uses in argument Ch. xvi. 31 (p. 414) which on p. 385 he says is a mere invention. He also speaks of the Child of Bethlehem though rejecting the Virgin Birth.

consummate flower of our race", who held such communion with God as no one else had done. No Virgin Birth, no incarnation, save as all men are incarnations. He shared the errors of His age and country, errors which however many a Hellenized Jew had overcome. He thought He was the Messiah, and mistakenly believed that He would come again. In the supreme crisis of His life, "He kept His confidence in His cause and His God" intact by thus deluding Himself (p. 444). He even "probably" thought Himself preexistent (p. 433). So sure was He of His mistaken notion that the Kingdom of God was immediately to appear that it gave a wrong twist to all His ethical advice. That advice was foolish, false and destructive. His precepts are not to be obeyed. "We can be like His character only by being unlike His conduct" (p. 465). We are to obey only "the morally necessary" (p. 464), of which we are to be the judges. As to sinlessness, "the idea of absolute sinlessness is no result of historical study"; the best Dr. Foster can say is, "I bow before Jesus as the best I know", and hints that He could say, "Forgive us our debts" with the disciples (p. 482). Dr. Foster's constant use of Mark x. 18, "There is none good but one, that is God", shows that this is his view. It is needless to say that his interpretation of this passage is theological and not historical.

Are we then "to be like His character"? This character won a great triumph in Gethsemane, which Dr. Foster beautifully unfolds, but, if it was mere death which Jesus feared there, it showed great weakness, too, a weakness which many of His followers in similar situations have gloriously overcome. In speaking of His death, Dr. Foster says, "The suffering, cross and death of Jesus are the crown and consummation of His life. In quietness and simplicity, in soberness and bravery, Jesus trod the via dolorosa appointed Him of the Father. In unbroken confidence in his mission, in undiminished trust in His heavenly Father, He opened up a new moral world, ennobled suffering and defeat, and created faith in the eternal worth of martyrdom. At the cross Jesus perfected Himself as the leader of the times and the peoples to God" (p. 510). Does Prof. Foster not know that, on the critical principles he has adopted with reference to the Synoptic Problem, the last words of Jesus were, "My God, my God, why hast Thou forsaken me"? Do these words indicate "quietness" or "bravery"? Or "undiminished trust in His heavenly Father", or "unbroken confidence in His mission"? According to Dr. Foster's principles, those dark despairing words are all we know of how Jesus demeaned Himself upon the cross; and standing alone, they mean distrust, defeat and despair. And there was no resurrection!

A fine Lord, Leader and Savior is this!

A poor, ignorant, mistaken, deluded man, sinful like us all, displaying unmanly weakness in anticipation of death, and giving the lie to all His great words about trust in the Father, in the final crisis! And He "is the best we know". The reviewer has known better and braver men than the Jesus of radical criticism. We evidently need the atonement to explain matters here. It would appear to be worthful and therefore to have objective historicity.

JESUS DEAD, AND NOT RISEN AGAIN.—And no resurrection! Did then the best of men die on a cross, deserted by His friends, and utterly dismayed? And was that all? How greatly does that add to what Dr. Foster calls "the terribleness of God"! (p. 495). "How can one call this God Father? The violent paradox of calling this God an all-good Father is the greatest, the most daring thing the human spirit has ever ventured" (p. 496). But the mystery deepens, and the paradox grows more violent if in this test case of Jesus, the Father not only allowed the Beloved to be nailed to a cross, but deserted Him in His hour of deepest need, and never raised Him to let us know whether He cared or not. Is there any immortality for Jesus, for our loved departed or for us? The book is ominously ambiguous at this point, and we do not wonder, if Christ be not risen. Perhaps Jesus' beautiful thought of the Father-God was a beautiful dream, of which He Himself was disillusioned in death? Nay, we need, we must have, the resurrection. Over against the dreadful mystery of sin and death we must put those equal mysteries of love and life, of holiness and triumph, the incarnation, the atonement and the resurrection.

Dr. Foster, after ridiculing (p. 135, note) the evidence for the resurrection, gives no adequate explanation of the genesis of the belief in it. It is because neither he nor any one else can explain it, except on the ground that it occurred. How indefensible it sounds to say badly, that the greatest moral movement in history got its initial impulse and has nourished its life on a mistake, a hallucination—and yet that is the proposition of radicalism. Without this mistake it would have died. So all acknowledge. How is this for the teleology of history? No wonder Dr. Foster finds himself led to the question, which "perplexing and torturing enough, always obtrudes", whether it is not the crucified, risen and glorified Jesus of the Church, rather than the man of Galilee of radicalism, who has won all the victories during the centuries (p. 445). But he goes on to say, "Jesusism must take the place of Messianism". "And whether this great change shall prove to be a further development of historical Christianity or a new religion; whether it means a period of religious disintegration and chaos, or a new life for the soul, is an alternative which must fill all serious minds with the keenest anxiety and pain of which they are capable" (p. 445).

Professor Foster Fails to Prove His Main Thesis

The book after all does not prove its main thesis, the Finality of the Christian Religion. Exactly in what the finality consists we are unfortunately left in doubt, and yet it must center in Jesus, who "determines our relation to God". Hence "the new religion" may be called "Jesusism". But, forced by his critical theories to give up the sinlessness of Jesus, he must on that account give up finality; for there is always the possibility that in the evolutionary series a man may appear with larger sympathies, broader outlook and sinless in character; one in whom we may see God more perfectly than in our author's imperfect Jesus. As long as Jesus "determines relation to God" in any sense, Christianity is "bound to the past" despite

all Dr. Foster's argument, i. e., is a historical religion, and its finality, on Dr. Foster's presuppositions, is a dream.

Dr. Anderson's Concluding Criticism

Finally, we are glad to believe that Dr. Foster, if shut up to the alternative, supernaturalism or naturalism, would undoubtedly choose supernaturalism, and that he will clear up some points in his next book which are left in painful uncertainty in this one. Dr. Foster has earned the reputation of never being understood. The reason is plain to one who reads this book. His thinking, though brilliant, is full of inconsistency, and shares with all Ritschlianism, a disappointing vagueness at decisive points. One never knows whether he is speaking himself or quoting another except by the most careful reading. The style is often pedantic and unnecessarily obscure. He uses strange and misleading words, e. g., the word "moment" for "element", and a host of others.

The book would leave a better flavor in the mouth, if Dr. Foster had a better opinion of his orthodox opponents. It might be well for him to understand that many of them are as learned, as modern, as candid, as open-minded as he; that the test of intellectual honesty is not the ability to adopt the value-judgment as the measure of truth, and to accept the latest results of radicalism as the sifted wheat of scientific reality. It is moreover highly amusing to see him salve his wounds, and lay the flattering unction to his soul, that he and such as he are the real martyrs, the only faithful champions of the Truth in a world of Pharisees and priests, and the only real believers in Progress (p. 164 and *passim*).

Christianity and Culture: Their Divorce and Reconciliation

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I. The Present Divorce of Christianity and Culture

A large class of educated people, while entertaining a high regard for Christ as the Ideal of humanity, strongly object to Christianity as a system of spiritual and supernatural truths and experiences. Another large class, while not openly rejecting Christianity, yet interpret and judge it wholly at the bar of Reason. The emphasis of Science has encouraged a belief in Naturalism as the only basis and boundary of human knowledge and belief. Beyond this nothing is known. It is not simply the agnosticism of Huxley, which he defines as "a reasoned ignorance touching everything that lies beyond the sphere of sense perception", but the agnosticism of Herbert Spencer, which is the popular agnosticism; "that if there be a God, He can not reveal Himself to man". It is the difference between the unknown and the unknowable.

This disharmony of culture and Christianity is found not only among educated skeptics but also among professed Christians. It must be admitted

that many Christians now hold to an *intellectual* rather than spiritual conception of Christianity. Emphasis is laid on reason rather than on faith. Christianity is given a monistic interpretation which is strongly suggestive of pantheism. Naturalism supplemented by literary criticism of the Bible has created a manifest undertone of indifference to spiritual realities.

This is specially true of colleges and universities. Christian colleges were founded and maintained with special reference to the Christian ministry. These institutions, therefore, stand at the head of the stream of religious influence. Their Christian leadership is shown by the fact that baccalaureates are the yearly nilometers of the ecclesiastical current of the times. They sound a keynote of approval or warning concerning the present drift. That this drift is strongly secular was shown in the inaugurals of the present Presidents of Yale, Brown and Amherst. Each chose for his theme: "The Relation of the College to Civic Life"; with no allusion to the Gospel ministry. As these colleges were founded with express reference to the ministry, this omission was very significant. The history of universities is Christian history. They grew out of religious seed. They show that the religion of a country will be as its higher institutions of learning.

This is illustrated in the Old World. The scars of Cromwell's bullets are seen to this day on the university walls, as an indignant protest against their infidel and papal influences. Out of the spiritual deadness of Oxford and Cambridge sprang the irrepressible force of Methodism. Oxford Tractarianism still later endeavored to turn the stream of English Christianity back towards Rome. Luther held Germany against the Pope by the aid of the universities. Lutheranism has in turn been changed to rationalism by the same springs of influence. The Sorbonne of Paris feeds the stream of French infidelity. There is material relationship between Harvard and New England Unitarianism. The evangelical tone of the West is due to its religious and denominational schools. If Rome is to conquer America she justly insists on her own education. Protestantism must as promptly put the salt, not of sectarianism but of spiritual Christianity, into these mountain springs.

College bells are louder than even those that swing in church spires. The latter take their pitch from the former. The "Angelus" will not long cause the peasants in the field to rest in worship on their hoes at the first soft sound of the faraway evening bell, unless the college bell first call forth to religious training holy men who shall be worthy to ring the bell for prayer and praise. A New England Christian College bell had cast into it the name of, perhaps, the most prominent politician and statesman of the country. His admirers' ears were so sensitive to his fame that they caught the sound of his name in every peal of that bell over the hills of New England. This, in a measure, is proper. There should be close connection between colleges and Congress. Educated Christian men should not hold aloof from politics. And yet, Christian school bells should not sound out the name of statesmen, however great, but "the name which is above every name", and before which all rulers must bow as servants in building up His universal kingdom of righteousness. Bells are sacred emblems. The high priest alone wore

golden bells on the *hem of his ephod*, "and his sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not". But Zechariah says this sacredness shall extend even to the bells on horses' bridles.

Holiness unto the Lord must first, however, be cast into Christain college bells and college life. Then only shall common things be made sacred; and what has been holy shall be more holy still. The President's difficulties are great. The aim of the Christain college is to combine thorough culture with spiritual devotion. A troublesome problem!

The first difficulty is in the college curriculum. The ancient Classics are necessary to a correct study of modern languages and literature. To "city ministers", at least, Greek and Latin are said to be indispensable: this compels years of close fellowship with pre-Christian civilization. The ancient spirit must be reproduced as far as possible. Maps and models of art and architecture charge the college halls with the atmosphere of Greece and Rome. Their high intellectual life is set forth with enthusiasm. Ancient paganism appears at its best. The student is likely to think favorably of it. And it is just here that he will need wise caution. He may not discern that the noble sentiments of the Classics are exceptional. The few authors who express them were unable themselves to live up to them, or to teach others to do so. So far as it is a Grecian influence it will not foster his Christain devotion. The Greek spirit, at its best, is one of doubt and inquiry. The clearest expressions of Socrates concerning things spiritual and future, even just before taking the fatal hemlock, are only interrogation points. Speculation is the one word for it. Speculation is to the Christian spirit what white frost is to a summer garden. The one vital nerve between man and God is *belief*. It is the difference between Paul and the Platonists on Mars Hill. The Areopagus was the point of departure between Christianity and heathen philosophy. Paul followed the upward trend of the resurrection. His disputants gravitated towards the earthly, with mocking scorn for Pauline truths. The vital spirituality of the first centuries easily resisted the Socratic chill. Later on, the religious Fathers were less guarded, and Neoplatonism changed Christianity into scholastic mysticism.

The best teaching of Greece was unable to correct human nature. While a few philosophers were spinning theories concerning a higher plane, the many were sinking into a deeper mire. The Athenians silenced Socrates for the same reason that Jerusalem suppressed Christ. They could not stand the truth! The most magnificent ruins in the world attest the fact that the highest culture may exist along with the most intensely bitter and fratricidal strife,—a fact of immense meaning to all times and nations and those who endeavor to build up civilization on sheer intellectualism. It is quite certain that many students and admirers of Greece are indifferent, if not hostile, to the Bible. Take Grote, the historian. He drank deeply of the Greek spirit. The effect was far from Christian. He adopted the fixed principles from which he never receded, of experience as the source of knowledge, and utility as the foundation of morals. See article *Grote*, Encyclopedia Britannica.

The question may well be raised as to the proportion of Greek in Christian education. All depends upon how the Classics are studied: if as examples, to show by contrast the worth of Christianity, well; if to be admired at the expense of revealed religion, then all is wrong. Pre-Christian moralists were, indeed, the light of the ancient world. After all, it was an *ignis fatuus*, springing out of and hovering over the foul bog of paganism. Homer is heroic and inspiring; but, to speak mildly, is not devotional. It has yet to be explained why students should emerge from Christian colleges, easily familiar with profane poets, moralists, and historians, and almost entirely ignorant of the divinely inspired bard of the Hebrews, and equally inspired historian of the Pentateuch, in the presence of whose antiquity all other fathers of history become only modern children.

Latin is no more Christian than Greek. The latter stands for intellectual pride and cynicism; the former for strength and cruelty. Cæsarism is the application of nature's laws to mankind. Nature knows no mercy. Darwin is right as to the survival of the strongest. It is a system of reprisals. The swallow snaps up the worm, and the eagle swoops up the sparrow. The aim of nature is not quantity but quality. The weak must therefore be sacrificed to the strong. The farmer, on this principle, thins out the imperfect of his garden or flock. On the same principle the Roman father thinned out his children when defective or too many for support; and not only his children, but the infirm and feeble of society. Robert Hall says there was not a hospital in the whole Roman Empire, from the Euphrates to the Atlantic. Hume's summary of pre-Christian civilization will not be thought partial to Christianity. He is compelled to agree with Paul that "it was filled with malignity and murder". Martyr blood to this day cries out of the stones of the Coliseum, and almost countless catacombs proclaim the sufferings of saintly men and women. "Epictetus and Marcus Aurelius are a small offset to the discount of such paganism".

The law of the New Testament is not the law of nature. The strongest shall survive, it is true; but it is the spiritually, not the physically, strong. This strength is acquired, not by conquest, but by submission. The body is crushed, but the spirit triumphs. The throne of Christ is the Cross. Paul put the power of the Gospel against the power of Rome. The latter perished, the former is marching on. Should not Christly gentleness be more esteemed in a Christian college than Roman severity? Not self, but Christ, at every sacrifice; not indifference, but heart-throbbing sympathy with the poor and sick, both in body and spirit; these are the qualities our Colleges and our ministers sadly need at this time.

It will be said that college accent is now transferred from the Classics to mechanics. If this were the swing of the pendulum from pagan to Christian culture, all would be well. But mechanics have a strong trend in our time to materialism, and materialism is atheism. To say the least, there is a *mood* in physical science that antagonizes the Biblical beginning of things.

History has a more direct moral bearing. But if organic evolution is taught, historical evolution must follow; man being only a higher link in

the chain. History therefore does not start in Eden by the creative touch of God, but in the first self-evolved molecule.

Evolution is true, providing it is Christian development, instead of Hegelian evolving. The former unfolds what has been divinely implanted, the latter evolves reality out of ideality. Modern wealth is found along the lines of physical science. The struggle for existence, if not for opulence, is a great strain on our young men to look "unto the hills" for help of a very different sort from what David sought. The Christian college is under a like strain to conform to such wishes.

So education is no longer monopolized by the minister, lawyer and doctor: all classes and both sexes demand it. Nor is this all. The college must be supplemented by the university which will produce the very highest results of modern knowledge. Our millionaires are turning their golden streams into this current. It is a most hopeful fact that our country's advance in refinement and intellectual power is overtaking its material progress. But education is not an unmixed good. While aspiring to its best gifts, we must not forget its dangers.

The seven Golden Ages of intellectualism, were very profligate: Egypt under the Ptolemies, Athens under Pericles, Rome under Augustus, Italy under Leo X, Russia under Ivan IV, England under Elizabeth, France under Louis XIV.

The intellect, after all, is but the second story of man's being. To stop there will give us an unfinished temple; nay more, the second story will sink down to the basement level. As long as the Shekinah dwelt in the Temple, the priests, in spotless white, ministered in the middle court with beauty and profit. But when the Holy of Holies (upper story) became vacant, the sacrifices of the priests were *savored with the stench of the cattle* which had been brought into the outer or lower story of the Temple. The mind, occupying middle ground between the spiritual and animal in man, will be the servant of whichever is the stronger of these two.

English science destroys heathen religions, but England also excludes the Bible from her schools in India; which produces skepticism. The peril of England in India is her educated infidels. It is the spiritual relations of man that are of supreme importance. Religion is both the source and conservation of education. Christianity inspires man—body, soul and spirit—to make the most of himself, and the most is attained when the body gives its strength to the soul, and the soul to the spirit. There is no human satisfaction, until the whole man comes into harmony with the nature of things, which is God.

All intellectual activity culminates in man's relation to God. That is the *terminus ad quem* of all human thinking. The problem of finite mind, in all ages, has been to solve the Infinite. This was the substance of all pre-Christian philosophies and metaphysics. They were the herculean efforts of the natural man to conquer his destiny, rather than bow in obedience to a Supreme Ruler, which Nature revealed to him. Human learning

that has fallen within the Christian ages has endeavored to give a philosophical explanation of Revelation, in accordance with what the natural man desired to be true rather than bow in obedience to the God of Revelation. Even purely scientific teaching of our own day can not escape religious channels. Its most mechanical formulas tend to metaphysical and religious questions. Unmeasured mental pressure is brought to bear upon nature, to give a testimony in favor of non-Christian teaching.

Christianity therefore, while giving boundless inspiration to the human mind, must also carefully guard the child against alienation from its own mother. This has been attempted in drawing a line between religious and secular education: between state and denominational institutions. This method of tightening the ties between Christianity and culture has not been satisfactory. The margin between secular and sacred institutions of learning is constantly diminishing.

II. The Reconciliation of Christianity and Culture

Notice *the importance* of securing harmony between Christianity and culture. Reason and Religion are the ruling powers of mankind. If harmony could be established between them, it would realize the Kingdom of God on earth. It would be like the coalition of the English-speaking races against the world.

Reason is civilization, and civilization conquers all races. A handful of intelligent soldiers can subdue whole continents of pagans. Brain impulsion is irrepressible and unconquerable; and never was that impulsion so powerfully felt as to-day, by both individuals and nations. Modern scholarship is pressing on to the discovery of every secret in nature, while great nations are emerging into intellectual birth. The efforts of the human intellect culminate in an attempted harmony of the material universe. University, in its world-wide sense, means universal knowledge, combined in harmony with the nature of things. The emphasis is on the reign and uniformity of law. It is an effort to eliminate all mental confusion from the universe.

Religion is of still greater importance. It not only recognizes man's relation to the universe, but puts before that his relation to the Maker and Ruler of the universe. What if we get an outward universe however harmonious, and yet have chaos left in the realm of human destiny? This would be no real universe and no satisfaction to the deepest instincts of mankind. The true university should make Christianity the center of its curriculum: that being the point where all things in the universe are seen to be working in harmony.

Now these dominant realms should harmonize; they must harmonize to save the human and superhuman worlds from anarchy; and they must harmonize because they were made to do so. There is an interdependence in creation: the mineral was made for the vegetable, the vegetable for the animal, the animal for man and man for God. All lower relations do harmonize; and if the highest, the relation of man to God, does not, it is because we have not found and applied the proper conditions.

1. We must therefore know *the causes of separation and antagonism between Christianity and Culture.*

Among these causes are :

(1) *The confounding of faith with credulity and superstition.*

The latter are paganism and paganized Christianity; but faith is Biblical religion. Faith rests on the evidence of moral elements and facts, and centers in a personal character; while superstition is based on sheer credulity. The educated mind is in mortal antagonism to superstition. It hates superstition, not simply in itself, but for its wrongs to the human race; and justly so. The sufferings of humanity at the hands of superstition have no doubt been much greater than if there had been no religious belief at all in the world. When we think that for ten centuries Christianity was only a form of superstition, and that even now a great part of America and Europe are under this Romish blight, it is no wonder that educated men like Huxley, confounding faith with superstition, should say that science has proved faith a "*cardinal sin*". But Christianity and credulity are not synonymous; and so far from culture undermining Christianity, it only frees it from superstition, which has hindered and cursed it. It was the scholarship of Erasmus, almost as much as the moral courage of Luther, which kindled the burning flames of the Reformation.

(2) *Another cause of antagonism is the rise of Physical Science.*

Preceding ages of superstition had *decried* all matter as the enemy of the good. The human body was the source of sin, and must be treated with fiendish hatred. When the Biblical balance of truth was revealed, it was found that the body was not man's enemy, but his friend : nay, the sacred temple of God Himself. But the pendulum of thought had swung so far, and for so long, to the extreme of superstition, that in its return movement it went to the opposite extreme of declaring that the body is everything and the soul nothing ; that the mind is only the brain in action. Science having declared the body supreme, whose heaven is here and now, then bends to the task of multiplying physical comforts and indulgences. Human nature is short-sighted. Things present look larger and better than things future. The Bible is telescopic and perspective. Christianity offers the future ; science the present,—“a bird in the hand”. If the material is all, then death ends all. If death ends all, religion is unnecessary.

But physics, while such a potent cause of antagonism between culture and Christianity, meets with important checks: checks not simply in the Bible, which show the unfairness of the indictment of Christianity by science as not caring for man's present as well as future: but also in facts which are inseparable from the body itself. One of the facts is the distinction and superiority of the spiritual nature of man over the physical as proclaimed in his very countenance. If man is only animal, then his face will not differ from that of his dog or horse. But the faces of the lowest grade of human intelligence, placed beside the highest animal intelligence, at once classify them. What

shall we say, therefore, of the face of a Newton, made luminous with intelligence; or what of the spiritual face of Christ and his true followers?

Another corrective is *government*. Modern civilization has been found impossible by laws which have no higher authority than a physical basis. Moral government must rest on a moral Governor, whose will is echoed in the human conscience. Intellectualism alone is an impossible basis of civilization, either in originating or sustaining it; as Mr. Kidd shows, because it is selfishness and therefore self-destructive.

(3) The underlying cause of all is no doubt *an evil heart*. The wish of man that there may be no God becomes a hope; and the human reason at the command of the *will* uses all its power to prove the hope a reality. That there is nothing, *per se*, in culture antagonistic to Christianity, is shown by the fact that there are as many or more of the most eminent scholars on the side of Christianity, as opposed to it. Faraday, Kepler and Newton, as devout Christians, will match any other names on the opposite side; showing that pure reason, aside from other faculties, is not a determining cause of belief.

2. *Intellectual arrest harmonizes Christianity and Culture.*

It has been remarked that many persons have failed to become heroes through fear of being counted fools. While there may be no hope of the former, there may be of the latter, in suggesting a method of peace between antagonistic forces of Reason and Faith.

In the evolution of society we have reached the age of arbitration. We are coming to feel that, after nineteen centuries of Christianity, war is a disgrace as a mode of settling disputes, whether individual or national. Arbitration rests on the accuracy and justice of boundaries. The recognition of limitations is all-important. The peace of our own country depends on a proper definition of State-rights, and international peace turns in like manner on delimitation of territory. This principle is far-reaching. We live in a universe of limitations. As it is a war of facts, an examination of the facts of both Reason and Faith, it is believed, will give the latter a victorious verdict.

Obedience of the human will to God is the heart of the controversy. The one supreme word in this universe is *submission*, a word that meets acquiescence on every plane of creation, except the human. Here *submit* is a hated word, and the more intelligent the mind, the harder the submission. Hence education, unless subsidized by the Bible, is a great or greater source of evil than good. This is shown in the restless and dissatisfied state of society, with conditions that formerly made all classes reasonably content.

But this submission is not demanded simply on the ground of arbitrary authority. That is Romanism. Protestantism invites the best showing that reason can possibly make, and then shows the unreasonableness of that position as against faith. That being shown, it is just and right that Faith should be so acknowledged.

If this acknowledgment is not rendered it is because of the blindness of party spectacles which shut out the opposite view, however true. It has

often been proved that beliefs are so little dependent on reason alone, that where personal interests or bias are affected, and the evidences of truth are not in their nature demonstrative, reason ceases to be a judge of evidence or guide to truth, and becomes a mere advocate of opinions formed on other grounds, which are mainly habits or customs or environments: "the wish being father to the thought".

This is shown, not only in regard to religion, but to all differing schools of thought and action. The peril of politics, which rarely rise above a selfish level, is painfully manifest. Think of the great nations of Europe, through policy, standing by while 100,000 Armenian throats are cut! The study of man compels a growing emphasis on his social nature as a determining force, rather than his reason. The common emotional impulse is determined, not by reason or reflection, but by moral suggestion. It proclaims the moral constitution of the individual, and consequently of society. It is social justice and equity permeating society, which make a community or nation impregnable against attacks on its loyalty and patriotism. God is not always on the side of the strongest battalions. "When the causes are examined that led to the successive ruin of the various peoples with which history is concerned", says Monsieur Le Bon, "whether the people in question be the Persians, the Romans or any other nation, the fundamental factor in their fall is always found to be a change in their mental constitution, resulting from the deterioration of their character. I can not call to mind a single people that has disappeared in consequence of a deterioration of its intelligence".

(1) The first point, therefore, to be determined, is the delimitation of territory between the claims of Faith and Reason.

The contention is twofold: Faith claims the right to share with Reason the present and material world, while Reason demands a claim on supersensible territory. This has not always been the bone of contention. Formerly Theism conceded to science that God may not be immediately concerned with natural causation. Deism held that Creation was a machine which, once the Divine hand had started, it would go itself. Theism brings in immanence. Pantheism holds the same, but omits personality. Christianity unites the two. It is no argument against the Divine origin of anything to prove it due to natural causation in a secondary sense. Evolution, if demonstrated, would affect causation by removing the cause farther back; which makes Nature not an immediate creation, like Paley's watch.

Spiritual life has a physical basis. There is Natural law in the Spiritual world; not identity of the two, but one the unmistakable prophecy, and the other the fulfilment. Religion has much to do with the body, and the body with the earth. There is an intellectual consistency between these. Christianity never runs counter to these physical conditions. It endorses nature as a system with universal order, unchangeable, and mathematically exact. Therefore the Primary Cause must be the God of Revelation, who is a God of infinite intellect as well as of power.

Faith having made this claim, she is ready to grant to Reason her right

and duty to explain the secondary causation of Nature: making a distinction, however, between Nature—*Natus*, born—and the universe, of which Nature is a part.

Physical facts must be traced as far as the mind can go in any department of knowledge. "The province of science", says John Stuart Mill, "is exclusively concerned with the discovery of the fewest number of physical data. But beyond that she may not and can not go. When she transcends time and space and all human limitations and touches the supernatural, she ceases to be science and becomes ontological speculation". In other words, science can not establish an *a priori* theory of the universe, inasmuch as that theory would be destitute of an intelligent personality.

(2) It must be remembered that *Christian Evidences are Scientific*, and have therefore the same foundation as Science.

They are scientific because they rest partly on facts that appeal to the senses, and partly on deductions from these facts. Every department of science rests on this basis.

Chemistry, the most material of all, works out its results in large measure by experiment, and yet many of its formulas are but deductions from these facts. Besides, the chemist must accept the conclusions of others and from them reach his own generalizations. He even reaches to the stars and infers the nature of their substance by the lines brought down from them in his spectroscope. And looking downward, he analyzes matter until he reaches the original and indivisible molecules which are beyond the reach of the most powerful microscope, and he has to take "faith as the evidence of things unseen".

The evidences of Astronomy are very similar. It is largely a science of theory and assumption. It must start with the assumption of an intelligent cosmos, from which is inferred an orderly and mathematical movement of the heavenly bodies. Having discovered some of these bodies and their movements, many others have been verified by working out the inferences drawn from previous discoveries. The Ptolemaic system is inferior to the Copernican, not so much on account of its facts as of the more rational interpretation of those facts by Copernicus.

Even Geology rests more largely on induction than is generally supposed. Certain facts being given, a general system is rationalized from them.

Scientific imagination is necessary to generalization, but such generalization is valuable according to its rationality. Hence, with the same facts, different schools have given different interpretations whose value has grown with greater intellectual insight. The geologist must be guided by past causes in determining the present or forecasting the future. Besides, he must accept the alleged facts of others, who have had much wider opportunities of observation than himself, and from their point of view work out higher conclusions than his predecessors have reached.

Previously to Darwinism natural science had kept within the narrow and hard lines of actual facts, and consequently had long remained unprogressive.

But Darwin theorized. He found certain facts concerning vegetable and animal life, and sought to bring these into their proper relation to each other. He then assumed certain other things to complete his system of pangenesis, according to which he endeavored to explain the whole mystery of heredity. This he confesses he could not do, but apologizes for his failure by saying that he was not so great a wriggler as others, in trying to account for the present order of things as the result of material forces alone. After reading Herbert Spencer's *Principles of Biology*, he writes to Joseph Hooker: "I feel rather mean when I read Spencer: I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior, even in the master art of wriggling, I feel aggrieved".

But while Darwin carried induction too far, he nevertheless showed its value in natural science and thereby made the basis of science more akin to that of Christian faith. The first facts of science are known by intuition rather than reason. It must be against reason itself to suppose that if God exist He can not be known by reason.

No one will deny the existence of great difficulties as to the origin of Christianity; but, taking the facts that can be verified, it can be shown, by a proper use of our reasoning power, that a vast preponderance of probabilities is on the side of Christianity as a whole; both as to origin and as a working theory. At least, its difficulties are not so great as are involved in different departments of science which are now accepted as entirely trustworthy. A writer has said that, "The demands for unattainable certainty leads in military matters to inactivity; in business affairs to stagnation: in science to empiricism; in philosophy to agnosticism; and in religion to skepticism".

The Human Intellect is a part of the *likeness* of God, and places man at the summit of creation. It would be sad indeed to permit such an endowment to be a curse instead of a blessing. To prevent such a result, it is necessary to find *the real purpose of the endowment*. Such a purpose will reveal limitations of intellect. The very structure of the logical mind confines it to reasoning processes which are not for the discovery or revealing of truth, except as deductions or inductions from preceding data. Its law of being is not speculation concerning the unknown, but logical conclusions from known criteria. If agnosticism has discredited the logical faculty as unreliable, it is because the agnostic has demanded from the human intellect an impossible task. He insists on reliable conclusions from unknown data. Unknown data may be erroneous; and, as the logical mind must conform to the premises, the conclusions will be erroneous.

The universe is interdependent, and selfconsistent in its interdependence. But while each realm is made for the next higher it makes its contribution, not by overleaping its own element, but by remaining in it. Sea-life keeps to the water, and bird-life to the air. Not to do so is death. Man's relation to God is similar. He is limited, by the very constitution of his mind, as to his knowledge of God. To attempt a philosophy of the Infinite is more impos-

sible than for a fish to comprehend the nature of a man's life. The moment the human mind attempts to speculate on the nature of God, the origin of the world, or its moral government, it is out of its element and in a helpless state.

It is the old, but ever new, contention between the objective and the subjective. It pertains not alone to religion; it runs through every department of life. The two schools of medicine strikingly illustrate it. The objective scientific school has been offset by the subjective method represented by Paracelsus, Van Helmont, Mesmer, Hahnemann, and at present, by the methods of practitioners, entirely distinct from the medical profession, such as in mind-cure, Christian Science and metaphysical healing, that discard both science and medicine. This long-standing conflict must be ended by each school conceding the merits of the other and combining them into harmonious system. There is no doubt of the value of objective medicine; nor is there doubt of the influence of the mind and will over the body. Both must be utilized. As in therapeutics, so in religion and science, a basis of union must be found by including common and helpful elements within one conception. Science must accept the psychic and spiritual in religion, and religion must accept what science has done and is doing in showing the intimate relation of Nature and the Supernatural.

As a final result of pantheistic thinking, Nature, Man and God are one. Pantheism was the landmark of the ancient mind. But if we make reason the standard of religious thought we can not stop even with Pantheism, and the mind, pushing on to its necessary goal, passes from Pantheism to Atheism and to Pyrrhonism or a state of universal doubt, which is the suicide of Reason itself.

The explanation of this tragic history of rationalism is intellectual arrest: intellectual arrest is necessitated by the impossibility of the reason "conceiving the coexistence of the finite and Infinite, and at the same time—by the same laws of consciousness—the impossibility of conceiving the non-existence of either the finite or Infinite".

In any intelligent relation or communication between the Infinite and creatures of finite capacities, one of two things must happen, either (1) the former must raise the latter almost to His own level, or (2) He must suit the nature of his communication to their power of apprehension, and that is the line of demarcation between Reason and Revelation.

Intellectual arrest is therefore caused by the bridgeless gulf that separates the finite and Infinite. This is not only a limit of thought but a Divine limit, and the attempt to cross it brings mental confusion and spiritual blindness. Even Revelation does not give us a consciousness of the Infinite as such, but relative knowledge only: the conception of personality humanly speaking being one of limitation.

We must remain content with the belief that we have that knowledge of God which is best adapted to our wants and training. How far that knowledge represents God as He is, some one may say we know not and have no need to know. It must be remembered, however, that we have not the slightest reason whatsoever for assuming that God's revelation of Himself in any way

misrepresents Him, or fails in accuracy so far as it goes. God has Himself given man the faculties by which he receives the revelation, and made not only the possibility of knowledge but even of existence to depend upon man's assuming everywhere and always the trustworthiness of these faculties. He must lay fast hold of this basal fact, and refuse to be dazed by the false metaphysics of the Infinite and the Absolute, by which Sir William Hamilton prepared the way for Dean Mansell, and the latter for Herbert Spencer.

The main practical question, however, regarding the evidence of the Christian Revelation, relates to *the fact*. If there is sufficient evidence that the Scriptures are a Revelation from God these doctrines must be received, not as reasonable or unreasonable, but as Scriptural. The severest tests of modern inquiry have failed to disprove the historical basis of Christianity, and infidelity has almost entirely resorted to philosophy and metaphysical discussions of the supersensible, which assumptions have been substituted for Biblical facts. History rather than philosophy is a guide to facts. The restoration of the statue of Apollo was not by placing a lyre in his mutilated hand, as was at first assumed, but, as the discovery of further facts revealed, a bow, instead, from which had just been sent a flying arrow.

In science we must have facts as primary knowledge. Speculation in theology or biology has no limits or value. The development theory applied to the whole universe of matter and mind, to organic and inorganic, is absolutely untenable, without admitting a series of unexplained introductions or additions by creation. As well say, there is no architect because he can not be seen in the building, as no God because science can not see His form in the universe.

Says Mr. Balfour, "No philosophy or theory can be satisfactory which does not find room within it for the quite obvious, but not sufficiently considered, fact, that, so far as empirical-science can tell us anything about the matter, most of the proximate and all ultimate causes, are non-rational in their character".

"Our ignorance of things super-sensible is so great", says Bishop Butler, "that our reasonings and conclusions are infinitely precarious".

May we not admit therefore the exclusive right of faith to spiritual territory, both on account of the inherent incapacity of Reason to enter this realm, and also of the history of her failures in all the past to overleap that incapacity? These efforts have been so able and prolonged, in both philosophy and science, as to remove all anxiety regarding future developments.

It seems as if the time had come, to assume the great principles of Christianity to be *facts*, established not alone by inward consciousness and testimony, but by the clearest and most historical tests. It has been well said that the greatest miracle of Christianity is itself. If anywhere in the universe there is truth and uniformity in the law of cause and effect, it is shown in the causes and sequences of Christianity. Civilization itself is impossible without it. Benjamin Kidd has well shown, that the great

ground-swell, of human progress was started and has been carried forward not by rational, but by supernatural, forces.

There are, therefore, intellectual limitations. The interests of reason as well as Revelation are conserved by keeping within their lines. Revelation does keep within them. The Bible is not natural history; yet while its generalizations are not scientifically stated they are not opposed to Science. The mind, on the side of Science, is related to the material world. They fit each other, and Revelation leaves them to themselves. But the same can not be said of the mind. It is not content with material limitations. It is not content, because man's Spiritual nature is the goal of his being. Therefore the mind attempts an impossible explanation of the supernatural, by the use of both nature and philosophy.

These limits have wide and important results. Modern civilization in this country is great only because God has made it great. This has been done through a godly, Puritan ancestry, an unmutilated Bible, and Christian schools. These are the basis of government and constitutional liberty. They are the pillars of statute and common law, the very foundations on which are built all our institutions, civil, benevolent and philanthropic. Let us beware how we disown this inheritance, especially in higher schools of education which are the distributing sources of civilization and destiny. God has more than once taken Nations at their word. If the Jews are to-day under the iron heel of Caesar, it is because they deliberately chose him instead of Christ centuries ago.

Christianity and Culture, then, are not foes, but friends; and, like liberty and union, to stand must be united and to fall must be divided. Let us have a Christianity, not simply nominal, but vital with the spirit of its Founder, full of profound obedience and reverence for God, and of sacrifice of self for brother man; and a culture of mind that aims at all possible knowledge and wisdom. Such a Christianity and Culture are our only hope, and should be one and inseparable.

The Origin of Things as Revealed in Genesis*

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I. THE ORIGIN OF MATTER.—In the beginning of every book of geometry is a list of maxims, or axioms, such as: "The whole is equal to the sum of its parts"; "A straight line is the shortest distance between two points". These maxims are self-evident truths—truths which are so evident that they do not demand proof, because everybody of sound mind knows without proof, that they are true. Geometry is built on these maxims.

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There is only one such fundamental maxim in the Bible, and that is the first verse of the Book: "In the beginning God created the heaven and the earth". Every one of sound mind knows that there is a God. If one says in his heart that there is no God, the Psalmist pronounces him a fool. Results demand causes, and intelligent results demand intelligent causes. If a man can not see that results demand causes, he is of unsound mind. The Bible, therefore, does not attempt to prove that there is a God, but takes it for granted, and gives in its first verse the one maxim upon which everything that follows is founded.

If you accept this self-evident truth, you have no difficulty in accepting as true all the miracles that follow, for the less is included in the greater. If "God created the heaven and the earth", He could certainly divide the waters of the Red Sea, cause the earth to cease its rotation and keep the sun fixed in the sky, make a fish swallow Jonah and keep the prophet alive. Miracle is God at work, and the Creator of the universe can, of course, regulate anything in the universe.

This only Biblical maxim places spirit before matter. "In the beginning God created". "God is a Spirit" before matter. Matter, therefore, is not eternal, and spirit is not dependent upon matter, while the existence of matter is dependent upon spirit. We are not taught that God created all things out of nothing. Omnipotent Spirit has resources that can produce matter. Milton's "Paradise Lost" is a creation of his genius, and did not exist in its present form before Milton. He made it, but he did not make it out of nothing. His mental, moral, and spiritual resources were such as to produce "Paradise Lost". So the infinite spiritual resources of God created the material universe.

"The heaven and the earth" implies order, if not perfection. It reads as if God made all things good, and somewhere between the first and second verses there came into this perfect order a cataclysm which changed cosmos into chaos; like the advent of sin afterward in the moral world. After this "The earth was without form and void, and darkness was upon the face of the deep". We need not insist upon translating "was" "became", though such a translation is possible. The first verse intimates that God created the heaven and the earth perfect, as He is in the habit of doing things. And the second verse gives the result of the catastrophe which marred His perfect work, leaving it "without form and void", with darkness covering the wreck. This harmonizes with Isa. xlv. 18: "God himself that formed the earth and made it, He hath established it, he created it not in vain, he formed it to be inhabited". The word here translated "in vain" is in Hebrew the same word as that translated "without form" in Genesis i. 2. Isaiah informs us that God did not create the earth "without form", so that it must have become "without form" after creation by some sort of cataclysm. Just as He made man in His own image and Satan marred His perfect work, so He made heaven and earth perfect, to be marred, it may have been, by the direct and powerful agency of the arch-enemy of beauty and order.

Now begins the work of restoring chaos to cosmos in the material world, as God begins at once after the fall of man the restoration of man from sin to righteousness. "The Spirit of God moved upon the face of the waters". Matter which was created by God is now moved upon by Spirit, and all the processes of restoring to form and beauty which have been going on ever since that time is the work of the Spirit, of God. "By his Spirit he hath garnished the heavens" (Job xxvi. 13). God creates all things perfect and for some inscrutable reason He permits evil forces to mar His perfect work. But He never leaves the work of His hands to be utterly destroyed by evil. Though we may not understand why God permits the marring of His work, we can see how God reveals Himself more fully in the process of restoration than in the act of creation. In creation we see a God of power and wisdom, while in restoration we see a God of power, wisdom, love, patience, and sympathy. He creates by the fiat of His will, but in order to restoration He becomes incarnate, lives with His spiritual children, leads them like a shepherd, and supplies all their needs. The glory of redemption outshines the glory of creation.

The first two verses of Genesis give us an outline of the whole Bible: (1) Construction; (2) Destruction; (3) Reconstruction. Or, as Dr. G. Campbell Morgan puts it: (1) Generation; (2) Degeneration; (3) Regeneration. God constructs, and it is the Devil's malicious purpose to destroy; while God with infinite love and patience reconstructs His work.

II. THE ORIGIN OF LIGHT AND LIFE.—Spontaneous generation is a thing unknown. Only life can produce life. God, the Author of life, introduces vegetable life during the second period of the world's development. In the second period the law of evaporation is at work lifting the water above the earth, dividing "the waters under the firmament from the waters above the firmament". This law of evaporation overcomes the law of gravitation only in the case of water, but vegetable life not only lifts water, but earth, and weaves both with light into fabrics of beauty in plant, tree, and flower. During the fifth period, God introduces animal life, filling the water with fish and the air with fowl. Vegetable life could lift inert matter, but it gave no motion. Now comes the life that swims and flies. In the sixth period is introduced the life that remains on the earth's surface, walking and creeping. Man, in his physical nature, belongs to this class. With man, however, God introduces mental, moral, and spiritual life, which He intends "shall have dominion" over all other life.

The perfect product seems to appear first. God said, "Let the earth bring forth grass and herb yielding seed, and the fruit tree yielding after its kind, whose seed is in itself". God does not say, "Let the earth bring forth the seed yielding grass, or the fruit yielding trees"; but by one creative act the perfect product is made, and then reproduction is a natural process. This is economy of miracle. If the fruit had been created before the tree or the egg before the hen, every step in the process of development would have required a miracle of divine intervention, without the fostering care of mother-

hood. Germinal life never reproduces itself. Fruit does not bear fruit. Babies do not have babies. Acorns never yield acorns. Eggs never hatch eggs. Apples do not grow upon apples. Even in the lower order of animals, that multiply by articulation, it is only the mature product that multiplies itself. The Bible and science agree in teaching that only the mature product is capable of reproduction.

We are plainly told that God created man in His own image, and the fancies of scientists contradict the facts when they assert that primitive man was a savage. The weight of evidence sustains the Scriptural teaching that the savage is the wreck of primitive man. Redemption is a work of restoration.

It is interesting to note that the trend of all things in the first chapter of Genesis is from evening to morning: "The evening and the morning were the first day". Every period ends with a morning. The first period closes with a morning of light; the second ends with a morning of better order caused by the law of evaporation; the third period ends with a morning of vegetable life and beauty; the fourth period ends with a morning of sunlight filling the sky by day, the moon and stars ruling the night; the fifth period ends with a morning of animal life in water and air; the sixth period ends with the morning of man's creation in the image of God. Every period is brighter than the preceding one. It is God's way to work from the evening to the morning. He delights to lead His people from the shadows into the light. To all who are in harmony with God's will and way it is always "day-break everywhere".

A glance through these periods of development will still further reveal God's methods of work. Light is His agent. The first word He speaks is, "Let there be light". And the first thing He says to a darkened soul is, "Let there be light". As through the periods of natural development, so light does its work through all periods of our spiritual development. There comes into the soul a law like that of evaporation which overcomes our downward gravitation and lifts upward. There comes from God the life that both lifts up and builds up in godly character, and the life that lifts up and builds up also makes us active and sends us about doing good.

It is not written, "The evening and the morning were the seventh day", because the seventh period has not yet ended. We are living in it, and God continues the work from the evening to the morning. This seventh period will close with the morning of Christ's appearing in glory and before its brightness all shadows shall flee away. Then will come the morning without an evening.

III. THE ORIGIN OF SIN.—I stood last summer on a hilltop in the suburbs of Geneva and looked down upon the confluence of the rivers Rhone and Arve. The Rhone, as it comes out of the lake, is as clear as crystal. The Arve, flowing from the Alpine glaciers, is turbid. The battle begins at once between clearness and turbidity, and you can see the line of cleavage between the two rivers, until by and by the whole river is turbid.

The first two chapters of Genesis are like the Rhone, clear as crystal; there is no trace of sin. Into the third chapter the turbid Arve of sin flows, and there begins the conflict between good and evil, until by and by the

whole river becomes turbid. This conflict continues through the entire Bible, until in the last chapters of Revelation we find the river "clear as crystal", proceeding from the throne of God and the Lamb.

Sin enters, first of all, through Satan's calling in question the fact of a revelation from God. In the second chapter we have what God said: a permission and a prohibition: "Thou shalt", and "Thou shalt not". And now Satan suggests the question as to whether God has ever spoken to man. "Yea, hath God said"? "Are you certain that he spoke to you all? Does God give a revelation directly to man; or does He leave him to find his own standard of right and wrong within himself"? If Satan can convince the world that God has given no direct revelation, that he has left man simply to take care of himself and find his own standard of righteousness, the first step toward permission to sin is taken. And this first question of Satan is to-day one of the fundamental principles of religious infidelity, which questions whether God has ever spoken directly to man; whether, indeed, this story of Genesis has any historic basis; whether it did not come out of man's inner consciousness, so that the story must read from the earth upward, and not from God downward. And when you deny that God speaks to man at all, or that God in speaking to man gives a revelation of the standard of right and wrong, you have really given men permission to do as they please.

Again, after calling in question the fact of revelation, Satan flatly denies the threat of revelation: "Thou shalt not surely die". The God of grace is a God of love, mercy, and kindness. Accept the revelation of God, but reject His threatening. Do not believe the Bible when it speaks of retribution for sin, when it declares there is a hell. Accept the revelation of God's goodness, mercy and kindness, but deny His threatening. In other words, accept all that pleases, and reject all that displeases you. It is plain that Satan is the author of this method of interpretation.

The third step is an intimation against the benevolence of God: "God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil".

Now that Satan has called in question the fact of revelation, and has induced Eve to reject the threat of revelation, he goes a step further and intimates against the benevolence of God by saying, in effect, "He does not have your good in view. He knows that you will be as gods, knowing good and evil, and He wants to keep you in ignorance". If Satan succeeds in inducing you to call in question the fact of revelation, and then to deny the threat of revelation, it will be easy to convince you that God is not loving and kind; for the authority which reveals his severity also reveals His goodness, and to doubt one is to doubt the other.

Sin works out, first, through man's physical nature; secondly, through his æsthetic nature; and thirdly, through his intellectual nature. Eve saw that "the tree was good to eat", and whatever is good to eat it must be right to eat. Whatever satisfies the taste must be permissible. Whatever I enjoy, of course, is right. Scores of people defend their course of action on the

ground that it pleases them. They like it; it panders to their sensual tastes and physical appetites, and hence they indulge.

More subtle still is the second temptation. "She saw that the tree was pleasant to look upon". Not only was the fruit luscious, but the tree and the fruit were beautiful. It is through the beautiful in music, painting, form, movement, that Satan appeals to the æsthetic nature and often pollutes the soul.

Just as subtle was the third temptation through the intellect. "A tree to be desired to make one wise", and, of course, there can be no harm in knowing more. Young men come to a great city, and they decide that they must know. They are ignorant. They have been raised on a farm. They know the right and true and pure, but they do not know the world. They justify themselves in going to the theatre and "doing the town", that they may learn what they do not know. It is this desire for the knowledge of evil which has damned more young people, doubtless, than any other one thing. In heaven they know only the good, and in hell only the bad. Half-way between heaven and hell we have on earth the knowledge of good and evil. What Satan desires, that he may make this earth a hell, is that we learn the evil; what God desires that He may make this earth a heaven, is that we know only the good.

The first result of sin is shame, and sin always brings shame. Linked with shame is a fear which amounts to terror. "I heard thy voice in the garden and I was afraid". If you are in harmony with God, His voice gives peace. If you are living in sin, the voice of God fills you with fear. This may be the reason you do not like to read the Bible. It is God's voice speaking to you and filling you with fear, because you are living in sin.

With shame and fear is developed selfishness. Eve at once shifts the blame for her sin to Satan: "The serpent beguiled me, and I did eat". Adam blames Eve. When you find people blaming others for their sins, you may know that they are under Satan's dominion. When a man is willing to confess his own sin, it is evident that God is at work in his soul. The Holy Spirit convicts of sin; Satan convicts of other people's sins.

With shame, fear, and selfishness comes wilful separation from God. "Adam and his wife hid themselves from the presence of the Lord among the trees of the garden". They seek to separate themselves from God. This is death. "These shall go away into everlasting punishment". The smoke of torment begins to ascend even from the trees of the garden. Conscience and imagination are on fire with shame and fear and selfishness.

IV. THE ORIGIN OF CRIME.—Sin is the fountain; crime is the stream. Sin is the root; crime is the fruit. There is no crime without sin, though there may be sin without crime. Sin is really an offence against God, while crime is an offense against God and man.

Sin in Cain worked out into crime through jealousy; and with this jealousy there was temper: "Why art thou wroth"? Cain grew very angry with God and Abel. Jealousy and temper work well together, and the result is apt to be crime. Most murders are committed in hot temper. Very few

men are bad enough to deliberately plan and kill without anger. The flames of jealousy and temper are fanned by the tongue. "Cain talked with his brother Abel", and the more he talked the angrier he grew, till in a furor of passion he killed his brother.

With this jealousy, temper and tongue there were some business complications. Cain was a farmer and Abel a shepherd, and a quaint commentator reads between the lines that Abel's sheep got into Cain's fields and destroyed some of his growing crop. Certain it is that jealousy, temper, and tongue, mixed with business complications, often lead to crime.

Cain was also religious. He brought his offerings to the Lord. But it was a religion that did not restrain. It was a religion that worshiped, a religion that recognized God, but had no need of atonement and made no confession of sin. It was a religion of industry, economy and thrift; but that sort of religion does not restrain from sin. A religion that does not confess sin never restrains from sin. A religion that realizes no need of forgiveness will continue to commit sin. There is no jealousy more vindictive than religious jealousy, no temper hotter than religious temper, no quarrels more bitter than religious quarrels. Man is a religious animal, and it is through his religious nature that the wild beast often shows itself. Abel's altar with its atoning sacrifice is needed for the cleansing and subduing of Cain's religious nature. The matter with pagans to-day is, to a large extent, their religions; and Christ saves from false religions as well as from sin. He purifies our religious nature.

V. THE ORIGIN OF CIVILIZATION.—Primitive civilization was founded on purity. The first two chapters of Genesis, as we have seen, have not a trace of sin in them. And with this purity there was beauty. We have the picture of a garden, which carries with it the idea of blooming flowers and landscapes of beauty. The instinct that cultivates flowers, that would put the pot in the window and watch the geranium grow, is one of civilization. It delights in the beautiful as God made it. Some value beauty in dollars and cents, and whatever has not a commercial value they think of little worth. But the higher type of civilization is that which values beauty for its own sake, and looks through the beautiful back to God who delights to charm His people with the beautiful in nature.

With purity and beauty there is a civilization of industry. Adam is put in the garden and commanded to till it. He is to cultivate the soil, and, as Dr. Parker very strikingly says, "You can trace back any form of civilization from that day to this to the man on the soil". Take the man from the soil and you will have no factories. Work means civilization, and civilization means work and the love of work. The motive that should prompt us to contend for eight hours of toil is, not that we may have the other hours for lounging, loitering, and idleness, but for employment along other lines that will be helpful to others. And this early civilization is based upon periodical rest. The Christian Sabbath is the foundation of Christian civilization, which can not exist without it.

With purity, beauty and industry we find a civilization of law. Physi-

cal laws are, of course, at work, but there is also a law of permission and prohibition: "Thou mayest eat of every tree of the garden" except one. "Thou shalt not". Permitted and forbidden.

This civilization based on law is linked with a civilization based on love. In the second chapter of Genesis there is a picture of mutual ministry. Wherever the Bible has not carried its blessings, you will find woman a chattel and a slave. But turn to this first civilization that God Himself founded, and you will hear Him say, "A man shall leave his father and mother, and shall cleave unto his wife: and they shall be one flesh". Woman is given the preeminence. It is not woman leaving the father and mother and cleaving to husband, but it is the man leaving the father and mother and cleaving to his wife. In no period of the world's history has woman reached a higher plane of civilization than you will find in the primitive civilization of Eden.

With purity, beauty, law, and mutual ministry we find religion. When a child is born the mother says, "I have received a man from the Lord". And when one of their children brings an offering of blood and lays it upon the altar, God recognizes it.

There is in the family a self-sufficient, pharisaical son, and, as we study his career, we note the crumbling of civilization. It is destroyed by a revolt against authority. God has said, "Thou mayest", and "Thou shalt not". The devil insinuates that God is not supreme after all, and that He is selfish in His command, for He knows that the moment you eat you will be as gods, knowing good and evil, intimating that the command was not for the benefit of His subjects. The result is a revolt against love as well as authority.

Then follows self-indulgence. These three things have caused the wreck of many a civilization; revolt against authority; revolt against the beneficence of those who govern; and self-indulgence.

There comes next a self-centered and self-assertive individualism: that seen in Cain, the individualist, as he replies, "Am I my brother's keeper"? The individual has declared himself independent not only of God, but now independent of man, and the one follows the other. When a man revolts against the authority of God, he is almost certain to revolt, sooner or later, against the authority of the state; and when he revolts against the authority of the state, he revolts against the authority of all forces that should restrain him. Cain asserted his independence of his brother just because he had asserted his independence of God.

Following the course of events we find a federation of selfishness. There are two lines, the line of Cain and the line of Seth. The line of Seth was the line of loyalty and worship, and these two lines came together. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose". They married. Thus the Church and the world got together, and as a result the world became so wicked that God had to destroy it with a flood and start anew. That is what God is constantly doing. Civilization becomes so rotten that He has to destroy it and start anew. He sent the flood, and having saved out of the Church one family, He began a new civilization with the home and the altar.

Now comes an attempt at federation the second time. They come to the Plain of Shinar. Here is a magnificent opportunity. With their large increase of wealth they propose to make a name, and they go to building a civilization with God left out again. What took place before the flood is paralleled after the flood. We find along the line of Cain a godless culture. Enoch, the son of Cain, builds a city; the grandson of Cain is a musician; another grandson of Cain is an artificer in brass and iron; another grandson of Cain is giving his attention to the raising of cattle; and we find a system of civilization made up of the city with its architecture, music, and fine arts, but with no altar; without any recognition of God. You scarcely enter that civilization until you find the first case of polygamy. Lamech, the descendant of Cain, takes two wives and goes crazy as a result. Read what Lamech says and you will say that Dr. Parker was right: the old man is out of his head: he is stark crazy as the result of disobeying God in taking more than one wife. There is a derangement in the moral order, for God has been left out. Woman has been degraded. The command that God gave concerning woman has been disobeyed, and she begins to be the plaything, the chattel, the slave of her master. Along this line there develops a godless culture, the civilization of city building and fine arts, without prayer, praise, or church.

Then follows a great national sin. The Babel builders founded a civilization centered in self. They had no thought of building a tower that reached to Heaven; in the sense that they could go into Heaven, what they did intend was to build a city and a tower by which they could make a name, and by which they could be kept together in national unity, and thus become powerful. But God was left out. And when you leave God out, He comes in. If you don't let Him in by prayer, He will come in by providence. He will reign over you, if you will not let Him reign in you. Then God scatters them, and the lesson for us is that selfish federation is the destruction of civilization. If men will federate as capitalists; if laboring men will unite with the purpose of helping their fellows; they will have a blessing. But if men federate with a view to simply helping themselves and leave God out, they will make a rope with which to hang themselves; they are manufacturing the electric chair for their own execution. Federation based on a selfish purpose is the death of any civilization. Ye leaders of organizations, see to it that your federation shall not exist simply for your own glory, but for the glory of God and the uplifting of humanity! That sort of federation will perpetuate civilization, while selfish federation is certain to destroy it.

A word in conclusion concerning the restoration of civilization. Purity, beauty, industry, law, love, religion, everything that makes the perfect state shall be restored. It is to be done through the restoration of the individual. In the book of Revelation we find this civilization restored. The cities of Cain with God left out are no more. Heaven itself is a redeemed municipality, a city with streets and order and government, the river of crystal and the tree of life.

Christ's Atonement: Its Meaning

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The atonement as such is only mentioned once in the New Testament,—“We have now received the atonement” (Rom. v. 11). Here the word should be “*reconciliation*”, and is so rendered in 2 Cor. v. 18, 19. The word “atonement” is an Old Testament word, therefore it is to the Old Testament we must turn to find its meaning; for while we have the tree of the Gospel in the New Testament, its roots are found in the Old Testament.

Every Bible student recognizes the importance of understanding the words of the Holy Spirit; for if we would know the mind of the Spirit, we must understand the words of the Spirit. “Words . . . which the Spirit teacheth” (1 Cor. ii. 13) is what the Lord says. Words are the medium by which He communicates His thoughts; hence, the importance of rightly apprehending the words He uses in His Word. We read of the candlestick in the Tabernacle, that it gave “light over against the candlestick” (Num. viii. 2). The lamps not only lighted up the Holy Place, but revealed the beauty of the lampstand too. So the light of the truth reveals the truth of the light. The Spirit and the Word are inseparable.

1. The Meaning of the Word “Atonement”

When men, apart from the Word, try to understand the word “*atonement*” they divide it into its syllables and spell it at-one-ment, which signifies reconciliation, that is, to make two parties at variance, one. This is a *result* of the atonement, and not the atonement. Tyndale makes this mistake—“To set at one”.

A safe rule to follow is to find out the first time a word is used, and invariably the context will explain its meaning. The Hebrew word “*Caphar*”, a primary root, first occurs in Genesis vi. 14, in speaking of the ark, when God says to Noah, “*Pitch* it within and without with *pitch*”. Literally it is, “Thou shalt *caphar* it within and without with a *copher*”. Thus both the verb and noun are used. We might freely render the sentence, “Thou shalt *atone* the ark within and without with an *atonement*”. At once the meaning is obvious, namely, “*Cover* the ark with a *covering*”. Thus the word atonement means to cover. Dr. A. A. Hodge in his “*Outlines of Theology*” has finely put it. He says, “The Hebrew word *caphar*, to *cover by an expiatory sacrifice* . . . Its proper legal meaning is to make moral and legal reparation for a fault or injury. In its Old Testament and proper theological usage, it expresses, not the reconciliation effected by Christ, but that legal satisfaction which is the ground of that reconciliation”.

Atonement, therefore, *expresses what Christ gave to God on our behalf, to cover our sins; and hence, He does not see us, or, as the Irish boy said, “God can not see my sins through the blood of Christ”*.

Canon Girdlestone calls attention to the fact that the preposition which is used in connection with atonement expresses a *covering*. He says, “The

Hebrew prepositions rendered by the word "*for*", in connection with the doctrine of acceptance and atonement, do not mean *instead of*, but *on, because of, or on account of*. The preposition which marks *substitution* is never used in connection with the word *capbar*. To make an atonement for a sin is literally to cover *over* the sin, the preposition being constantly used with verbs signifying to cover, e. g., in Hab. ii. 14—"as the waters cover the sea".

Let us notice, by way of illustration, a few Scriptures where covering is mentioned.

The Flood covering the mountains: "All the high hills were *covered*" (Gen. vii. 19); "The mountains were covered" (Gen. vii. 20).—The flood of Christ's atoning death covers the mountains of our guilt. Where sin abounded, grace did much more abound. Not a mountain of our sin can be seen. The far-reachingness of His atonement covers all.

The Red Sea covering the Egyptians: "The waters *covered* all the host" (Ex. xiv. 28); "The depths have *covered* them" (Ex. xv. 5).—The sin which once gripped us and pursued us is annihilated as an active antagonizing force in the Red Sea of His death. Sin is a dead thing to those who know they are crucified with Christ.

The Seraphs covering themselves: "Six wings, with twain he *covered* his face, and with twain he *covered* his feet" (Isaiah vii. 2).—The covering wings of His expiation cover all the activities of our service. The covered face of our love can see better, and the covered feet of our service run swifter, because we are in Christ.

The Cloud of incense covering the Mercy Seat: "Cloud of incense may *cover*" (Lev. xvi. 13).—The sweet perfume of Christ's atonement makes even the golden perfection of all that relates to Jehovah the more beautiful and bright.

Rebekah covering herself with her vail: "Therefore she took a vail and *covered* herself" (Gen. xxiv. 65).—The beauty of Rebekah's graces needed to be hid in the presence of the Divine Isaac. We can look at Him better when covered with the vail of His humiliating death.

God's grace to Israel: "*Covered* thy nakedness"; "*covered* thee with silk" (Ex. xvi. 8, 10).—The covering with which He hid our sin and shame was no common one; it was "silk", beautiful, costly, soft and pure. The best robe which covers us was woven in the loom of Calvary and purchased with Heaven's blood. His atonement is our adornment.

God's glory covering the Heavens: "His glory *covered* the heavens" (Hab. iii. 3).—The garnishing of our heaven is glorious with the sun which was obliterated at the cross, with the Star of Bethlehem, and the blue of God's grace.

Remembering the association of this word, "atonement", has it not a new meaning when we read such passages as these?—"Blessed is the man whose sin is *covered*" (Ps. xxxii. 1);—"Thou hast *covered* all their sin" (Ps. lxxxv. 12);—"Love *covereth* all sins" (Prov. x. 12).

II. Some of the Uses of the word "Atonement"

Let us now return to the word atonement, and ponder some of its uses. The verb is rendered "*appease*", "*pitch*", "*pacified*", "*purged*", "*disannulled*", "*put off*", and "*make an atonement*".

PITCH.—"*Pitch* it within and without with pitch" (Gen. vi. 14).

In order that the waters of judgment might be kept out of the ark, and those who were inside might be protected, it was covered within and without with pitch.

Newberry renders, "Pitch, to cover, to make atonement". Rotherham's translation is, "cover within and without with pitch". As there was a double covering for those in the ark, a covering of atonement without and a covering within, so Christ covers us from the consequences of our sin by His death,—from the judgment without, and covers our sin within. Thus Christ's atonement covers what we are, and saves us from what we deserve; for, as the judgment of water fell upon the pitch, so Christ endured what was due to us. Spurgeon says, "Christ's merit covers our demerit. 'Cover' is the Old Testament word for expiation and propitiation; and we rejoice in it, notwithstanding the opposition of philosophy, falsely so called. Yet let no man wickedly say that 'imputed righteousness is a clean glove which covers a foul hand'; for whom the Lord covers he cleanses".

APPEASE (Gen. xxxii. 20).—When Jacob was about to meet his brother Esau, the consciousness of how he had robbed him of his blessing and birthright filled him with dread. He therefore determined to appease his brother's probable anger with a present. The present was a costly one and consisted of "two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, ten bulls, twenty she asses and ten foals". We are not left in any doubt as to the intent of the present; for we read, "I will *appease* him with the present that goeth before me, and afterward I will see his face* ; peradventure he will accept of me". So went the present over before him. Rotherham renders the passage, "I must pacify him with the present that goeth on before me, and after that I will see his face". In a foot-note on the word "*pacify*" he remarks: "Literally, 'cover over his face'". The thought in Jacob's heart was, "I will put the present between my brother and myself, that it may cover my offense, that his attention may be diverted from myself to the gift-offering; thus his anger may be pacified". Christ's atonement is that which has gone before us, which has given satisfaction for us, and now we are completely covered by it, so that God does not see our past sins, nor the sinner who committed them.

PACIFIED.—Jehovah in promising to bless those to whom Ezekiel is speaking, says, it shall be "when I am *pacified* toward thee for all that thou hast done" (Ezek. xvi. 63). Newberry renders, "pacified on the ground of atonement". Rotherham translates, "I have accepted a propitiatory covering for thee as to all that thou hast done". Many object to the thought that

*"I will cover his face with the offering that goeth before me. The covering of the face of the offended person, so that he could no longer see the offense, became the usual legal word for atonement".—Dean Payne-Smith.

Christ gave to God His life to pacify, because it suggests the heathenish conception that He had to give to God something in order that He might bless us, but such a thought is foreign to the Scriptures; for God Himself is Provider of the atonement which gives Him satisfaction. We must never forget that God is a Righteous Ruler, as well as a Holy Father; and while He has a heart of love, He has also a hand of righteousness. He placates His righteousness in the death of His Son, in smiting our sin and us in Christ's death, that He might provide for our salvation. The satisfaction Christ and God have given to Justice is the satisfaction that satisfies our hearts. Hodge says, "The atonement was the effect, not the cause, of God's love. It satisfied His justice and rendered the exercise of His love, consistent with His righteousness". God in Christ met a requirement of His own throne, that He might provide a redemption consistent with His own nature. Therefore "we rest upon His justice" for our salvation, as the Scotch body replied when she was asked what she was resting in for her soul's salvation.

PURGED.—"Thy sin is *purged*" (Isaiah vi. 7) was the assuring word of the Seraph to the prophet. "*Atoned for*", or "*covered*", according to Newberry. Rotherham renders—"This hath touched thy lips, thus shall be taken away thine iniquity, and thy sin *by propitiation be covered*". Mark the "*this*" and the "*thus*". The "*this*" has reference to the live coal from off the altar. What does that live coal signify? Fire which has fed upon the sacrifice, which sacrifice had been accepted by God. The "*thus*" speaks of the application of the accepted sacrifice to the man who has confessed his sin, which sacrifice takes away his actual sin, and covers the sinner. Therefore the sinner is not seen, but the atonement; and the iniquity does not exist for it is "taken away", or departed. The word "*taken away*" is translated "*depart*" in Ex. viii. 11, 29, in speaking of the removal of the frogs and flies which plagued Egypt. There are no frogs of our past to croak at us, and no flies of iniquity to buzz around us.

DISANNULLED.—"Your covenant with death shall be *disannulled*" (Isaiah xxviii. 18). Or "*wiped out*", as Rotherham gives. The reference is to the ancient method of writing covenants. They were engraven on stones, and if a covenant was to be annulled, the stone was smeared with a substance which completely obliterated the words from view. Sin has cut itself into our nature and written itself large upon our being, and the consequence is we are covenanted with death; but the power which disannuls is the death of our Lord, which wipes out all the dread and damning consequence of sin. The wound-prints of the Christ of Calvary cover the sin-prints of the engraving of hell. Old Candace in Mrs. Stowe's book aptly puts it, when she is represented as comforting another. She says:

"Jest leave him in Jesus' hands. Why, honey, dar's de very print o' de nails in His hands now! Look right at Jesus. Don't ask no questions, and don't go to no reasonins. Jest look at Him hangin' dar, so sweet and patient, on de cross. All dey could do couldn't stop His lovin' 'em. He prayed for 'em with all de breath He had. Dar's a God to love, a'n't

dar? Candace loves Him, poor ole foolish, black, wicked Candace, and she knows He loves her”.

PUT OFF.—“Mischief shall fall upon thee; thou shalt be unable to *put it off*” (Isaiah xlvii. 11) (R. V. M. “*expiate*”; Rotherham, “*appease*”). Here the Lord declares the Chaldeans will be unable to appease the mischief which shall come upon them. No help they may summon, nor enchantment they may perform will shelter them from the punishment which will surely overtake them. What an illustration this is of the sinner’s inability to avert the punishment he deserves by any action of his own! Toplady felt this when he sang,

“ Could my zeal no respite know,
 Could my tears forever flow,
 All for sin could not atone,
 Thou must save and Thou alone”.

Elihu proclaimed this fact to Job long ago. He said to him, “I have found a *Ransom*” (Job xxxiii. 24). Newberry renders ransom “*atonement*”; and he is right in so doing, for it is the Hebrew word “*copher*”. “*Copher*” is rendered “*villages*” in 1 Sam. vi. 18. What is a village? A place where people live: homes, shelter. God Himself has provided a village, a shelter, a home in the atonement of Christ. We can not put off the punishment our sin deserves, but since our Surety has smarted for us, God can not put any punishment on us.

“MAKE AN ATONEMENT”.—“*Make an atonement*” is how the verb “*capfar*” is translated again and again in Leviticus xvi. The word occurs sixteen times. Once it is rendered “*reconciling*” (verse 20).

The noun, “*copher*”, illustrates the verb “*capfar*”. Twice the noun is translated “*satisfaction*” (Num. xxxv. 31, 32); and twice “*camphire*” (Song of Solomon i. 14; iv. 13). There were certain offences under the law for which an atonement could not be given. But here there is the same thought underlying, that atonement is, as Canon Girdlestone says:

“The doing away with a charge against a person by means of expiation, propitiation, or otherwise, so that the accused may be received into the Divine favor, and be freed from the consequence of wrong-doing. Pacification, propitiation, and such words, are by no means adequate for the purpose of conveying the doctrine of atonement; they savor too much of heathenism and superstition, and lead to the supposition that man pacifies God, instead of teaching that God shelters man; but, whatever word is used, the more carefully Scripture is studied, so much the more will the unity, the beauty, and the grandeur of God’s way of mercy commend itself to the soul”.

Mark the words, “*God shelters man*”, for that is the significance of the word “*camphire*” (*copher*), in the Song of Solomon. It may not appear so, at first sight; but as the Revised Version says, the reading is, “my Beloved is a cluster of henna flowers in the vineyards of Engedi” (i. 14). The women in the East had a habit of dyeing their lips, hands, and cheeks, making them of a saffron, reddish hue. In the British Museum to-day may be seen a

mummy's hand so dyed, and with the intimation that it is colored by the juice from the henna flower. The women by applying this stain got a coloring which made them appear what they were not. The thought is still present; as in every other instance, "*copher*" and "*caphar*" mean to cover. Mr. Spurgeon once said, "Christ is our atonement and adornment". May I say, "Christ's atonement *is* our adornment"?

The essential thing to emphasize is, that there is only one way to atone for sin, and that is by means of death. The one clear word which confirms this is Lev. xvii. 11. Israel was prohibited from eating anything that had the blood in it, on two grounds: (1) because the life was in it; and (2) because it was the symbol of life substituted for the life of the guilty in atoning sacrifice. Girdlestone says:

"How was atonement wrought? A spotless victim had to be brought before the Lord to take the part of sinful man. Its death, after the sins of the offerer had been laid upon its head, represented the fact that the innocent must suffer for the guilty. Then came the solemn mystery. The priest, God's agent, must take the blood of the victim and scatter it over God's altar. This process set forth the truth that God and death must be brought into contact through means of Him whom priest and altar typified. The symbol was composite, or many-sided, and its various aspects can only be realized and put together when they are regarded in the light of Christ's death upon the cross. It was not His life that made atonement, but His death".

Belief in the Holy Scriptures Confirmed by Answers to Prayer: An Autobiographical Sketch*

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"I love the Lord because He hath heard the voice of my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live"—Ps. cxvi. 1, 2. This passage in the Bible, like many others, shows that answers to prayer had in olden times a large place in confirming the faith of God's people in the inspiration of the Scriptures. The same is true in much larger measure to-day. It can scarcely be otherwise, if credit be given to our Lord Jesus Christ when He says: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. vii. 7, 8). No man can have a large experience of answered prayer, without a confirmation of his faith in

*This experience recorded by a servant of God, now in his ninety-second year, will doubtless recall similar experiences in the lives of many of our readers. It will at the same time add emphasis to the appeal which this aged man sends out "To the Pastors and Churches of Southern California", which the President of the League, Mr. William Phillips Hall, takes occasion to reprint on another page, and to commend to Christians interested in effective Evangelism.—Editor.

the Word of God, stronger perhaps than can be derived from any other source.

In the discussion, therefore, of the credibility of the Bible's claim to inspiration, this great factor of evidence may not reasonably be left out. Answers to prayer have often all the force of miracles to those who receive them. Indeed, it is the settled belief of the writer that God is such a lover of all His children, and such a hearer of prayer, that there is not a skeptic on earth who can not have answers to prayer such as shall confirm the Scriptures in his faith beyond the possibility of doubt. But he must be honest with conscience, and with the Spirit, in seeking for light, confessing it as it comes, and yielding to its dictates. Doing this, he will not have gone far, before he will confess with Beattie, the Scotch poet,

“ Darkness and doubt are now flying away,
No longer I roam in conjecture forlorn !
So breaks on the traveler, faint and astray,
The bright and the balmy effulgence of morn !
See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom ;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb ” !

The writer proposes to give some personal experiences of answered prayer, as samples and specimens of multitudes occurring among Christians in every age of the Church.

The witness in this case is now in his ninety-second year. Seventy-six of these years have been more or less permeated with prayer. And the answers to them have been many, some of them occurring every day ; and some, perhaps the more striking and impressive, at considerable distances apart. We propose to give samples of both.

I. I give an example of a general nature,—containing a long series of interpositions and answers to prayer, in securing the education usually required in the Congregational churches for the ministry.

Soon after the writer's conversion, at the age of fifteen, he received what is termed “ a call to the ministry ” ; or the impression of a “ Woe is me if I preach not the Gospel ” ! “ He tried, but tried in vain, to throw it off. It seemed so unreasonable—in view of the long course of preparation required, the great expense involved, and the fact that I had not a friend on earth able and willing to pay my expenses through a single term in a preparatory academy. But the impression remained and deepened, in spite of the obstacles which rose up like mountains before me. So I began to pray for their removal. And one by one they began to recede and disappear—I fully believe, in answer to the prayer of faith—until five years thereafter I had entered College, seven years later had finished the usual College and Seminary courses, and was ordained a minister of the Gospel in the Congregational church.

The singularly strange things about it were :—

First, the lack of means did not prevent my passing through the usual course of studies in the same time as did the sons of wealthy men who started with me ;

Secondly, I graduated from the Seminary substantially free from debt, and prepared to go into any field of labor,—fully confident that He who had so wonderfully helped me financially, during my nine and one-half years of study, would likewise supply my needs in preaching His Gospel.

The items which together rounded out this grand result I can not give here, save perhaps one or two. It would require a book to contain them. And when I left the Seminary a voice seemed to ask, “ When I sent you without purse or scrip, lacked ye anything ” ? And I answered, “ Nothing ”. This my experience is but a sample of what has occurred in the case of a large number of ministers of the Gospel in every age.

II. I will now give a sample of the special answers to prayer alluded to above.

In my Junior College year I had borrowed five dollars of one Penfield, a fellow-student. One morning about 9 o'clock he came to me for the money, saying his people were sick and he must take the stage at noon and go to their relief. I went out at once to get it. But I could not raise it either from persons owing me, or by borrowing it. It was a time of great scarcity of money in the place. Baffled everywhere, at near twelve o'clock I was hastening back to tell my friend I could not then pay the debt. I saw the stage throw off its mail at the Postoffice, and at the same time a man left the stage on a run for the College. Penfield was standing in the East door of Tappan Hall, valise in hand, waiting for me and the money. The man from the stage entered the Central Hall through the North door, simultaneously with my entering it through the East door. As I was about to say to Penfield, “ I can not raise the money ”, the stranger called out, “ *Is there a man by the name of Bristol here* ” ? I replied, “ that is my name ; I am the only one of that name in college ”. Advancing he handed me a five dollar bill. “ Who sent it to me ” ? I asked. “ I don't know ”, he replied. “ Just as the stage was starting out of Cleveland a man thrust his hand into the stage, and said, ‘ Hand this to a student of the name of Bristol. They will all know him ’. That is all I know about it ”.

And then he ran back to get on board the stage. I passed the bill over to Penfield, turned away, and with muffled steps slowly walked to my room, locked the door, and on my knees beside my bed knelt in silence,—finding no words competent to express my gratitude for some minutes, so grateful was I for the gift, and for this singular interposition to uphold my staggering faith.

But there is another part to this, singularly matching it and clearly revealing the hand Divine. Some two years subsequent to this, being in Cleveland, I met a lawyer whom I knew by the name of Sterling. In the course of a short talk he asked, “ Did you receive five dollars from me some two years ago ” ? I said I had no recollection of it. But I soon recalled the reception of the five dollars as related above. He looked relieved, smiled

and said, "I sent it, and thus it was. Going down Main street one morning, a stage was about starting away from one of the hotels on its Western trip. I stopped a moment with a small group of lookers on. Just as the driver was gathering up his lines, a passenger thrust his head out of the stage window and asked, "Does this stage pass through Oberlin, the College town"? "We change horses there, and leave and take the mail", responded the driver. "One hand in my pocket held a five dollar bill; and instantly, and before I was conscious of what I was doing, I drew it out, and thrusting it through the window, I said to the stranger, 'Take this and hand it to a student by the name of Bristol; they will all know him'!"

"He stared at me, but took the money. I was so ashamed of the precipitancy in thus handing the money to an utter stranger that I backed out of the crowd as quickly as possible. It seemed to me another hand had taken mine, and thrust it into the stage with that five dollar bill; and I went down the street, calling myself a fool at almost every step! I said to myself, 'He will forget the name; or, if he does not he will have no time to look up Bristol, and ten to one he will keep it for himself'. Thus I have denounced myself and the act a hundred times since. So you received the money, and it exactly fitted an emergency in a most important place".

And he went away in deep meditation. Can a man with some such experiences in the line of answered prayer, doubt the inspiration of the Scriptures, that contain these promises; or the reality of answers to prayer?

The writer can testify to other instances equally striking and convincing. So can thousands of other witnesses, whose testimony in a court of justice would be unquestioned. Ask the Salvation Army for facts in its history. Or ask such eminent evangelists as Wesley, Moody, Finney, Torrey. Or ask George Mueller, of the great English Orphanage—carried on for a lifetime, unendowed and yet spending millions in its work, in manifest answer to the prayer of faith! Are all these answers to prayer to go for nothing? Especially when backed by Bible promises and Bible facts?

III. Some years ago, in the City of Chicago, walking home with my classmate, Rev. J. M. Williams, of that city, the name of another classmate was mentioned, Rev. Danforth B. Nichols, pastor of a Church on Mission Hill, South Dakota. He had always been fairly well able to take care of himself financially and otherwise. Neither of us had ever sent him money, or thought of doing so. Nor had we any knowledge of his being in any special need of help. But with the mention of his name came an impression that he was in need of help, and I said to my classmate, "John, when we get home, let us each write him, and send him a twenty dollar bankbill! I believe he needs help". My friend laughed at the singular suggestion, and said, "No! He will feel insulted! It will be treating him like a pauper"! And I could not persuade him. But on reaching his home I wrote a letter to Mr. Nichols, enclosing a twenty dollar bill.

Some two weeks later I received a reply, saying, "Your letter and the money sent came just in time to meet a most singular necessity. The Winter

has been fearfully cold, the roads badly drifted with snow, and we have to rely upon coal for fuel, and that has been very high in price. Besides that, our last dollar had been spent! We had come to the last hodfull, and that would scarcely last us through the day. At the breakfast table wife and I talked over the matter, as to how we should keep from freezing when that was gone. At morning prayers I laid the matter most earnestly before the Lord. When we arose from our knees, I said, 'I must go to the post-office'. Our adopted daughter asked to go with me, for, she said, 'I know there will be some money for you there'. And she plead so hard that we let her go. When we reached the office she saw in my box a letter, and fairly danced for joy; for she said she knew there was money in it for papa. Seeing your name on the envelope, I said, 'No! There is no money in that. It is from a brother minister who has no money to spare'. But on opening the letter, there stared at us the twenty dollar bill, a manifest God-send in answer to prayer!

"And again she danced and clapped her hands in uncontrollable joy. And, before the sun set, a load of coal was in our yard; the morning's prayer had been answered; and our faith greatly confirmed".

Should any one question this narrative in any of its parts, let him address a letter to Rev. Danforth B. Nichols, now of Whiteson, Oregon.

IV. The fourth sample of answered prayer is of one answered in a thousand instances in the experience of the writer.

It is the prayer for the ejection from the mind of imaginings and thoughts, corruptive and demoralizing, and not fit to be harbored there. I think all mankind are conscious of the intrusion of such thoughts, and all spiritually-minded people, nearly every day of life, make earnest efforts to eject from the temple of the Holy Ghost these unworthy and unwelcome visitants. So at least it has been with the writer. And he has found but one road to success in this line. It has been a resort to Christ, in the prayer of faith that He who could cast out devils with a word, not even suffering then to speak, would expel from his special domain—the body and the spirit—these corruptive agencies of Satan and of sin.

For years of his early Christian life, the writer tried and tried in vain human devices, and the power of the human will, to exclude from the holy place these enemies of spiritual growth and peace. In vain he said, "Get thee behind me, Satan"! He would not go at my command. He was stronger than I. But when I resorted to Christ and asked His help and believed, *the victory came*. It always comes. The evil thoughts dissolve into thin air and soon pass like dissolving clouds from sight.

During the last sixty years of my Christian life there has rarely been a day when I have not had a victory in this line; and that brought about within five minutes, after I had called on the Lord for help. An expert in mental science once said to me, "Your method is unscientific. By one of the laws of mind, the very prayer you offer for the expulsion of these thoughts will only call attention the more to them, and engrave

them on consciousness and memory. It will only make the matter worse". I have not found it so. The wisdom of this world is foolishness with God. On the contrary, in thousands of instances occurring during the last sixty years, I have had the most satisfactory proof that God is the hearer of prayer, and that His words of promise are yea and amen to every one that believeth.

The International Lessons in Their Literary and Historical Setting

THE MANAGING EDITOR

The International Lessons for the Fourth Quarter of 1906, with the exception of the first, are occupied in setting forth Jesus' Preparation of His Disciples for the great Work that is to follow His crucifixion, and in which they are to be His special agents or apostles. That preparation began immediately after His Judgment of the Jewish officials and His Farewell of the Jewish Temple and System (Matthew xxiv. 1), as they went out to the Mount of Olives and looked down upon the city; and it ended with His Ascension, with its Great Commission and Promise.

The Topics for the Lessons for October are: "The Two Great Commandments"; "The Ten Virgins"; "The Parable of the Talents"; "Jesus Anointed at Bethany". The Scripture of the opening Lesson is drawn from Mark's Gospel, that of the others from Matthew's.

I. LESSON FOR OCTOBER 7.—The Topic of the First Lesson for October is "The Two Great Commandments". Its Scripture is Mark xii. 28-33, 38-44 to which should be added the omitted verses 34-37.

1st. The Place of the Lesson

As indicated in the Lesson for September 16 (see August number, p. 139), the Scripture selected for this Lesson forms an essential and inseparable part of what mostly precedes it, namely, *the closing dramatic, Dialectic Conflict between Jesus and the Jewish Authorities*. It is immediately preceded by the political and doctrinal plots by which they sought to entrap Jesus. The Scripture of the Lesson contains the *Legal Test* applied to Jesus by the acute lawyer and scribe, and the overwhelming Counter-

Attack of Jesus upon His enemies. It is all a part of *the last effort of Jesus to save the Jews*, by leading them to acknowledge His Messiahship. Not until after this was concluded, and He had bidden farewell to perverted and apostate Judaism, did He begin His final task of bringing His Disciples to understand the real nature and the great and difficult Work of the Kingdom that lay before them, and to prepare them for that Work, as embodied later in the Great Commission.

If this Scripture is to be studied intelligently it must, therefore, be taken up in its relation to the Lessons of the third Quarter, rather than to those of the Last.

Mark (xii. 28-40) is only a fragment, as is also the case with Luke (xx. 45-47), of "the great and vehement speech of severe rebuke" which Matthew has in full. Mark's record should be compared with the others, noting his peculiar Roman additions and omissions and touches that make graphic the account of this last battle of Jesus with His enemies.

2nd. The Unfolding of the Lesson

It is important at this point to decide just what is *the vital thing* involved in this whole Scripture of the Lesson. In dealing with those who had endeavored to draw from Him the utterance of some political or doctrinal heresy, He had settled with the Herodians and Pharisees the ground of the authority of both Caesar and God (in the right of production, the basis of all proprietorship); and instead of being caught by the quibble of the Sadducees, He had settled the question of life beyond the grave, as resting on the Scripture of

the Pentateuch which they acknowledged, and upon the power of God which they dared not deny.

The Pharisees as a body, including the Scribes, now seem to recede into the background discouraged by their ill-success, while a keen lawyer of their number—apparently an honest investigator—who had watched the controversy from the beginning, now comes forward, impliedly as their representative, to put to Jesus the question concerning the fundamental requirements of the Law, upon the observance of which righteousness and life depended. It was necessary at this point in the controversy that *the full requirements of the Law of Moses* should be brought out, in order that these legal guardians and professed exemplars of it might be convicted of failure and sin, and the way prepared for their judgment, condemnation and rejection by Jesus.

This suggests the *Points for Study*.

1. *Study the way in which Mark brings out what the Law required of these Jewish Rulers, and their Admission of these requirements—as furnishing the basis for their Condemnation.*—Ch. xii. 28-33.

(1) The Lawyer—a Scribe specially learned and skilled in the interpretation and exposition of the Law—voluntarily took up the difficult question furnished by the supreme requirement of that law (verse 28).

His question went to the root of the matter. The answer obtained to it if true would furnish the *standard of judgment* by which to test these Jewish rulers, of whom the lawyer was an exceptionally high-class representative.

(2) The answer of Jesus set forth the sum and substance of the Law (vv. 29-31).

It involved not simply two things but *three*, at least by clear implication. Jesus drew His answer from Deuteronomy. The law requires that man should love God with all the heart, mind, soul and strength. That makes God supreme, man secondary, with condemnation of ungodliness and merely formal religion. It required that he should love his neighbor as himself. That is opposed to all selfishness and covetousness. It required likewise, by plainest implication, that he should love himself,—caring wisely for his soul and body as given

by God in trust to him. That brings out the legitimate self-love, in which selfial duty is opposed to selfishness, that forms the basis and measure of love to one's neighbor.

(3) The admission by the Scribe, of this requirement based on Scripture, involved its admission by all the Pharisees and Rulers, who thus set the ideal and rule of judgment for themselves (vv. 32, 33).

This frank and eager agreement of their representative with Jesus—given only by Mark—that followed his questioning, was so great and peculiar a victory that it shut their mouths. *It brought them face to face with their Law and with their absolute failure to keep it*—by reason of their godlessness, selfishness, and hypocrisy.

2. *Study the Counter-Attack of Jesus in the Temple, exposing their Unbelief and Hypocrisy.*—Ch. xii. 34-37.

It was now time for Jesus to ply them with His counter-question—intended to bring out their entire misconception of Messiah: "How say the Scribes that Christ is the son of David"? What about His parentage? What about His mission? What about His Kingdom?

David had called Him both *son* and *Lord*, which could not be explained except by acknowledging His Deity and His humanity. The worldly Jewish views of Messiah and His kingdom had blinded them to the meaning of this Scripture. This dilemma as Jesus put it confounded and silenced them. See Matthew xx. 41-46.

3. *Study how this Scripture set forth the Application of the Law in the Judgment of the Jewish Authorities, in contrast with the Approval of the conduct of the poor Widow.*—Ch. xii. 38-44.

(1) The requirement of the Law just brought out furnished the basis for His judgment and rejection of these Jewish Rulers, by bringing to light their violation of the first principle, by their substitution of godlessness or outward formal rites for vital godliness; of the second principle, by their all-absorbing selfishness; of the third principle, by their personal embodiment in themselves of sham and hypocrisy (vv. 38-44).

The condemnation of the Scribes, as given by Mark, is just a part of the

extended Address of Judgment as given by Matthew.

Their hypocritical formalism had eaten out the very heart of godliness. Their all-absorbing selfishness demonstrated that they had no care for their neighbors except to make them victims of their covetousness and rapacity. Their false ambition and base hypocrisy showed that they had none of that regard for the true self which God required them to cherish. They were in every way unfit for their position as guardians of the Law, and as such Jesus pronounced judgment upon them and rejected them, in the name of God and His Law.

In Matthew this condemnation is immediately followed by *His formal withdrawal from the Temple and the Jewish System* (Matt. xxiv. 1). In Mark, however, there is added the incident of the poor woman's gift, that seems to have occurred at this time in the treasury.

(2) The true keeping of the Law was brought out by the all consecrating devotion to God on the part of the poor woman who cast two mites into the treasury (vv. 41-44).

Her devotion was shown by her self-denial to support the Temple and worship of God. It included "all her living", and received the approval of Jesus as fulfilling the Law, showing love to God and trust in His providence and obedience to His command.

These Jewish Rulers had been judged by their own admitted version of their Law, and judicially condemned and rejected by Jesus as Messiah. Upon this followed the *final condemnation and fall of Judaism*, as set forth in the opening of Chapter xiii.

It had been a great battle and a great victory—but it only maddened these Jewish authorities who, unable to cope with Jesus in a battle of reason and Scripture, henceforth sought to compass His death by crafty conspiracy. They could not endure His truth; therefore they must needs deal with Him as their fathers had—for the same reason dealt with the Prophets. And judgment must inevitably overtake them as it had their fathers.

II. LESSON FOR OCTOBER 14.—The Topic of the Second Lesson for October is "The

Ten Virgins". Its Scripture is Matthew xxv. 1-13, which has no parallel in the other Gospels.

1st. *The Place of the Lesson*

In Chapter xxiv. Matthew records the final farewell of Jesus to the Temple and the Jewish system,—He, as he went out from it for the last time, foretelling the impending destruction. On the way out to Bethany he seated Himself on the Mount of Olives, overlooking the Temple and the City. There four of His Disciples, Peter, James, John and Andrew (Mark xiii. 3), asked Him three questions (Matt. xxiv. 1-3): (1) When should these things take place? (2) What will be the signs of His Coming (especially in judgment to Judaism)? (3) What will be the signs of the end of the world or of that Dispensation (or the Final Judgment)?

He answered the second question first, giving four signs of His coming (ch. xxiv. 4-18). He then passed on to the visitation itself, foretelling its awful accompaniments and the substitution of His own Kingdom for apostate Judaism (ch. xxiv. 19-31). Finally He answered the first inquiry, that regarding *the time*, which He limited to the lifetime of that generation, while He declared that the exact period is an unrevealed secret of the Divine government; and added that the catastrophe would be so unexpected as to overtake men and sweep them away in the midst of their ordinary sins and occupations (ch. xxiv. 32-42).

At this point, as Matthew records (ch. xxiv. 43—xxv. 46), by a series of four allegories or parables, Jesus taught the Apostles and all His followers *their true posture in their future work, and in waiting for His Coming*, whether for the destruction of Judaism or for the final Judgment and its awards.

The teaching was all-important for them and for all His future followers. *It embraced their work in all its future relations, and set forth four laws of rational achievement under which that work was to be accomplished.*

They were *to rule as His Stewards*, the responsible administrators in the Kingdom, in His name and for His ends; in which ruling He would require absolute fidelity

and obedience to Himself—*The Householder and His Servants* (ch. xxiv. 45-51).

They were to wait as invited guests for His Marriage Supper; which waiting would be rendered acceptable only by the appropriate preparation, in the possession of vital godliness, for meeting Him (which preparation was as essential to their work as to their waiting)—*The Ten Virgins* (ch. xxv. 1-13).

They were to work while waiting; being His agents in the business of the Kingdom, in which He expected them to be both diligent and successful—*The Lord and His Servants* (ch. xxv. 14-30).

Their work in the Kingdom, while waiting for the Judgment, was to be a self-forgetting service for humanity (not a seeking for high position), for which the King when He came would reward them with the honors of Royalty—*The King and the Final Judgment* (ch. xxv. 31-46).

The future and its possibilities were thus set before the Apostles—and before the disciples of all ages—as furnishing inspiration to the attainment of the promised Glory in the establishment of the Kingdom of God on earth. *The four laws* that are to guide in this attainment—all of which are laws of the universe, governing all rational achievement—are set forth in these four pictures or allegories: the law of fidelity in stewardship; the law of appropriate and constant preparedness of soul; the law of increase by diligent labor; the law of attainment of Royalty through self-forgetting service.

The Parable of The Ten Virgins, if it is to be intelligently studied, must be studied in its relation to this setting in the Gospel narrative of Matthew.

2nd. *The Unfolding of the Lesson*

All these illustrations gave to the Disciples a picture of the future of the Church in the long waiting for His Coming, and of its condition at that Coming. They likewise enforced the supreme duty of watchfulness and steadfastness in the midst of the coming dangers and evils predicted by Jesus as He sat with the four Disciples on the brow of Mount Olivet. In the first, He exhorted His followers and warned them to be faithful and diligent rulers and shepherds; in the third, to be earnest in productive work; in the fourth,

to be self-sacrificing and self-forgetting in the service of humanity, for the honor of the King; while in this second one they are urged to make sure of full and proper inner and vital preparedness, as invited guests to the Marriage Supper, for meeting the Bridegroom at His coming.

In all the illustrations there appear the two classes, the Saved and the Lost, and the final separation and judgment, emphasizing the fact that destiny is decided by the attitude towards the Kingdom and the King.

Three Points for Study are suggested by the Parable itself.

1. *Study the Mixed and Unsatisfactory Condition of the Church in the long Waiting, and at the Coming of the Lord.*—Ch. xxv. 1-5.

(1) Consider the Ten Virgins as representing the Church as a whole (verse 1).

"Virginity signifies Christianity as separation from the world, as restraint from all worldly contamination" (see Ezek. xxiii.; Hosea i.; and Rev. xvii.; and cf. Matt. xiv. 4). "These Virgins are not only companions of the Bride, but representatives of the Bride, the Church" (see 2 Cor. xi. 2; Rev. xiv. 4).

The choice of the number ten is explained by the fact that with the Jews that number formed a company, also a family to eat the Passover; and ten Jews living in one place, a congregation, entitled to a synagogue.

This going forth to meet the Bridegroom may represent the going forth of the disciples of Christ at the Gospel invitation.

(2) Note the two classes, the Wise and the Foolish (verse 2).

Wisdom is shown in making due provision for emergency, which the first five virgins may therefore be expected to do, and the other five to neglect.

(3) Naturally the two classes appear as Prepared to meet the Bridegroom and Unprepared to meet Him (vv. 3,4).

All of these Virgins have their lamps with them, the lamp representing the outward profession, the form of religion merely. Each had "Her own lamp," indicating individuality, preparation, independence of others, vocation to a peculiar and personal spiritual life".

The Wise Virgins *took oil with them* with which to replenish the lamps when they should burn low; the Foolish Virgins made no such preparation for the future. The mark of wisdom is shown in the taking of the oil in their vessels; the Foolish Virgins being thus represented as "vain and thoughtless, looking only at appearances, and only in haste going forth through excited feeling".

The oil represents the inward grace of the Spirit, which is characteristic of the regenerated Christian life. See the typical meaning of the oil in the Old Testament and the New; as in Hebrews i. 9; Ps. xlv. 7, 8; Acts v. 10, 28; also Zech. iv. 2, 3; Rev. xi. 4. The oil thus signifies "the true inward life of faith, the spiritual life; while the lamps denote merely the form of faith. Hence its significance, that the Foolish Virgins were very careful to secure their lamps but neglected the oil; while the Wise Virgins took oil in their vessels with their lamps. They did not neglect the lamps, but their chief concern was about the oil". The Wise had the inward spiritual preparation for meeting the Bridegroom; the Foolish had not.

(4) Observe that they all nodded and fell asleep (verse 5).

This sleeping condition was an intimation of weakness, and was at the same time perilous. It is a condition that has resulted in the visible Church in all ages from its mixed condition as made up of saved and unsaved, real believers and mere professors. The presence of the latter always makes it more or less difficult for the former to maintain spirituality. Hence the condition represented by the sleeping of these Virgins so often appears in the Church, first, as a half-involuntary lethargy, stealing over the Christian who falls into inactivity through the example of the unChristian professor; and secondly, as "a conscious yielding to it after a little vain resistance" (Schaff). This is a peril to be guarded against by the Church at all times.

2. *Study the Unexpected Announcement of the Coming of the Lord and the Surprised Awakening, and the Resulting Conduct.*—Ch. xxv. 6-9.

(1) The coming and the call at midnight (verse 6).

This is the hour of deepest darkness and profoundest slumber, seeming to indicate the possibility of the Coming of the Lord in judgment at such time of deep declension.

This unexpectedness has its application, whether the Coming had reference to the death of the individual, the destruction of Jerusalem, the dawn of a Millennium, or the Final Judgment of the World.

(2) The different responses from the two classes (vv. 8, 9).

They all arose and "adorned" their lamps for the Marriage Feast. The Wise had the oil of Divine grace with which to replenish their lamps which were going out. The Foolish who had failed to make this provision appealed to them for a share of their supply, but appealed in vain, since it is a law of the Kingdom that spiritual provision one can make only for himself. The Wise Virgins could only advise the Foolish to go and seek and buy oil for their lamps from those who would sell it to them.

Christians can show others the way of salvation, but they can not save them. One who would have the Holy Spirit, with salvation and regeneration, must seek for himself in the way revealed in the Gospel. The Foolish Virgins attempted in vain to remedy their neglect and failure.

3. *Study the Coming of the Bridegroom and the Final Destiny of the Virgins.*—Ch. xxv. 10-12.

(1) The Bridegroom came, those who were ready went in to the Marriage, and the door was shut against all others (verse 10).

(2) Later, the Foolish Virgins returned, made their vain appeal and met with irrevocable rejection (vv. 11, 12). They had come to a time when opportunity neglected had passed beyond their reach, and they were forever excluded from the Marriage Feast and from salvation.

4. *Study the Final Injunction of Watchfulness as an emphatic inference from the Parable.*—Ch. xxv. 13.

The emphatic word is "therefore". The supreme thing is to guard against the sad experience that came to both these classes of Virgins.

The spiritual declension on the part of Christians, due to the influence of worldly Church members, even if it does not prove fatal to themselves, does at least prevent the performance of all those duties in the Kingdom that are inculcated by the three companion Parables in this group. It leads them, if they are in places of authority, to neglect or abuse that authority, to the great injury of the Church: causes neglect and failure in their Christian activities in the Kingdom; and prevents anything like the self-sacrificing service to humanity such as will be called for at the Judgment.

Knowing neither the day nor the hour, they are to be *on guard always*, prepared for every emergency and duty, having in them the grace of God, having on the whole armor of God,—ready for life, ready for death, ready for the Judgment.

Watchfulness is thus seen to be essentially the attitude of the Disciples, as preparing them for their great Work for the world to which Christ sent forth His Church, whether for its places of leadership, its victories and achievements, or its service to humanity.

III. LESSON FOR OCTOBER 21.—The Topic of the Third Lesson for October is "The Parable of the Talents". Its Scripture is Matthew xxv. 14-30. Parallel with it in some of its features is "The Parable of the Pounds", as found in Luke xix. 11-27,—both bringing out the responsibility of the disciples of Christ for gifts bestowed upon them. The latter, however, "represents people receiving the *same* benefit but using it differently, obtaining different reward. The former shows people receiving *different* endowments, but using in them the same effort and rewarded alike" (*Hurlbut*). "The Pounds" may be looked upon as setting forth a general law of activity in the kingdom; "The Talents", as defining the activity required of the followers of Christ in view of their work while waiting for His return.

1st. The Place of the Lesson

Jesus, after His final rejection of Judaism (Matt. xxiv. 1), seated Himself on the Mount of Olives overlooking the City, and proceeded to answer the questions of the Four Disciples that had been started by

His words about the destruction of the Temple.

He followed this—as has been seen—by setting forth, in a series of Parables or Illustrations, *the posture in which they were to wait for His return*.

He has given His disciples authority in His Church, and will require fidelity in ruling. He is to leave them as Invited Guests to His Marriage Supper, for admission to which He will require the appropriate and indispensable preparation of vital godliness. He leaves them as His agents in the business of the Kingdom, entrusting to them gifts which He expects them to use diligently and successfully. This last point is set forth in the present Lesson. He is to leave them in the world till the Judgment, expecting them to devote themselves to humble service for the sake of the Kingdom.

These Parables or Illustrations are all Parables of Judgment as well as instruction,—calling for absolute fidelity, whether in ruling, watching, working or serving, and predicting condemnation as the inevitable result of failure in any of these respects.

2nd. The Unfolding of the Lesson

1. *Study the requirement of Strict Stewardship in the Kingdom*—the obligation on the part of the Christian to hold all gifts received wholly for Christ and His cause.—Ch. xxiv. 14, 15.

Christ Himself is the man going abroad into a far country—Heaven.

(1) The Lord entrusted His goods to His servants for His ends, not theirs. These are the gifts entrusted to those whom He leaves behind and to whom He has committed His work. Those called before Him were "His own servants" or slaves, bound to absolute obedience to Him (verse 14).

"There is a clear recognition of responsibilities which go along with the possession of intellectual gifts and endowments, whatsoever they may be" (*Trench*).

The failure to recognize this fact, that the gifts in the Kingdom are not to be held and used for ourselves but wholly for Christ and His cause, is one of the greatest hindrances to the progress of the Kingdom both at home and abroad. As the Chris-

tian owes all to Christ, He is bound to hold all for Christ.

(2) The gifts are bestowed upon every man "according to his several ability" (verse 15).

Christ recognizes various orders of ability, and His gifts to each are appropriately made, so that each individual may make the most of himself for the Kingdom of God. In the Kingdom of God, as in the work of this world, most of the work is ordinarily done by the common workers, the men of one talent. So some of the greatest work in the Kingdom has been done by men of very ordinary abilities, according to the estimate of the worldly. The law of the Church as set forth by Paul, in the Epistle to the Corinthians is, "Not many wise, not many mighty".

2. *Study the Requirement of Increase in Production and Power*—the obligation of the Christian to increase his own power for work, and to make his work successful and fruitful in the Kingdom.—Ch. xxiv. 16-18.

(1) Note the manifest requirement of diligence in the use of all one's gifts in carrying on the work of the Kingdom. Those who received large gifts were not exempt from these requirements because of the greatness of the gifts, nor were those men who received the least exempt from such requirement by reason of that fact.

(2) Note the requirement of increase in personal power and the results achieved. The man who diligently serves Christ has every reason, under the general law of the universe, to expect prosperity.

That law is set forth in Psalm i., especially in verse 3: "And he shall be like a tree planted by the streams of water, that bringeth forth his fruit in his season, whose leaf also doth not wither; and whatsoever he doeth [or in whatsoever he doeth he] shall prosper.

The faithful servant of the Master makes a very serious mistake, when he talks about doing his work faithfully and "leaving the results with God". The Scriptures give him the right, when he does his work faithfully, "confidently to expect results from God". The Lord who has entrusted His gifts to His servants does not stop with the requirement of diligence in their use;

He expects of them success, by way of increased power and large results.

The successful Christian worker receives, in the very process, constant access of power; being faithful over a few things, he is made "ruler over many things".

But His Lord also expects him to make his trading or labor productive. Peter urges the Christians to whom he is writing, that they be neither *workless* nor *fruitless* (2 Pet. i. 1-11). In this remarkable passage he sets forth the law of success in fruit-bearing,—laying the foundations in the grace of God and the knowledge of the Lord Jesus Christ, the participation of the Divine nature, and the attainment of the great circle of Christian graces, beginning with faith and ending in love. This is the conclusion: "For if these things are yours and abound, they make you to be *not idle nor unfruitful* unto the knowledge of our Lord Jesus Christ" (verse 8).

(3) Note also that in the Parable only those receive the commendation of their Lord who have been *both diligent and fruitful*.

3. *Study the Law governing the Reward of Effort*—the Master requiring of each his best.—Ch. xxiv. 19-30.

When the Lord returned, His reckoning was in strict accordance with their efforts and accomplishments.

(1) The most richly endowed was first brought to account—the man of five talents (vv. 19-21).

He had used his large gifts diligently and faithfully; and it is true that by proper use "of temporal and spiritual gifts of all kinds they may be doubled or even increased tenfold". He received the commendation of "well done", and, having been faithful in little, was set over much,—implying "new spheres of activity and usefulness in the kingdom of glory in heaven,—or—according to Stier, Alford and all who refer this and the preceding Parable to the pre-millennial advent—in the millennium on earth" (*Schaff*). He was also bidden, "Enter into the joy of thy Lord", i. e., into all the blessings that the followers of Christ are heirs to.

(2) The man endowed with Two Talents was the second one reckoned with. This man, on the ground that he had been

equally faithful according to his ability, received the same reward (vv. 22, 23).

(3) Note that the man with the least endowment—one talent—was likewise reckoned with; though his reckoning is put off to the last, perhaps as indicating the long-suffering of God,—and his reckoning is one of judgment (vv. 24-30).

This man had received the same gift as the others in proportion to his ability. As the gift was acknowledged to be *his Lord's*, he should have been the more careful of its use. However slothful, he might at least have "thrown" it to the money-lenders, and received interest for it.

The faithful servants thought well of their Lord and attributed their success to Him, recognizing that, in the use of His gifts, without Him they could do nothing. The unfaithful had hard thoughts of his Lord, and thought well of himself. The Parable gives at this point, a striking picture of the view which the evil man takes of God. This man of one talent was justly judged and condemned as *wicked and slothful*. Claiming to know that he had "a hard master", he ought still—and even for that very reason—to have made profitable use of his Lord's money. It is as if the Lord had said, "If thou dost separate thy interests from mine, thou wast bound to give the money to the changers, that I might receive mine with interest". So he was self-condemned, on his own showing. Swift and terrible judgment followed without delay.

4. *Study the Law in accordance with which Both Classes, the Faithful and the Unfaithful, are treated*—as here stated incidentally.—Ch. xxiv. 28, 29.

This may be called the principle of God's present estimate and His final judgment: "To him that hath shall be given".

The man who does not make Christ's gifts his own, by the proper use of them in recognition of his obligation in the Kingdom, forfeits all right to retain them, and may expect them to be taken away from him. On the contrary, the disciple who, by diligent and productive use of his gifts, identifies himself with Christ, prepares the way for receiving from Him greatly increased endowments for future service.

It is stated here in the form of a *universal law*: "For unto *everyone* that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath [or seemeth to have]".

It is difficult to conceive of anything that could have been said, at this great juncture in the lives of the Apostles, better fitted to nerve and strengthen and gird them for the work to which they were so soon to be sent, and in waiting for the return of the Master when their account was to be rendered to Him.

IV. LESSON FOR OCTOBER 28 —The Topic of the Fourth Lesson in October is "Jesus Anointed at Bethany". Its Scripture is Matthew xxvi. 6-16. Variant accounts of the Anointing will be found in Mark xiv. 1-11 and Luke vii. 6-50; which accounts should be compared, to note their differences and resemblances and their contribution to a complete account of the incident which they record.

1st. *The Place of the Lesson*

In Matthew's Gospel this incident is recorded out of chronological place in order to connect the events leading to the Betrayal with the Raising of Lazarus from the dead, which latter event—perhaps the greatest miracle of Christ—led to the culmination of Jewish hatred and opposition.

The occurrence took place after the triumphal journey of Jesus with the Passover caravan from Jericho up to Bethany, where the Sabbath overtook them at night and delayed them until its close. This gave time for the Feast, and also for the followers of Jesus who resided in or were temporarily in Jerusalem to come out to greet Him. The halt at Bethany also gave opportunity for calling the attention of the people on their way to the Passover to the miracle, and to place more fully before them that it is most certain of the credentials of the Messiahship of Jesus.

It should be observed that the Scripture of the record is immediately preceded by the last lesson of Jesus to His Disciples concerning His death, and the account of the conspiracy of the Sanhedrin (Matt. xxvi. 1-5).

2nd. *The Unfolding of the Lesson*

The course of study should follow the narrative itself.

1. *Take up the Event itself, the Anointing of Jesus by the Woman in the house of Simon, the Leper.*—Ch. xxvi. 6, 7.

At the Supper at which this event occurred there were probably the Twelve Disciples, Lazarus who had been raised from the dead, his two sisters, Mary and Martha, the leading people of the village, and probably some of the followers of Jesus from Jerusalem. Simon had probably been healed of his leprosy by Jesus—as he was no longer a leper—and was showing his gratitude in this way.

We learn from John (xii. 3) that the woman that anointed Jesus (whose name Matthew does not mention) was Mary, the sister of Lazarus. The act was therefore performed by one who had received one of the greatest blessings at the hands of Jesus, in the raising of her brother from the dead. It was this miracle, with which they were all doubtless familiar, that led to the anointing.

2. *Observe the Indignation of the Disciples, under the influence of the Judas Spirit.*—Ch. xxvi. 8, 9.

(1) The Three Evangelists who record this incident bring out various aspects of this indignation. It was Judas who spoke out (John); some of the disciples were silently indignant (Mark); according to the account here given by Matthew, the body of the disciples were infected with the spirit of Judas and led astray by his hypocritical words; so readily do men fall in with such hasty criticism.

(2) The ground given for the indignation—the *waste* (verse 8) of what should have been put to some good use. The word *waste* is “perdition” and was used by Judas, “the son of perdition”, who hypocritically protested against the useless destruction of a costly possession. It might have been sold for nearly fifty dollars of our money, which in that day was worth several times as much as now.

(3) The pretext, that this money could be used for the poor, concealed the real motive, which was covetousness. John explains the proposal of Judas, when he says that he had the bag which contained the common exchequer and was a thief in its management, taking out for his own selfish purposes what was put in it. He was

an example in his age of what in our age is called “graft”.

There were doubtless other motives at work: the later teachings of Jesus had taken away his illusions regarding the glorious Messianic kingdom; he had seen multitudes of the followers of Jesus deserting Him: indeed, the cause of Christ, which he had already begun to renounce, must have seemed desperate to him, and he was ready to desert with the bag.

3. *Consider Jesus' Defence of the Woman.*—Ch. xxvi. 10-13.

(1) He enjoined them not to “trouble her”, on the ground that she had done a *beautiful work* (verse 10).

“They were not to inflict upon her any burden or disquietude by confusing her conscience, by disturbing her love, or by disparaging her noble act of sacrifice” (*Lange*). The poor they had always with them. “Ordinary benevolence is to be the habit of our life; but noble deeds find rare occasions”. This woman had performed an act for which opportunity has been given once only in the eternities.

(2) The high motive and purpose of the act exalted it (vv. 11, 12).

The least meritorious thing about it was that it was an *act of gratitude*. That was merely its natural and humanitarian side.

It was an *act of faith* in Jesus as the Messiah and in His mission of suffering for man's redemption—in which she rose far above any of even the Twelve Disciples who had accompanied Jesus and had enjoyed His teachings during all the years of His ministry.

It was likewise a *prophetic act*, by which she recognized His coming death. She consecrated Him for His burial, “as if His body were already a corpse”.

“The Lord gives this significance to the occasion on account of the prophecy of His death contained in the traitor's temper: He would intimate all to Judas, and at the same time humble the Disciples”.

(3) Having justified her act, Jesus declared it worthy of immortality, and prophesied that it should go out to all the world as a memorial of her (verse 13).

Alford “sees in this announcement a distinct prophetic recognition of the existence of *written* Gospel records by means of which alone the deed related

could be universally proclaimed". As Dr. Schaff has said, "Even now, while we write or read these lines, we fulfil the Savior's prophecy concerning this, the only case in which our Lord ever made such a promise".

4. *Mark the Course of Judas following this incident, and Contrast the Character of the Traitor with that of Mary, the Anointer for the Burial.*—Ch. xxvi. 14-16.

There could be no sharper contrast than between Judas, the all-covetous, and Mary, the all-sacrificing.

(1) He went out by night—a fitting time for his deed—to the Jewish rulers, and agreed with them to sell his Master for a smaller sum than might have been realized from the alabaster box of ointment (vv. 14, 15).

(2) From that time he gave himself to the work of the Traitor (verse 16).

"The strand of weakness in his natural disposition was the love of money". He had dallied with it as a thief while carrying the bag, and now it had come to dally with him as its abject slave.

He had reached "the dividing line" of his history, when it was settled whether the evil or the good was the prevailing force in his life.

His treachery was spontaneous, wanton and deliberate. Disappointed in what had grown to be the ruling power in him, he let the love of money carry him down to woe unspeakable.

The story of his horrible end is familiar to all.

Judas and Mary form one of the many great contrasts in the Scriptures, beginning with Cain and Abel.

Evangelistic and Missionary Section

Department of Biblical Evangelism

CONDUCTED BY WILLIAM PHILLIPS HALL

"Then will I hear"

There is nothing more desirable than a true revival of religion. Such a revival results in the regeneration of individuals in life and character, supreme devotion to God, and development of the higher interests of our fellow-men. To command such a revival should be the constant aim of every minister and member of the Church of Christ.

If Divine conditions be met, and proper means be used, we may be certain that a true revival of religion will as inevitably follow as daylight follows darkness.

The Divine prescription for religious revival is found in 2 Chron. vii. 14: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: *then will I hear from heaven, and will forgive their sin, and will heal*".

We note from these words that in order to religious revival there must be, first, *self-abasement*; secondly, *turning from all wicked ways*; and thirdly, *earnest, persistent prayer*.

A careful consideration of these factors will inevitably lead to the conclusion that each and every one of them is calculated, in its very nature, to re-bind men to God. It will therefore be seen that a truly scientific basis for religious revival has been Divinely established and revealed, through God's Word, for the guidance of His people; and that, if that Divinely prescribed basis be established, revival will result.

A brief analysis of the conditions, or factors, of the text will enable all who may be so minded to command the great blessing of religious revival.

By self-abasement and turning from all known sin in heart and life one puts oneself into complete harmony with God.

One is then "on praying ground", and may rightfully claim the fulfilment of the promise of the text, and also of the promise of John xv. 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you".

The secret of wireless telegraphic communication is to be found in the synchronous harmonizing of the sending and receiving instruments. A lack of perfect harmony of the instruments means an absolute lack of communication between any two given points. In like manner, the secret of spiritual communication with God through prayer is to be found in the moral and spiritual harmonizing of man and his God. As in the case of the wireless telegraph, so a lack of harmony between the soul and God means an absolute lack of communication between the two. The Scriptures contain many illustrations of the practical working of this Divine law.

The history of the Jehovah-versus-Baal controversy on Mount Carmel is one of the most striking. Under the Divinely empowered and attested leadership of the prophet Elijah, the representatives of a nation, disobedient to and out of harmony with God through idolatrous worship of the false god Baal, are led to abandon their idolatrous devotions, and to remove the immediate cause of their religious treason, in the destruction of the priests of the false faith. Having thus met the prescribed conditions precedent to Divine favor, communication with God through prayer was re-established, and Divine blessings followed.

Again, the great lesson of Pentecost is to be found in the perfect harmonizing of the Disciples with God, through self-abasement, repentance and prayer.

The spiritual experiences of Charles G. Finney and Dwight L. Moody clearly reveal the application of the principles of our Scripture to the lives of these two giants of the faith.

While conducting an evangelical service, some years ago, in a New England Church, the writer was led to deliver a message based upon the words of 1 Peter iv. 17: "For the time is come that judgment must begin at the house of God". In the course of the deliverance, the speaker stated that he had been informed of the long but vain seeking for spiritual revival

in that church; and, he stated, furthermore, that it was his profound conviction that the revival had been withheld by God because His prescribed conditions had not been met, and, that if all stumbling-blocks were voluntarily removed, God would speedily make good His pledged Word. Immediately thereafter the minister in charge arose and confessed his spiritual coldness and lack of evangelical devotion to the people, and prayed that he might receive their forgiveness as well as the forgiveness of his God. Other similar confessions followed and at once God's Spirit was poured out in abundant measure upon both saved and unsaved, and a goodly company of the latter was brought into the kingdom and Church of God.

It seems abundantly clear that God never visits a community or a church, in the way of spiritual revival, on the "hit or miss" plan, but invariably in accordance with Divinely established laws governing such visitations.

Sometimes it may have appeared that true spiritual revival has come entirely independent of humanly met Divine conditions, but in each and every case investigated by the writer it has been found that the necessary revival conditions of 2 Chron. vii. 14, and of John xv. 7 have been met in some one or more devoted souls, and the blessing lawfully bestowed.

In concluding this article the writer begs to re-iterate his oft-expressed profound conviction that a genuine religious revival should be enjoyed by every minister and member of the Church of our Lord; and that such revival may be *certainly insured*, if God's people in any given Church or community are willing to, and actually do, seek such revival according to the plain directions and promise of 2 Chron. vii. 14: "If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: *then will I hear from heaven, and will forgive their sin, and will heal their land*".

May we all earnestly seek to meet these conditions, and enjoy this promised grace!

To the Pastors and Churches of Southern California*

REV. S. BRISTOL, MONTALVO, CALIFORNIA

BELOVED BRETHREN :—It is in my heart to write you touching the great revival we and our churches need. A revival going deeper down and spreading wider than that of the past year.

That revival, precious as it was, only moved the surface of society. A small number, comparatively, were quickened, convicted and converted. The masses of the population, moved on down the broad road, in scarcely diminished numbers, falling one by one into the pit that knows no bottom! Precious as that revival was, I look upon it as largely preparatory for a greater work of Grace to follow; one pentecostal, fulfilling the prophesy of Joel, and illustrated by that now in progress in the Principality of Wales. For while we need and must have the preaching and labor of the ordained gospel minister, and the voices and aid of such eminent evangelists and singers as Torrey and Alexander, Pope, Newton and others, we need also and *must have in addition* the Welsh-like type of revival, in which the Holy Spirit lays his hand on common men and women—persons of only average education and talents—on old and young, bond and free, inspires and endows them, and makes them also wonderfully efficient in saving men.

In that little Principality of Wales, it is judged by careful men that 120,000 persons have been converted within the last twelve months, nearly all of whom have united with some evangelical church. That means nearly one-tenth of the entire population. Yet this revival, carried on almost exclusively by laymen, *is progressing still*, apparently having yet scarcely done half its work in Wales; and is penetrating parts of England, Ireland and Scotland, and is stirring up Sweden and Denmark, Norway and parts of Germany and France. This widespreading Welsh revival, with this vast number of converts, is not more remarkable

than the *spiritual power* that rests on the converts and workers, enabling them to speak, to pray and to sing, as the Spirit gives them utterance, in demonstration of the Spirit, and with a force almost irresistible; a force and propriety so far beyond their natural abilities and acquirements that all who hear them are compelled to confess, "*This is the finger of God*"!

Nor is the Welsh revival a movement on the surface—a mere excitement of the brain or mind. It is accompanied by the deepest conviction of sin—the most thorough reform and change of speech, of life and character. Debts long since outlawed are called to mind and paid. Old wrongs are righted, alienations reconciled, sins confessed, bad habits broken off; and all the great evils current in the communities where the revivals prevail, greatly lessened and reduced to a minimum. Such is the testimony of all. Indeed in this respect—moral reform in society—the Welsh revival stands at the head of all revivals we have ever read of or known.

This type of revival—Joelistic we may call it—is the great want of our rural and weaker churches. To secure and conduct revival meetings, they can not afford to call to their aid from abroad the persuasive preacher and successful evangelist. *But they can inaugurate a series of prayer meetings*, to invoke the Spirit to come, and prepare the common people for revival work, and help them call in their unconverted neighbors and lead them to Christ. And the Spirit—the Great Helper—if properly sought, will, according to His promise, come to their aid, and give such power to their speech and prayers, that, as Paul says in 1 Cor. xiv. 25, convicted by all, the secrets of their hearts made manifest, these neighbors will fall on their faces and worship God, confessing God is with them of a truth. This is just what is occurring in Welsh-land now, and has been for a year past.

The Lord's promise, through the Prophet Joel, makes possible a revival in all our poorer—our smaller—churches. And how

* This paper, prepared and sent out by a servant of God almost ninety-two years old, is so thoroughly in line with what we have been proposing and advocating in these pages, that we most heartily commend it to all who are interested in world-wide Evangelism.—W. P. Hall.

else can they be reached? Nor these alone; *the city churches* and the larger need this sort of revival too—one in which the common membership, and, so to speak, the lower classes, take an active part, and feel that the work is largely theirs. So it was in the Pentecost services. Out of the 120 who spoke and prayed in that revival, and on whom rested the tongue of fire, and who used it, too, were many unordained by human hands, and unlearned men and women. And all these took an active share in the bringing of 3,000 people to Christ in a single day. And so it is in Wales to-day. In the larger churches the ministers, elders and abler men largely hold their peace, and the hitherto silent ones the Spirit leads to the front, in prayer and speech and song, and crowns their words and prayers with conversions, many and remarkable. However large the church, it needs often in its history such a revival to develop the occult powers God has invested in the members of Christ's body, however obscure and weak in the world's view they may be. Such a revival will doubly augment the power of any church, however large.

This type of revival—that in which laymen and common people take the leading part—greatly enlarges the number of reapers and laborers in the Lord's great harvest field. In the great Welsh revivals scores of reapers have risen up in single churches, and the ingathering has been wonderful. So it will be in the wide world, when Joel's prophecy is fulfilled in our churches, in the home field, and in mission stations. Pentecosts will break out everywhere, for then the time, the set time to favor Zion, will have fully come.

Brethren, we need this type of revival. We perishingly need it, and we must have it, or this world will never be converted to God. Yea, our own children and dear neighbors, our fellow townsmen and parishioners, without its coming, are as surely lost, many of them, as is yonder winter to come or the sun of to-day to set at night. All experience and observation shows our need of a new type of revival. And the Lord saw it, and hence he decreed one of vastly larger measures of the Spirit for the last days. It was to be one that should call into evangelistic work all classes of common people—"sons and daughters,

young men and old men, servants and handmaidens", and endow them with a heavenly power to win the world to Christ. And, brothers in the ministry, you who are not specially impressed with a sense of this need, you surely will be, if you will but make the rounds of your parish and ascertain just where stands, morally and spiritually, a multitude living in sight of your church spire. Alas! the small prospect of their conversion, and the certainty of their being lost forever, unless some great revival comes to their rescue!

Brethren, can we have this Welsh-like revival, so much deeper, more pervasive and abiding, here in Southern California and elsewhere? We can; for Peter under inspiration said, "*The promise* [this promise through Joel] is to you and your children, and to them that are afar off, even to as many as the Lord our God shall call to him". We are the "children", the descendants of them to whom Peter spoke. We are of those "afar off". We are of them whom "the Lord our God has called", and the promise is to us. And we can look for the fulfilment of this glorious promise, here in Southern California, with as much confidence and certainty as could they, the 120 in that upper room.

But there are *conditions*. What are they?

1. First and mainly, *prayer*. Precedent to the fulfilment of that great prophesy of Joel, we read, "These all, with one accord, continued *steadfastly in prayer*, with the women, and Mary the mother of Jesus, and with his brethren". And this, this steadfastly praying for *ten successive days*, wrought the change in them, and brought them into such sympathy with God, that they were prepared for the blessing; and it came, as come it will to us, when like conditions are fulfilled. And the Lord said, in Ezek. xxxvi. 37 "For this will I be inquired of by the House of Israel, to do it for them". Yes, prayer sufficiently general among a people, persevering, and offered in faith, will bring to any people the fulfilment of this promise, in all essential respects, as it was at Pentecost, and as it is in Wales. For both these cases are samples and illustrations of what that promise means. For prayer can not long be earnestly offered for any object without

suggesting correlative duties which will help bring the answer to pass.

2. *Our time*, or rather *God's time*, mainly given to us to prepare for great Eternity, must be freely employed to further the great objects of such a revival.

We Americans, so bent on money-getting and earthly comforts, must restrain our greed for such things and put soul-saving of our fellowmen far, far in advance of these things so soon to pass away.

3. To get the blessing and retain it, we must *follow the leadings of the Spirit*. That is the keynote of the great revival in Wales. Each worker there is taught to consider himself and herself pledged to follow the leadings and suggestions of the indwelling Holy Spirit. It is true we are not to believe every spirit, but to try the spirits whether they be of God. But when convinced that the monition is of God, we are to act, and act confidently and promptly, or grieve Him from our hearts, and from the hearts of others, too.

4. It were well for us, and for bringing this thing to pass, *to join hands in mutual pledges of a united daily prayer*, for the fulfilment of this glorious promise in our midst. Our brethren of all denominations in England and Scotland are joining in leagues to this effect. The simple agreements are in substance:

(1) A daily prayer that the blessing that has fallen upon Wales may bless our locality also, and indeed extend throughout the world.

(2) To put away and remove, so far as we can, every obstacle which is revealed to us as standing in the way of the Pentecost we need.

(3) That we will endeavor to talk up and spread information touching this revival, and strive to interest others in its promotion as opportunities present themselves.

(4) That, realizing that great obstacles may lie in the way of an answer to our prayers, which it may take much time to remove, we will strive not to be easily discouraged, but hold fast in prayer, believing that in due time we shall reap, if we faint not.

Brethren of the Southern California General Association, will you do the writer the favor to read this communication, perhaps twice, thoughtfully, and prayerfully? And, if in so doing you find yourself in essential sympathy with his views, as herein expressed, will you, for his encouragement and that of others, append your name to the four pledges given above, being substantially those entered into by our brethren across the waters?

Christians other than ministers are invited to unite in this agreement. The writer also suggests that our brethren of the pulpit *make this prophesy of Joel the theme of a sermon or sermons* to the people, as adapted to enkindle general interest in this important matter.

Yours in the hope of the great latter-day revivals the Prophets foresaw and foretold.

Department of Biblical Foreign Missions

CONDUCTED BY REV. HENRY O. DWIGHT, LL.D.

Material Benefits That Guide Men To Christ

Ministers are sometimes criticised as preachers of mysteries who fail to show the practical man where Christianity can touch his life. A part of this criticism is due perhaps to the easy carelessness that leads many living in Christendom to assume that benefits which they owe to Christianity "just grewed", like Topsy, or have developed out of their own personal perfections as a natural fruit of culture. The foreign missionary's surroundings rarely permit such assumptions

to dim the glory of Christianity in its effect on the life of every day. The bare and comfortless lives of pagans and Mohammedans leave them free to see benefits in the very act of springing from the teachings of Christ.

THE FIRST IDEA OF GOD'S KINDNESS.—In some lands an expectation of malignant mischief is associated with every thought of unseen spiritual beings, and there the idea of the Fatherhood of God comes as a startling revelation. A medical missionary

of the China Inland mission in the province of Shansi tells of an experience which made him the channel of this revelation to a pagan mind.

A Chinese farmer had brought his little boy to the mission hospital. A serious operation had to be performed, and later the father had to be told that matters had taken a turn for the worse which left scarcely a chance that his son would live. The poor man was stunned. "How can I go home without him" he cried, "He was the pet of all the family. Is there nothing more that you can do?"

"I have done all in my power" said the missionary Doctor, "there is only one other thing, and that is prayer".

"Oh" said the farmer, "I will pray day and night if only my boy will get well".

Then the missionary and the pagan farmer had prayer together.

"Would it not be well to have others pray, too"? asked the man.

The missionary said it would; and the native assistant sympathetically added, "We are fathers too".

So the stricken father said, "Please ask the other foreign teachers to pray".

That night every patient in the hospital knew about the boy, and all who could pray joined their prayers with those of the missionaries. As for the father, he prayed all night by the bed of the sick boy, crying, "Heavenly Father, have mercy and make my boy well".

The next day the boy began to improve. No happier man than that father could be found in Hwai yuen. He had tasted and found that the Lord is good. He was eager to learn more about Him, although it was hard for his dull mind to understand. But he could understand that God's relation to him as a Heavenly Father was an intensely practical matter. So he constantly said, like Paul at Damascus, "Tell me what I must do and I will do it". When he took his boy back to his home, he knew, for all time, two things, at least. First he could not be anything but a Christian; and second, he must tell every one whom he knew that this doctrine of the Heavenly Father is a truth to live by every day. Yet it was so commonplace a thing as a hospital with a Christian in charge of it which had given him his first

idea that God can and will be a helper of men.

APPRECIATION OF THE TEACHINGS OF CHRIST.—These first crude ideas quickly spread in the community, giving people some notion that there is good in Christianity. The *Chronicle* for July (London Missionary Society) has a curious illustration of this in a report of one of the preachers at Amoy China. He says, "When we go out to preach in a new place we are usually asked, 'Are you Jesus doctrine (Protestants), or Heavenly Lord doctrine (Roman Catholics)'? When we answer that we are 'Jesus doctrine' they say 'That is a righteous doctrine'; and then they receive us most hospitably". Yet often some purely material benefit, or some trait of Christian morals has created this favorable notion. The United Presbyterian *Woman's Missionary Magazine* for July mentions a Bible woman in Cairo, Egypt, who was hailed by a Mohammedan with the words, "Come and moisten our hearts with the words of our Master". Another Mohammedan asked her, "Why are you trying to make Christians of our women"? The Bible woman told him why, and he argued with her. Finally he said, "well keep on reading to them. We lose nothing, for they learn from you to obey their husbands, not to quarrel, and not to use bad language". A Mohammedan convert in an Egyptian city was bitterly and fiercely opposed by his wife when he became a Christian. After a time the wife discovered that her husband was treating her and the children much more kindly than he ever had done when he was a Mohammedan. The discovery moved her to ask about the teachings of Jesus, and after some months of instruction the man's kindly bearing had its fruit in her conversion. So simple a thing as assurance that Christians are humane becomes noised abroad in the community. And the effect of this in Egypt is that there are now 211 Mohammedan women and nearly 1,600 Copt women receiving regular religious instruction.

Knowledge of material benefits springing from Christianity spreads the belief that Christian doctrine is good.

CONFIDENCE THAT CHRISTIANS WILL HELP.—Assurance that Christians are

humane soon leads to confidence in appealing to Christianity in times of need. Dr. Wilkinson (Church Missionary Society) of Foochow, China, describes in the *Church Missionary Intelligencer* for July, a singular request from the elders of a Chinese village, and its sequel. These villagers were convinced that somehow a Christian doctor can cure men of the opium habit, and they asked the doctor to come to the village and cure Eighty-four opium smokers at once, agreeing to provide a building for the experiment, guards to keep the patients from running away, and money to pay expenses. Dr. Wilkinson undertook this extraordinary task on condition that during the cure idol worship should cease, and that all should pray daily to God for help. The place chosen by the elders for the cure was the temple of the village, where were the ancestral tablets of the various families, running back some six hundred years. The cure lasted three weeks, and all of the patients, but two who ran away, came out free from the chains of their habit. The local Mandarin then posted a decree forbidding the sale of opium in the village again. The missionary and his assistants were profoundly thanked for what they had done, and a door of access to that village will always be open to the teachers of Christ. In the *Scottish Bible Society Record* for July is a notice of an equally curious case in Korea. A man of some wealth had become a hard drinker, to the grief of his family, who appealed to the village elders for help. The elders decided that Christianity would save the drunkard and nothing else could do it. So they fixed a day when the man must begin to go to church, and, pagans though they were, they went with him to see that he stayed through. Their confidence was justified. After a time the drunkard found the services interesting. He was finally converted, and is living a consistent Christian life in the midst of his family, now also Christians because Jesus Christ saved its head. Another recent illustration of this same confidence in Christianity comes from Egypt. At Girgeh a wealthy Copt became alarmed at the extravagant grief of his wife over the death of a daughter. The family sent to the Coptic church for priests to come and comfort

the broken-hearted woman. But the priests declined to undertake so hopeless a task. Finally the friends telegraphed to the American Missionaries to send some one who knew where to find comfort in the Bible. A blind Bible woman, of piety, intelligence and force, was sent to the house of mourning. Every day she read the Bible, expounded it to the family and prayed with them. From the first she gained a strong influence over the stricken mother, for she told her of Jesus Christ and his salvation in a way that she could understand. The Bible woman stayed in that house two months instead of the two weeks for which she had planned, and the results of such a helpfulness in dire need can not be estimated. To save a slave to opium or to strong drink, and to stay the tears of a hopeless woman are very small things. But where these things are done by Christians only, the whole community gradually acquires a reasonable expectation of help from Christianity.

THOSE WHO DO SUCH DEEDS ARE TAUGHT OF GOD.—The impulse of the man who has seen such achievements is to seek to learn more of the Christian religion. Any one of these services rendered to the needy is as wonderful in a Christless land as was the giving of sight to the man who had been blind from his childhood. *World Wide Missions* for August has a touching history of a Chinese villager who came to the Methodist hospital at Nanking, bringing his invalid son in a wheelbarrow. He had brought the young man in the wheelbarrow one hundred miles to see if it is true that Christians can heal the sick. A serious surgical operation was necessary. This the father was allowed to see—the giving of the ether, the cutting with keen knives, the dressing of the wound, the return to life of the son who seemed dead, his assurance to his father that he had felt no pain. It was a slow confirmation of all rumors about Christianity. The father watched the slow recovery of his son and the restoration of the wasted form to sturdy health and vigor. Then at last he was able to go home, his son walking by his side, well, joyous, strong. The experience had fixed in the minds of both the truth that men willing to go to China for such deeds, and able to make good their pur-

pose, must be taught of God. Such men know God and can teach others authoritatively about Him.

There is more than one way of preaching. None of these incidents from the current missionary magazines has to do with eloquent appeal nor in any direct sense with spiritual instruction or moral admonition. They have to do with what might be called by-products of Christianity, whose connection with the teachings of Christ is sometimes carelessly overlooked in Christian lands. But this connection is

Missionary News of the Day

The religious liberty proclamation of the Czar of Russia seems to be proving in some respects more than a piece of paper decorated with platitudes. One of its provisions permitted all Russian subjects to follow their conscientious convictions in religion. This means that the privilege of holding civil office is no longer to be forfeited by those who leave the State Church. According to the *Lutheran World*, 3,000 persons have returned to the Lutheran Church in Russia since the new rules were promulgated. And they have not been punished!

Christians in China are more and more inclined to be self-reliant. A missionary of the American Board writes that the people are more willing to give for the support of their church institutions, and that one hears often the phrase, "Be independent—stand alone". Dr. J. W. Lowry of the Presbyterian Board says after his recent return to China, that more has happened there during the last two years than happened through the previous thousand years. We believe it.

Recently five educated Chinese women from Shanghai have been addressing large audiences in several of the guild halls of Foochow. The galleries were filled with women, and the lower floors were crowded with men, eagerly listening.

Equally startling to Chinese conservatives must have been a convention of more than 300 Christian women recently held at Wei hsien in the province of Shantung. A missionary lady writes of this convention to the *August Woman's Work*: "Talk about your Daughters of the Revolution! Is not this revolution enough to satisfy the

instantly seen by thousands who have not known Christ, and the vision begins a change in their lives which leads to the peace and fruitfulness of faith in the Savior.

As to the feelings of the pagans toward the missionaries who have blessed their hard and hopeless lives, it is shown by the words of a Chinese woman whom a missionary lady had helped. She said, "I have nothing to give you but I am hoping and praying that when I die I may be reborn a donkey so that I may serve you by carrying you on your tours".

most vaulting ambition? A big convention of Chinese women! The ancestors must be dead indeed if they did not turn in over in their coffins in astonishment! Weak confidence in Chinese women would have gotten a sudden jolt at that convention. What may not all this good leaven do? In our yard just now the little morning-glory seeds are lifting up the hard baked earth in great caked pieces, till it looks as if there must be a mole at work. What will we see if these three hundred and twenty women go home and arouse the enthusiasm of the more than three thousand women whom they represent?"

An event of the first importance in Tibet is the journey to India made by the Dashi Lama on the occasion of the recent visit of the Prince of Wales. The Dashi Lama is an incarnation of the Buddha, of spiritual power, and of conservatism. He is second only to the Dalai Lama, now a fugitive. For this man to leave the sacred seclusion of Tibet in order to do honor to the future ruler of the British Indian Empire is an amazing token that the world moves.

Nauru, sometimes called Pleasant Island, is a lone island in the Pacific, some two hundred and fifty miles west of the Gilbert group. It used to be a field of the Hawaiian Evangelical Association, but Mr. Delaporte, their one missionary there, has now been transferred to the American Board. There are one thousand one hundred adherents of the Protestant church in Nauru, out of a total population of one thousand five hundred and fifty. Seven Roman Catholic priests have lately landed on the island, and more are coming. At the same time a

commercial company, acting in the interests of civilization, is about to place on the island a thousand pagan laborers from the Solomon Islands in order to work the guano deposits. Between the invasion of overzealous Roman Catholics and that of the Nitrate Company, rather strenuous times seem to confront Mr. Delaporte the lone missionary.

A Methodist missionary visiting Pontianak on the west coast of Borneo was asked by a rich Chinese resident to open an English school in that place. The Chinese colony was invited to meet and discuss the matter. The missionary explained to them that if such a school was established it must teach the pupils Christianity. Perhaps one might expect this frank statement to cool the ardor of those Chinese business men. On the contrary they accepted the condition, and then and there subscribed seven thousand dollars for a church and school building.

The *Madras Patriot* says that Hindu and Mohammedan laborers from India are swarming into the Fiji Islands to work on the sugar plantations. Some thirty thousand of them have already made themselves very much at home there. The Fiji Islands are practically Christian territory; but a new mission field is thus unexpectedly opened at the very doors of the churches.

The preliminary report of the China Inland Mission shows that two thousand five hundred and twenty-nine pagans were baptized during 1905 in its various stations. In two years, more than five thousand Chinese have professed faith in Jesus Christ, in the two hundred and three station fields of this great mission.

A Mohammedan woman of high rank has been quietly watching the good work done by the Presbyterian hospital in Teheran, Persia. She has now taken a step perhaps without parallel among Mohammedan women, by coming forward

with a gift of two thousand dollars for the construction of a women's ward in the hospital. The first payment was made in April and the building is now in progress.

It is stated in the *Lutheran World* that during the last five years not less than twenty-five thousand Roman Catholics have joined the Lutheran Church in Austria. In some cases entire congregations, both priest and people, came over.

Unalaska, one of the Aleutian Islands now has a chapter of the Epworth League. The meetings bring together Aleuts, Russians, Swedes, Norwegians, Danes, Americans and Eskimos. It might be called the Chapter of the Seven Nations, forming probably the most truly international as well as the most western group of Epworth Leaguers in the United States.

The Wesleyan Methodist Missionary Society (England) is preparing to strengthen and expand its mission on the Isthmus of Panama. The mission was established years ago in order to care for colored Methodists from the West Indies who settled on the isthmus. It now has good congregations at Panama and at Colon, with out-stations at six points on the Panama Railway, and it is working among English-speaking residents in general. One of the missionaries has lately been appointed by the authorities chaplain to a hospital in the Canal Zone.

Several daily newspapers in the United States and Canada have joined in an undertaking to make a first-hand study of the foreign missionary operations about which such hotly contradictory reports reach the papers. The syndicate has sent Mr. W. T. Ellis, one of the staff of the Philadelphia Press, to learn the facts as to missions. He has visited Hawaii, and has gone on to Japan. Thence he will go to Korea, China, the Philippines, Burma, Ceylon, India, Persia, Syria and Turkey. So interesting and unusual a scheme ought to prove itself worth while.

Some Special Biblical Topics

The Parable of the Sower

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Many dislike the expression, "The Bible as Literature". We have suffered so many and so great shocks from "The Critics" that any phrase of theirs is looked upon with misgiving. The story of Uzzah has gained a new and practical meaning in these days. Fear for the safety of the Ark exists in many hearts. Still, while his fate should keep our hands off, need we shut our eyes and refuse to see, or enjoy, the glimpses of the Cherubim, which the shaking of the Ark may disclose?

Luke tells us (iv. 22), "All bare him witness and wondered at the gracious words which proceeded out of his mouth". Then Jesus did clothe his teaching with the charms of literary style; and we need not refuse to examine the crystalized forms in which that teaching comes to us, for beauty and exactness of expression. More than this, may we not doubt the correctness of any interpretation which rests upon the assumption of a false style; especially when the subject is not simple fact, plainly stated, but truth in poetic or parabolic form?

This introduction is intended to prepare the way for an interpretation of the Parable of the Sower which is not usually presented. In the various Sabbath-School helps which fell under my eye (when this Parable was studied lately), all agreed in grouping the first three classes together, as representing the Lost; while the fourth stood by itself as the type of the Saved.

Now there can be no question in regard to the general division of mankind into two classes. This is in accord with the uniform teaching of the Scriptures. Whatever the variety of the figures used, the Race is divided into only two classes, those belonging to the Kingdom of Darkness and those who have been translated into the Kingdom of Light. Duality, so prominent in God's world, as truly characterizes God's Word. As we have two eyes, two ears, two arms, so it is revealed that the Ego, the Soul, has two

bodies: the present one, of the earth earthy; and the heavenly, a spiritual one, perfectly adapted to the conditions of eternity. There is a life to be finished on Earth and one, never to end, in the World to come. As character is good or bad now, so it will be forever. Duality is claimed to be a chief element in Hebrew style. To present a thought in couplets, not in rime, is the aim of the poet. Unit-ing these couplets into fours and eights, (as in the Psalm cxix.) was proof of great skill.

My contention is that this couplet form belongs to the Parable and is found there in its higher style. Here in this parable is a double couplet. So to explain it gives a richer and broader meaning to our Savior's words.

1. The *first couplet* deals with the *Lost*.

Not only are there *two classes*, but two kinds, two extremes, presented in each. Some of the seed falls into the trodden path and the birds pick it up. Some falls in thin soil on a ledge. It springs up sooner than what finds its place in deep soil; yet having no moisture soon withers away. Nothing is left of it. In the one case as truly as in the other, the seed is wholly wasted. Thus it is with men. Some are never influenced by the Truth. It makes no impression. No interest, no desire is awakened. Others, again, are deeply impressed. They see its value. They delight to hear. They crowd the churches at times of special meetings. When they hear an Evangelist they, like Herod, "do many things and hear him gladly". They join the Church. Yet, like the Foolish Virgins, though they accept the invitation to the Wedding, they are not ready "when the Bridegroom cometh to go out and meet him". Our Lord Himself says, there are many who will be surprised to find the door shut: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful

works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. vii. 22, 23).

As the seed falling on the Rock withered away and was lost as truly as that which the birds gathered, so the men represented by it run well for a while, but do not endure, and so fail to win the crown as truly as those who never start.

2. The second couplet deals with the *Saved*.

The rules of style would lead us to look for another couplet. To complete the figure, the second class—the *Saved*—should be presented under two forms, possibly two extremes. This is just what we find.

Will the facts in Nature and in the Bible warrant such an explanation? Let us see.

Here in the West, where we still use rail fences, the unplowed portions of the fields are still filled with weeds. And still the wheat falls "among the thorns", or the outer rows sowed by the drill feel the drain of their rank growth. Yet this wheat does not wither away. It completes its growth. The stalks blossom and the heads fill with grain. True, the harvester is not driven close to the edge of the field, for the grains are not plump and heavy. If mixed with the rest they would reduce the grade at the elevator. Nor will the farmer gather this grain for seed. No better words could be chosen than those of Luke,—these stalks "bring no fruit to perfection".

And does not experience as well as Scripture justify belief in the Christian character of many who are not fruitful? Since various grades of fruitfulness are given to the last Class—thirty, sixty, and a hundred—is it not possible that the range runs from one to one hundred? Does not Paul (1 Cor. iii. 10-15) imply that some who will be saved have nothing to show for their life on earth?

"But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built

thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire".

Still they shall be saved. Are the *Saved* not children of God? Do crippled, helpless children lose their places in our love because unable to add their earnings to the income of the family?

Not enough is made of the difference between being *Saved* by the loving grace of God in Jesus Christ, and then, having been saved, letting our good works be seen of men that they may glorify our Father who is in Heaven. In the same way, little is heard about the difference between *Eternal Life*, *the gift of God*; and rewards—the thrones, the glory—which shall be rendered in the final award "according to the deeds done in the body".

Christ said:

"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel".—Luke xxii. 28-30.

There are two extremes among those who are lost: those who cared for none of these things, and those who were almost persuaded. There are two extremes among those saved at last: those who are content with salvation, and those who use that unspeakable gift to their own reward and the glory of their Savior.

Peter quoting from Joel, in proof that the wonderful display of spiritual power at Pentecost was to be expected in the kingdom of Heaven which Jesus had established, asserts that "Whosoever shall call upon the name of the Lord shall be saved" (Acts ii. 21). Paul, in Romans x. 13, reaffirms this glorious fact.

Once, when this verse was quoted, a man retorted, with an expression of contempt, "Then you believe a man may be a scoundrel, a murderer, and at the last minute, if he say 'Lord, save me', will be ushered into Heaven the same as Paul?" The answer was, "Yes" and "No". Salvation God offers without money and without price; to Paul, and the Thief on the Cross, on exactly the same terms: "Him that cometh to me I will in no wise cast

out" (John vi. 37). But the ushering into Heaven, that is entirely another thing: the one is received as "a brand plucked out of the fire; the other as "more than conqueror through Him that loved us".

See what Paul the Aged writes to his beloved Timothy:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished

my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 6-8).

The Saved, Blessed be His name! will include those who "bring no fruit to perfection", and those who are amazed at their success, "as a cart is pressed that is full of sheaves".

The Twenty-third Psalm

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The names by which God has revealed Himself to us are many, but the principal names are two: Elohim (God) and Jehovah (Lord). The first occurrence of the name always assists us in determining its meaning. The first occurrence of Elohim is in Gen. i. 1: "In the beginning Elohim created the Heaven and the Earth". Here, as in subsequent passages, the name Elohim is connected with *creation*. "The heavens declare the glory of Elohim" (Psa. xix. 1). "All things were made by Him; and without Him was not anything made that hath been made" (John i. 3).

No man can tell us what the actual pronunciation and meaning of Jehovah was. Probably its meaning is best expressed in the apocalyptic phrase "He who is, and who was, and who is to come" (Rev. i. 4). So that this name reveals Him as the Eternal One and especially as the *Coming One*. Elohim is the God of *creation*, Jehovah the God of *revelation* and *redemption*. Hence we frequently read, "Thus saith Jehovah", but never "thus saith Elohim". The name Jehovah, then, reveals God as our Savior, as the One who provides for His people, supplies all their needs, and orders everything that concerns them.

I. Combination Titles of Jehovah.

There are seven combinations of the name Jehovah with other names. The order in which they occur is the experimental and theological order.

1. Jehovah-jireh (Gen. xxii. 14).

Jehovah will see, or provide.—It occurs in connection with *sacrifice*. Isaac upon the altar, bound and helpless, under the

sentence of judgment, is a vivid picture of the sinner under the judgment of God. When Abraham stretched forth his hand and took the knife to slay Isaac, he was arrested suddenly by the Angel of the Lord, and turning saw a ram caught in the thicket by the horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh, the Lord will provide, or, as the margin has it, "The Lord will see". The Hebrew word joined to Jehovah is derived from *rah*, to *see*, which is used ninety-five times in Genesis alone with that meaning, and only five times in the whole of the Old Testament with the meaning, *provide*. Both renderings are therefore admissible and correct; and if we combine them we have in this name one of the sublimest revelations of Divine truth. Jehovah will see, the God of vision; Jehovah will provide, the God of provision. When Abraham and Isaac were approaching the place of sacrifice, Isaac spake unto his father, and said, "My father, behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham replied: "God will provide for Himself a lamb for a burnt offering in thee, my son".

2. Jehovah-ropheca (Ex. xv. 26).

Jehovah that healeth thee.—This is Jehovah thy healer, or thy restorer. Our enemy the devil, as a roaring lion, walketh about seeking whom he may devour. Whenever God confers a privilege or bestows a blessing upon His people, Satan

immediately appears to contest it. No sooner had Abraham reached the promised land than Satan caused a mighty famine to sweep through that region in order to discourage him and, if possible, make him return to his native land. The notes of Israel's song of thanksgiving at the Red Sea had hardly died out when they came to the "waters of Marah". No sooner had the voice from heaven said to our Lord, "Thou art my beloved Son in whom I am well pleased", than Satan appeared saying: "If thou art the Son of God". At the entrance of the tabernacle there was the brazen altar where sin was divinely and eternally put away. The first place which met the worshipper on entering the Holy Place was the laver where sin was divinely and continually cleansed.

3. *Jehovah-nissi* (Exo. xvii. 15).

Jehovah is my banner.—After Israel was made to drink of the waters which gushed from the smitten rock, Amalek appeared and fought with them. The Amalekites were discomfited through the intercession of Moses, and Jehovah swore that He will make war with Amalek from generation to generation. This name reveals Jehovah as a man of war, fighting the battles of His people. In the next chapter, Exo. xviii., Jethro, Moses, Aaron and the Elders of Israel sat down to eat bread before the Lord. They were feasting at a table while the Lord was fighting the battles of His people. It is God who in the beginning put enmity between the flesh and the spirit (Gen. iii. 15); and it is only He that can subdue it.

4. *Jehovah-shalom* (Judges vi. 24).

Jehovah peace.—Peace always follows in the wake of God's movements. None can oppose Him. When He fights He is sure to overcome. He made peace through the blood of His cross, (Eph. ii. 16), and came and preached peace (Eph. ii. 17); and He leads His people into the possession of eternal peace.

These four names set forth what Jehovah is to His people in the present time of probation and conflict.

The last three reveal what He will be to His people in the future.

5. *Jehovah-tsdkenu* (Jer. xxiii. 6).

Jehovah our righteousness.—This looks to the future when Christ as the Son of David will rule in righteousness, and points to the glorious kingdom age when "the knowledge of the glory of Jehovah will cover the earth as the waters cover the sea". It gives us a glimpse of the blessed time when the long-standing scandal of righteousness abased and iniquity exalted will be a vision of the past, and when righteousness crowned, exalted, and holding the reins of government in its hands, will render immediate recompense to all offenders.

6. *Jehovah-shammah* (Ezek. xlviii. 35).

Jehovah there.—Such will be the name of millennial Jerusalem. Jehovah will dwell in the midst of His people; not only spiritually, as now, but actually and literally, for "we shall see Him as He is".

7. *Jehovah-rohi* (Psa. xxiii. 1).

Jehovah my Shepherd.—This is the sum total of all preceding Jehovah titles. We have already seen that the apocalyptic expression, "He who is, and who was, and who is to come", is the equivalent of the name Jehovah. It is deeply significant that three times in the New Testament the Lord Jesus Christ is spoken of as Shepherd. He is the good Shepherd in his death (John x.). This looks to the past. He is the great Shepherd in resurrection (Heb. xiii.). This contemplates the present. He is the chief Shepherd at His coming (I Pet. v. 1). This glances at the future. "Jesus Christ the same yesterday, to-day, and forever" (Heb. xiii. 8).

II. *A Meditation on the Titles of Jehovah.*

Psalm xxiii. is a meditation on the Jehovah titles: "Jehovah is my Shepherd". The Psalmist is occupied with what Jehovah is in Himself. This is worship. What He hath, saith or doeth, marvellous and transcending thought as it is, forms no part of the Psalmist's meditation. He is exclusively occupied with what Jehovah is.

(1) "I shall not want", because He is Jehovah-jireh, the God who sees our want and provides for it.

(2) "He restoreth my soul", because He is Jehovah-ropheca, the Lord, the healer, restorer and remover of all our ills.

(3) "He setteth a table before me in the presence of my enemies", because He

is Jehovah-nissi, fighting our battles while we feast on all the spiritual blessings which He has given us in Christ.

(4) "He leadeth me beside the waters of rest", because He is Jehovah-shalom, the maker and giver of peace.

(5) "He guideth me in the paths of righteousness for his name's sake", because He is Jehovah-tsidkenu, the Lord our righteousness.

(6) "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me". He is Jehovah-shammah. He passed through the valley of death before us, and He is with His people in all their extremities, and will uphold them with His own hand in the last moments when they grapple with the last enemy—death.

It is also worthy of attention that in John's Gospel Christ's "I ams" are used seven times in combination with other words—"I am" being equivalent to "Jehovah".

I am the *Way* (Jno. xiv. 6).

I am the *Truth* (Jno. xiv. 6).

I am the *Life* (Jno. xiv. 6).

I am the *Bread* (Jno. vi. 25).

I am the *Shepherd* (Jno. x. 10).

I am the *Light* (Jno. viii. 12).

I am the *Resurrection* (Jno. xi. 25).

Are we lost? He saith, I am the *way*.

Are we ignorant? He saith, I am the *truth*.

Are we dead in trespasses and sins?

He saith, I am the *life*.

Are we famishing? He saith, I am the *bread*.

Are we wandering, have we strayed out of the way? He saith, I am the *Shepherd*.

Do we sit in darkness? He saith, I am the *light*.

Are we dying? He saith, I am the *resurrection*.

In a word, He is Jesus, our Savior.

Oh, Jesus Christ, the very man of our humanity, and the very God of our worship, speak to our hearts; may we hear thee say to us, "I am thy salvation"; so that our hearts may say responsively, "All my springs are in Thee".

Daily Bible Study and Readings, for Practical and Devotional Ends

Conducted by the Educational Secretary

Readings in the New Testament—John, concluded

The Readings in the Gospel according to John, taken up in the July number, but necessarily interrupted in the August issue, are now to be completed. John's was seen to be the Gospel for the Christian. Its Outline Plan was given in the August number, p. 60, and more fully in February, 1905, page 103, in Volume II.

The Reading for July 21 began with Part ii. of the Gospel. The Evangelist in that division (chs. vii. 1—xii. 50) exhibits the Conflict of Faith and Unbelief that culminated in the final Crisis and mutual Rejection. In its four sections Jesus presents Himself—

(1) At the Feast of Tabernacles, as the Only Fountain of Everlasting Life and the Only Deliverer from the Bondage of Sin (chs. vii. 1—viii. 59);

(2) During subsequent Visits to Jerusalem, as the Only Healer of Spiritual Blindness and the True Shepherd of the Sheep, giving them Eternal Life through His Sacrificial Death (chs. ix. 1—x. 42);

(3) At the Raising of Lazarus from the Dead, as Himself the Resurrection and the Life (ch. xi. 1-57);

(4) In the Temple at Jerusalem, as possessing Messianic Authority, resulting in the Culmination and Judicial Condemnation of Jewish Unbelief (Ch. xii. 1-50).

In the last Readings for July (29-31) the Second of these Sections was taken up, the Readings covering the Sign of the Healing of the Man Born Blind, and the attempt

of the Pharisees to Discredit the Sign. By their conduct these self-appointed Shepherds of Israel proved themselves to be False Shepherds, destroying rather than keeping and feeding the flock.

The September Readings open at this point, when Jesus presents Himself as the True Shepherd in contrast with these False Shepherds, exposing, judging and condemning them.

iii. The Discourse of Jesus respecting False and True Shepherds.—Chs. ix. 39—x. 21.

SATURDAY, SEPT. 1.—*John ix. 39—x. 5.*

Jesus the True Shepherd in Contrast with the False Ones, the Scribes and Pharisees.—In referring to the facts just related as occurring in connection with the absolutely conclusive Sign, the Healing of the Man Born Blind, Jesus pronounced judgment upon these blind and false shepherds. For judgment He had come into the world. His coming would result in the enlightening of the spiritually blind and self-righteous guides who thought themselves enlightened.—In response to the taunting question of the Pharisees, “Are we blind also”? He proceeded to make clear the differences between these false shepherds and true shepherds as represented by Himself.—“The formation of the Messianic flock and its going forth from the theocratic inclosure was borrowed from a morning scene” in shepherd life.

“The Pharisaical shepherds were blind to the glory of the Son of God, and scorned first to come to Him and then to feed His sheep. Instead of entering in through the door, they had climbed up some other way; therefore they were not true shepherds . . . who, instead of leading the sheep to life in the pastures of divine grace and truth, destroyed them with the poisonous weeds of their human inventions; aye, and thrust out of the sheepfold all those who were true sheep, such as the man born blind”.—*Besser.*

SUNDAY, SEPTEMBER 2.—*John x. 6-21.*

Jesus Himself the Only Door of the Sheep.—Having provided for the security and nourishment of the sheep, the figure is changed; the Shepherd becomes the *Door*, by which alone the sheep go in and out, and by which all true shepherds enter the fold.—The Scribes and Pharisees enter by another door and are thieves and robbers, exploiting the sheep for their own selfish ends.—Jesus is the *good* Shepherd—the *beautiful* and ideal—in contrast with the

hireling. Between Him and the sheep there exists mutual knowledge and perfect sympathy. He gathers the flock by *laying down His life for them*, in the sacrificial atonement on which John so constantly dwells.—His death is to reach out beyond these few believers and to take in “other sheep”, even the whole Gentile world.—Because of His voluntarily dying for the sheep the Father loves Him and has given Him the power to fulfil His mission.

“What possibly can be meant by this (‘Know and am known’) but that there is a bond of acquaintanceship, affection, communion, fellowship between each true believer and His Savior, such in its origin, its strength, its present blessedness, and its glorious issues in eternity, that no earthly bond whatever—not the closest that binds human heart to human heart—can offer the adequate symbol of it, to get which we must climb to that mysterious bond by which the Father and the Son are united in the intimacies of eternal love? This bond consists in oneness of life, unity of spirit, harmony of desire and affection”.—*Hanna.*

MONDAY, SEPTEMBER 3.—*John x. 22-42.*

The Unreasonable Demand made of the True Shepherd by the False.—The Jews, the False Shepherds, at the Feast of Dedication, demanded that Jesus declare Himself the Messiah. He Refused and Withdrew.—Later He went up to the Feast of Dedication and resumed the teaching that these false shepherds had prevented Him from completing two months before.—They surrounded Him—apparently getting between Him and His Disciples—and demanded that He should declare Himself, and remove all doubt about His Messiahship by performing the works they expected of Messiah, such as delivering them from the Roman, etc.—He refused their request, to take the place of this false Messiah, giving the reason for His refusal; whereupon the Jews took up stones to

stone Him for blasphemy. "Again", enraged by His answer, they sought to seize Him; but He escaped to the Jordan, where many believed on Him as Messiah.

"That Christ should speak of God as the Father whom He represented in His official capacity, and should appeal to works done in the Father's name, was legitimate, and in accordance with the Jewish

notion of the Messiah. But Jesus went further than this, and having declared His own absolute power over His sheep, even to the giving them eternal life, He rose to the sublime assertion: 'I and my Father are one'. The *gravamen* of the offence was that 'being a man', He made Himself God by asserting that He and His Father were one".—*Thompson*.

Section 3. Jesus in Conflict with Jewish Unbelief, at the Raising of Lazarus from the Dead, when He proclaimed Himself by a Decisive "Sign" the Resurrection and the Life, —thereby enraging the Sanhedrin and leading them to pass sentence of condemnation upon Him, as having disappointed their carnal Messianic expectations.—Ch. xi. 1-57.

John sets forth: (1) the Occasion and Preparation for this decisive Work; (2) the Scenes at Bethany before the Miracle; (3) the Scenes at the Grave, culminating in the Miracle; (4) the Results that followed the Miracle.

TUESDAY, SEPTEMBER 4.—*John xi. 1-16.*

The Occasion of, and Preparation for, this great "Sign" of the Messiah as the Life of the World.—The dangerous sickness of Lazarus was the occasion of the sending of a message by his sisters to Jesus in Perea, and of the miracle itself.—There follows an account of the way in which Jesus treated the affectionate but delicate message of the sisters; and the reason for His delay of two days in setting out to restore him.—To the Disciples, who warned Him of the danger He was braving from the Pharisees, He replied with assurance, that he is safe until His task is finished.—When He made plain to them the fact that Lazarus was dead, and His purpose to go and heal him, Thomas was foremost to propose to go with Jesus to what seemed certain death.

"It is an exquisite picture that John leaves on our minds; the calm days of intimate communion in the little hamlet; converse on the law and the prophets till the heart burned within; a revelation of all the graciousness of Jesus, where He was free from restraint; His sympathy with the young Jew, who yields himself up in simple and entire trust and leans upon His divine friend, is the companion of His walks, sits with Him under the shade of the fig-tree in the court or on the house-top while the sun goes down and glows upon Jerusalem; hears from His own lips of His wonderful plan, insensibly comforts and cheers Him, follows Him with wistful sympathy, or enters into His thoughts with a ready spirit, even

when they baffle his comprehension".—*Stevenson*.

WEDNESDAY, SEPTEMBER 5.—*John xi. 17-31.*

The Preparatory Scenes in Bethany before the "Sign".—Lazarus had already lain in the grave four days,—the corruption that had taken place being a special feature in the evidential power of the miracle.—When Martha met Him and expressed—as did Mary later—her hope in sending for Him, Jesus referred her for comfort to the doctrine of the resurrection that was held by the Jews of that day.—This failing to console her, He turned her thought to Himself as the Author, not only of Life, but of the higher Eternal Life, and gave her a most marvellous unfolding of His own relation to that Life.—Her faith in Him as the Messiah, the Son of God, prepared her to receive the miracle, not as a personal or social favor, but as a "sign" of His Messiahship; and with true sisterly affection she secretly (for fear of the Jews) called Mary to enjoy with her this consolation.

"When He knows that Lazarus is dead, while He is touched with tenderness toward the weeping kindred, He says plainly to His disciples, 'I am glad, for your sakes, I was not there, to the intent ye may believe' . . . And then, just as the sublime marvel was to appear at His bidding, and the still chamber to give up its guest, He repeated to the doubting Martha, 'Said I not to thee, that if thou wouldst believe, thou shouldst see the glory

of God'? And when He prayed to the Father, and said, 'I know that Thou hearest me always', He added, 'Because of the people which stand by, I said it, that they may believe that Thou hast sent me'".—*Huntington*.

THURSDAY, SEPTEMBER 6.—*John xi. 32-44.*

Preparatory Scenes at the Grave and the "Sign" Itself.—In her expression of faith Mary's "feelings" were of an intenser and stronger kind, and their expression was followed by deep agitation on the part of Jesus on His way to the sepulchre. As usual, there was division of sentiment among the Jews. He was again greatly moved—perhaps at the vision of the ruin wrought by sin—as He came to the grave.—The thought of the four days, and of the consequent decomposition, seems to have shaken the faith of Martha, who required to be reassured; since miracles are not for the *unbelieving*.—When the tomb had been opened Jesus, knowing that His prayer would be answered by the Father, called upon the dead with a loud and commanding voice, to come forth; the return of the dead to life, completing "*the culminating work in His miraculous activity*", in the presence of many witnesses.

"Jesus had given many convincing proofs of His love to the household of Bethany while Lazarus lived, but none with that touching tenderness in it which came forth at his grave. The fellowship of suffering brings hearts and lives together more than all the fellowship of joy. And when His grief broke out into that trouble of spirit at the grave, when His heart was overpowered by it and Jesus wept—the mourners knew that He was one with them. Gethsemane shows us the agony of Christ's soul

for man's sin—the grave at Bethany, His agony of heart at man's suffering. All that sad sorrowful walk to the sepulchre where He mingled His tears with theirs, was as necessary to make them feel the sympathy of His soul, as was the great deliverance when He said, 'Lazarus, come forth'!"—*Ker*.

FRIDAY, SEPTEMBER 7.—*John xi. 45-57.*

Results, Immediate and Remote, from the "Sign".—Many now believed, having no longer any doubt of His Messiahship; while others hastened to carry word to the Scribes and Pharisees.—This notable miracle made the situation too serious to be ignored. The Chief Priests hastened to call a council of the Sanhedrin. Caiaphas relieved them from their perplexity by his suggestion that it is better that one man should die than for a whole nation to perish; God making him officially and unconsciously a prophet, in his statement expressing *the vicarious principle so inwrought into all God's government of the world*.—He escaped their plot by withdrawing to Ephraim.—[Between verses 54 and 55 occurred the events narrated in Luke xiii.-xix.].

"Pharisees, Sadducees, Herodians, priests, scribes, elders, Annas, the astute and tyrannous, Caiaphas, the abject and servile, were all now aroused; and dreading they knew not what outburst of religious anarchy, which would shake the very foundations of their system, they met together, sinking all their own differences in a common inspiration of hatred against that long-promised Messiah in whom they only recognized a common enemy. It was an alliance for His destruction of fanaticism, unbelief and worldliness".—*Farrar*.

Section 4. The Last Days of the Ministry of Jesus, and the Culmination and Judicial Condemnation of Jewish Unbelief.—Ch. xii. 1-50.

SATURDAY, SEPTEMBER 8.—*John xii. 1-19.*
The Supper at Bethany, and the Messianic Entry into Jerusalem.—Six days before the Passover Jesus returned from Ephraim to Bethany, and was entertained at a feast, at which were present many of those who had witnessed the raising of Lazarus from the dead. Here Mary, by a most remarkable act of insight, faith and consecration, anointed Him for His

burial.—Here also Judas, the Traitor, received the impulse to his final purpose of betrayal.—Multitudes more of the Jews from the City were attracted to the place by the fame of His miracle, and were ready on the next day to join in His public entry, which roused the enmity of the Sanhedrin to the highest pitch and led them to plot to put Lazarus also to death.—Thus there were many witnesses to testify

to the miracle, through whom the people were led to believe, and the Pharisees to despair.

"If Judas could yet have been saved, the Lord's patience and gentleness must have brought him on his knees before Him. There he stood, his whole heart before Jesus laid bare. And the Lord does not thrust him out, does not upbraid him with being a hypocrite and a thief, and presently about to become a murderer. He only knocks gently at the door of his heart with the foretelling of His death. It is as if He had said to him: 'Mary has made me ready for my burial; and thou, Judas, how canst thou will to make me ready for death?' Judas could bear unmoved the Lord's look, and he went out to betray Him".—*Besser*.

SUNDAY, SEPTEMBER 9.—*John xii. 20-36.*

The Coming of the Greeks, and the Last Scene in the Temple.—At this juncture certain Greeks—not Jews speaking Greek (Grecians or Hellenists), but Gentiles (Greeks by race, or Hellenes), appealed to Philip, (a Greek in name) that they might see Jesus. Philip and Andrew (whose name was also Greek) tell Jesus.—In the Coming of these Greeks Jesus saw a token, of His glory as the Redeemer of the world and the assurance that His hour, of which He had heretofore said, "It is coming", was now "come".—He prayed to the Father that He would glorify His name, and His mission as Messiah was then and there confirmed, and His heart sustained, by a voice from heaven.—His announcement thereafter: "I, if I be lifted up from the earth, will draw all men unto me"—announcing the future triumph of the Cross—perplexed the people; leading to the rejection that ended the public ministry of Jesus, as John records it. "He went out and withdrew himself from them", leaving them to the impending judgment of God.

"It was the Greeks who first welcomed Christianity. There can not be a more

striking contrast than between the eagerness with which they received the truth of God manifest in the flesh, and the difficulty which even Jewish Christians had in realizing its full significance. From the Greeks we have received the inestimable legacy of the Greek New Testament, and the noble works of the early Greek fathers of the Church as Justin, Origen, Chrysostom".—*Macmillan*.

MONDAY, SEPTEMBER 10.—*John xii. 37-50.*

The Explanation and Condemnation of Jewish Unbelief.—The Evangelist closes his account by turning to the obstinate unbelief of the Jews.—Though Jesus had done so many thoroughly accredited miracles before them, they did not believe on Him; that the prophecy of Isaiah (xliii. 1 and also vi. 1) might be fulfilled. And although "among the rulers also, i. e., the Sanhedrin (John ix. 22), many believed on Him"; yet from selfish motives they did not confess Him.—The unreasonableness of their unbelief and rejection is still further shown "by adducing some of our Lord's own clear and explicit declarations respecting His Divine mission, and the danger of rejecting it".—With all these miracles and this testimony their unbelief was certainly inexcusable, having its origin in their own malignant hearts.

"By the great body of the Jews, both rulers and people, His doctrine had been rejected, His authority denied, His Messiahship despised. This result of His mission had been predicted by Isaiah, who, in the strong metaphor of the Hebrew prophets, ascribed to the Lord this hardening, which came of the fact that He brought into the world a stronger, clearer light of conviction, against which men closed their eyes".—*Thompson*.

"The Jews first shut their own eyes, and hardened their own hearts. Thus behaving themselves, God judicially gave them up to their own lusts. He did not infuse any malice into their hearts, but withdrew His grace from them".—*Poole*.

Part III.—The Confirmation of the Faith of His own Disciples by Jesus as Messiah, in His Last Intimate Intercourse with Them.—Chs. xiii. i—xvii. 26.

John gives the supreme manifestation of His love (xiii. 1), in view of His Departure to the Father, and of their Future Work as the Founders of the Church. This embraces:

Section 1. The Purification of their Faith by Two Decisive, Symbolic Acts.—Ch. xiii. 1-30.

Section 2. The Strengthening and Development of their Faith by His last Private Teaching, promising, unfolding and explaining the mission of the Holy Spirit, the Helper.—Chs. xiii. 31—xvi. 33.

Section 3. The Uplifting of their Faith by His High-Priestly Prayer, bringing them into perpetual Union with His Father and Himself in their glorious Work for the World.—Ch. xvii. 1-26.

Section 1. The Purification of their Faith by Two Decisive Symbolic Acts.—Ch. xiii. 1-30.

Two things were necessary in order to purge the Apostolic group itself and fit it for its mission—the removal of the ambition and treachery existing in it.

TUESDAY, SEPTEMBER 11.—*John xiii. 1-17*

The Washing of the Disciples' Feet, Rebuking Hierarchical Ambition in the Kingdom.—The act of washing the Disciples' feet—unimportant as it might seem—was exalted as few acts ever have been, by the facts recorded by John: that it was performed in full view of "His Hour"; of the fact that Satan had already taken possession of the Traitor; of the consciousness that the Father had given all things into His hands.—It would seem a simple menial act, but it contained a great lesson. They had seated themselves pell-mell at the table, after a quarrel over who should have the supreme place (as we learn from another Evangelist), refusing to perform for one another the customary service lest it should involve the acknowledgment of inferiority in the Kingdom. Jesus was rebuking in the Apostles what He foresaw would be one of the greatest curses in the Christian Church throughout all ages.

"He, their Lord and Master, had washed their feet. He had not done it to teach them humility, but to teach them self-denial, to teach them love: blessed they if they learned the lesson. He should be chief among them who, for the sake of others, gladly laid upon himself the lowliest burdens and sought for himself the humblest services. Again and again He warned them that they were not to look for earthly reward or earthly prosperity; the throne and the kingdom of many mansions were not of earth".—*Farrar*.

WEDNESDAY, SEPT. 12.—*John xiii. 18-30.*

The Dismissal of Judas, Rebuking Treachery in the Apostolic Group.—There was no room among the Apostles for such a char-

acter, and they could not well be sent on their mission until both the spirit of ambition and the spirit of treachery were checked.—As they sat at the table Jesus delicately foretold the Betrayal, claiming in its speedy fulfilment a further proof of His Messiahship. Later in the meal He openly declared that one of the Twelve should betray Him. Naturally their amazement led to the anxious inquiry, who was the traitor, made through the Disciple whom Jesus loved; which led Jesus to give them the clue to the Traitor.—At last Judas asked the fatal question, "Is it I?" receiving the affirmative answer and passing out conscience-smitten into the night of doom.

"Do you suppose that there was but one betrayal of the Lord once for all, and that the infamous crime can never be repeated? I tell you nay! There are predictions yet to be realized. There shall be 'false teachers among you who shall bring in damnable heresies, even denying the Lord that bought them'. 'Lord, is it I'? It shall surely be more tolerable for Judas Iscariot in the Day of Judgment than for that man". Living in the light of Gospel day, professing to have received the Holy Ghost, ordained as a minister of the Cross, holding office in the Christian Church, it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing that they crucify to themselves the Son of God afresh, and put Him to an open shame".—*Parker*.

Section 2. The Strengthening and Development of the Faith of His Disciples by His last Private Teaching, unfolding the Mission of the Holy Spirit, the Helper.—Chs. xiii. 31—xvi. 33.

In this His Valedictory Jesus adduces reasons for His Departure, gives the promise of the Comforter and explains His mission, as the greatest factor of the New Dispensation. It embraces:

(1). His Private Teaching, in view of their coming Separation from Him (chs. xii. 31—xiv. 33); (2). His Private Teaching, in view of the great Task before them (chs. xv. 1—xvi. 15); (3). His Final Teaching, in view of the Immediacy of the Separation (ch. xvi. 16-23).

i. His Private Teaching in view of the Coming Separation (Chs. xii. 31—xiv. 33).

THURSDAY, SEPT. 13.—*John xiii. 31-38.*

Necessity for the Separation Shown, and His Speedy Return Promised.—After the departure of the Traitor Jesus felt Himself free to pour out His heart to His faithful Disciples. He began with His approaching glorification through death, which was to take place immediately, and which would glorify both the Father and the Son.—Addressing them tenderly as His “little children”, He gave them a new commandment to govern them in His absence. They were not simply to keep the Mosaic law that made their own instinctive self-love the measure of their love to others (Lev. xix. 19). They were to pattern after His own self-sacrificing love (see Phil. ii. 5-8), which He now made both the motive and the model for His Disciples. This was plainly “a new commandment” (see 1 John ii. 7, 8), which Paul called “the law of Christ” (Gal. vi. 2).—To Peter’s question, whither He was going, He replied; and Peter’s assertion (Peter-like contradicting Jesus), He rebuked with a warning.

“Christ could not have spoken such words as these if He had simply thought of His death as a Plato or a John Howard might have done, as being the close of His activity for the welfare of His fellows. If His death is His glorifying it must be because in that death something is done which was not completed by the life, however fair; by the words, however wise and tender; by the works of power, however restorative and healing.—Here issomething more, viz: that His Cross is the propitiation for the sins of the whole world. He is glorified therein, not as Socrates might be glorified by his calm and noble death; but because in that death He wrestled with and overcame our foes, and because, like the Jewish hero, dying He pulled down the house which our tyrants had built and overwhelmed them in its ruins. And so there blended, in that last act, the two contradictory ideas of glory and shame; like

some sky, all full of dark thunder-clouds and yet between them the brightest blue and the blazing sunshine.. In the Cross death crowns Him as Prince of Life, and His Cross is His throne”.—*Maclaren.*

FRIDAY, SEPTEMBER 14.—*John xiv. 1-14.*

Jesus’ Explanation Of How They Shall Rejoin Him.—To dispel their gloom, He called upon them to put the same confidence in Him as in God; and directed them to the thought of the world to which He was going as the abode of their Father.—In answer to the inquiry of Thomas, He declared Himself to be the only way of access to the Father,—“the Way and the Truth and the Life”.—To the request of Philip, “Show us the Father”, He declared Himself the incarnation of the invisible God and One with Him; so that in seeing Him they saw the Father.—As a consequence of His departure He promised to bestow upon them extraordinary powers and to answer all their prayers.

“He speaks in foresight of the terrible shock which shall break upon those who have been so long opponents in His life, when they see the hands from which miracles have sprung transfixed by nails, and the head that was lately radiant on the Mount scarred with the acanthine Crown. He seeks therefore to give them all the truth, and more than all, which their insensitive and dim-seeing minds, represented by Thomas, Philip and Jude, can receive. He seeks to unveil to them the celestial experience which already is present to Him; that they may have, not comfort only, or steadiness of purpose or a heroic hardihood and will; but that they may have supremest peace, solace thenceforth insphered in God, of solace made partakers, not of the Divine thought alone, but of the Divine nature”.—*Storrs.*

SATURDAY, SEPT. 15.—*John xiv. 15-31.*

Loving Obedience in Waiting Required, and the Helper Promised.—Through obey-

ing His commandment, they should receive from Him, when He was gone away, the gift of the Holy Spirit, the Comforter (more correctly called *The Helper*), who should do for them in His absence what He could not do with His bodily presence: maintaining their spiritual life and their union with God; teaching them all needed things and recalling to their memory what Jesus had taught them.—In a farewell benediction He left with them His peace as the antidote to all trouble and fear. In His going to the Father they should rejoice, as the resumption of His place at the right hand of the Father.—He was not to talk much with them from that time forward, since Satan who, at the end of the Temptation in the

Wilderness, had departed from Him for a season (Luke iv. 13), was to return to his last conflict.

“‘I will come: I and My Father will come. We will come’. Was ever such a plural used as that! Who is He who associates Himself in this way with the omnipresent and omnipotent Jehovah, who engages for the Father, and what He engages for the Father undertakes equally Himself? ‘We will come’, not to pay a transient visit, to tarry but a night. ‘We will take up our abode with him’. To have these words of Jesus realized in our daily, hourly life, to know and believe that He is indeed with us, beside us, has taken up his abode with us, this is our comfort and our strength. Nothing short of this will do”.—*Hanna*.

ii. The Private Teaching of Jesus to His Disciples, in View of the Immense Task before them, in which the Helper should give them the Victory (chs. xv. 1—xvi. 15).

This Valedictory Discourse was fitted to encourage them in view of their great Work as the Founders of the Kingdom and in the Conquest of the World, by setting forth their living union with Christ, and the sustaining, transforming and overcoming work which the Helper should perform in their behalf.

SUNDAY, SEPTEMBER 16.—*John xv. 1-17.*

The Immense Task before Them.—The abiding union between Jesus and His Disciples would not be ended by His removal to heaven. The allegory of the Vine and the Branches sets forth the character of this union and its results for God.—One fruit would be their self-sacrificing love to one another, in which He should be their model.—Henceforth He would call them, not servants but friends, the greatness of His love being manifest by His choice of them for high privileges and permanent fruitfulness. The standing promise was that He would endow them for their work by giving them “whatsoever they should ask of His Father in His name”, on condition of their obedience to His requirements.

“Our virtue, our holiness are and ever will be imperfect; we shall therefore always have a reason to confess before God, ‘If Thou wilt mark what is amiss, Lord, who shall stand before Thee?’ Let us therefore seek for pardon, peace and joy in Jesus; and having found, let us be grateful and obedient. But though we should be as holy as any of the Apostles, let us beware lest we put our confidence in anything except the sufferings and atoning death of Jesus Christ”.—*Swartz*.

MONDAY, SEPT. 17.—*John xv. 18—xvi. 4.*

The War to the Death with the World.—There should be deadly enmity toward them on the part of the world; evidence that they belonged not to the world but to Christ.—The Holy Spirit, the Comforter, should be sent to help them in their trials and labors. In order to send Him, Jesus was to bear home to heaven His completed work of redemption which must be accepted as giving Him the right to send forth the Holy Spirit,—Christ as the Mediator carrying out His work in heaven, the Holy Spirit as Helper prosecuting it, at the same time, on earth.—These warnings and promises were given to confirm their faith, and to keep them from stumbling and falling away while they were passing through great and sore trials.

“Just as the love of Christ is the ground of love of the brethren, so the hatred of the world rests on Christians because they abide in the love of their Lord. For just so little as the world can hate those who are of the world, just so little can it love those chosen out of the world as friends of Jesus. The Disciples would from the time of our Lord’s departure most experience this. But, ‘let not your heart be troubled’. It must be so and happen as long as the

world is world and Christians are Christians, and so long as Abel's race inhabits the earth with Cain's race. That, however, which the blind world does as a curse God turns into pure blessing for His children".—*Besser*.

TUESDAY, SEPTEMBER 18.—*John xvi. 5-15.*

The Victory over the World through the Helper Foretold.—Jesus assured His Disciples that His departure would be a great advantage to them. Their heart should not be filled with sorrow, because of these things He had said to them, but rather with joy that He should return to the Father.—It was better for them that He should go away, as the coming of the Helper was dependent upon His return as Redeemer to heaven and the approval of His completed work there.—The special work of The Holy Spirit was then most clearly and distinctly set forth.—Christ was unable—as they were unable to bear it—to instruct them in all the necessary things, but the Spirit of Truth when He came should give them full instructions, especially in the knowledge of Jesus Himself and the things that pertain to Him.

"Well did our Lord know that His poor, sorrowing Disciples were not at present able to comprehend and grasp all that is contained in these three things: sin, righteousness, judgment, of which, through them, the Comforter was to convince the world. If He had now interpreted these words to them and been pleased to lead them deeper into this mystery of atonement and justification, He would have laid upon them a burden too heavy for their understanding to bear. It is in the light of His resurrection and ascension that Jesus will have His crucifixion considered; otherwise it is unendurable. From the throne

of the crucified Savior descends the Comforter and guides the lover of truth into the whole truth by filling them as the Spirit of Truth and penetrating them more fully from day to day".—*Besser*.

WEDNESDAY, SEPT. 19.—*John xvi. 16-33.*

iii. The Final Teaching of Jesus in View of the Immediacy of the Separation—The Farewell.—Not only should the Helper come to their aid and remain with them, but Jesus Himself would speedily return. The Disciples understood that He was to go away, but were perplexed over the speedy departure and the speedy return.—It was not the Lord's purpose to explain to them when; but He promised that their sorrow shall be turned into a continual joy. They should pray to the Father, who would give them whatsoever they should ask.—These teachings He had given in proverbs, but the time would come when they should be brought to a perfect understanding of them.—When the Disciples professed a full understanding of Jesus, and to believe that He came forth from God; He proceeded to shake their overconfidence in the sufficiency of their faith, and yet assured them of victory through Himself.

"When the spiritual life of the Disciples, sunken for a moment, emerged again after the resurrection of their Master, how brilliantly must the image of these last discourses have shone forth from the depths of their memories and their hearts! How precious must each word have been to them. With what intense interest must they have turned them over and dwelt upon their import. And how clear in the light of their experience, in the fulfilment of His predictions, must many things have appeared that were before obscure"!—*Neander*.

Section 3. Jesus Uplifting the Faith of His Disciples by His High-Priestly Prayer.—*John xvii. 1-26.*

Jesus now turned from the Disciples to His Father, rejoicing in the assurance of His love and His own imminent victory and glory; and at the same time by His wonderful intercessory prayer He lifted the whole body of the Disciples, and the Church of all ages, into sympathy and union with God.

THURSDAY, SEPT. 20.—*John xvii. 1-13.*

Prayer for Himself, for the Restoration of His Divine Glory for His Work.—Here is the beginning of that work of intercession which Jesus, as our High Priest, is always carrying on in heaven on behalf of His followers.—He prayed first for Himself,

that having finished His work of redemption as Mediator, He might be clothed again with His original glory.—He prayed for His Disciples whom the Father had given Him and whom He had instructed in the Father's name. As they were to be in the world and He to go to the Father,

He prays to the Holy Father that He will keep them through His own name,—keep them from the Evil One—all but “the son of perdition” (see John xiii. 18).—He had spoken these things in the world that they might have His joy revealed in themselves.

“First, Christ prays for Himself, asking for His glorification, because He is the corner-stone of the Church and because out of His merits alone descends to us every spiritual and heavenly blessing. Then He prays for the Apostles, the ordained teachers of the world who in the word of the Gospel were to offer to mankind this provision of salvation which Christ has obtained for us; on which account they are called the foundations of the Church, upon which all other believers are built. Lastly, He prays for the whole Church whose members believe on Him through the Apostles’ words”.—*Gerhard*.

FRIDAY, SEPT. 21.—*John xvii. 14-26*.

His Prayer for the Consecration of His Disciples, and of His Followers in all ages, to their Work for a Lost World.—The special teachings, given them in the world, were the Father’s word of truth and had won for them—as also for Himself—the hatred of the world.—Nevertheless He prayed, not that the Father should take them out of the world, but that He keep

them from the Evil One. He would have the Father *set them apart*, through these teachings, to their Work with Him, even as He had voluntarily set apart Himself to that work.—His prayer then took in all the world who should believe on Him to the end of the world.—He closed, not with a petition but with an expression of what has been called by some one *His Last Will and Testament*. With this expression of His purpose to exalt them by His perpetual indwelling the prayer closed.

“How sublimely this prayer was realized in the history of the Apostles the Acts and the Epistles abundantly illustrate. It was their common glory to believe that nothing could separate them from the love of God in Christ, that He, by His Spirit, was with them, and that they overcame all that opposed, through His help. The contrast between the dejected, faint-hearted, materializing Galilean fishermen and peasants of the Gospels, and the heroic spiritual confessors of Pentecost and after times, is itself a miracle great beyond all others. The illumination of soul, the grandeur of conception, the loftiness of aim, are a transformation as complete as the change from the twilight to noon; and find their only solution in the miraculous spiritual enlightenment from above, which Jesus had promised to send them”.—*Geikie*.

Part iii. The Death of Jesus on the Cross, exhibiting the Climax of Jewish Unbelief and Satanic Hatred, and Laying the Foundation for the Redemption of the World in His Voluntary Sacrifice as the Atonement for Sin.—Chs. xviii. 1—xix. 42.

John’s narrative of the closing scenes in the career of Jesus falls into three sections:

Section 1. Jesus Voluntarily Surrendered Himself into the Hands of His Enemies the Unbelieving Jews.—Chs. xviii. 1—xix. 16.

Section 2. Jesus Voluntarily Surrendered Himself to Death on the Cross.—Ch. xix. 17-30.

Section 3. Jesus Voluntarily Surrendered Himself to the Grave.—Ch. xix. 31-42.

Section 1. Jesus Voluntarily Surrendered Himself into the Hands of His Enemies, the Unbelieving Jews.—Chs. xviii. 1—xix. 16.

SATURDAY, SEPT. 22.—*John xviii. 1-11*.

The Betrayal and Apprehension of Jesus.—When His instructions—so necessary for His Disciples and for Christians in all ages—were ended, He led them forth from the City to Gethsemane (here unnamed). There Judas, who as one of the Disciples was familiar with this resort of Jesus, sought Him in order to betray Him to the

Sanhedrin.—Jesus voluntarily went forth from the seclusion of the Garden to confront them, and by the Divine majesty of His presence He overawed His captors; thereby showing that His surrender to His enemies was voluntary.—The miracle performed on the High Priest’s servant (whose name is mentioned by John only), the leader of the Jewish officials in the

advance to arrest Jesus—showed the omnipotence of Jesus, and was a new and added proof of His Messiahship.

"The death of Christ was a voluntary surrendering of Himself for the redemption of the world. Knowing the designs of the Pharisees against Him, He could have eluded them by remaining beyond Jordan. Knowing the purpose of Judas to betray Him, He could have withdrawn to some place of safety. But now that His mission of teaching and healing and guiding was accomplished, the hour of sacrifice was come; and He was prepared to meet it. At the last He could have summoned legions of angels to His help: but He gave Himself for us".—*Thompson*.

SUNDAY, SEPT. 23.—*John xviii. 12-27.*

First Examination before the Jewish Authorities, and the Denial by Peter.—Thus betrayed by Judas, He was now apprehended by the band of the Council and led away for His preliminary and informal examination before Annas, father-in-law of Caiaphas, the High Priest.—John followed Jesus, as did also Simon Peter. The former went into the Palace of the High Priest, and as an eye-witness was able to record the preliminary examination of Jesus, left unrecorded in the other Gospels.—It was after he had gone out and brought in Peter that that Apostle's sad and disgraceful denial of Jesus took place.—Annas appealed to Jesus for a statement of His doctrine; and for His answer one of the officers struck Jesus a blow in rebuke. Annas then sent Him bound to Caiaphas, the High Priest, for His formal trial before that Jewish magistrate, which took place before daylight.

"At that fatal moment of guilt, while those shameless curses still quivered on the air, again the cock crew in the cold grey dusk, and at the same moment, catching the last accents of those perjured oaths, the Lord—the Lord in the agony of His humiliation, in the midst of His silence—'The Lord turned and looked upon Peter'. Blessed are those on whom when He looks in sorrow, the Lord also looks with love. It was enough. Like an arrow through his inmost soul, shot the mute eloquence of that reproachful glance".—*Farrar*.

MONDAY, SEPT. 24.—*John xviii. 28-40.*

His Trial before Pilate, the Roman Authority.—Jesus was then led to the residence of the Roman Governor, the Jews punctiliously staying outside, lest they should be defiled. Pilate, therefore, went out to them from time to time to hear their accusations.—First he conducted the examination of Jesus within the Palace. Pilate (treating the offence as a trivial one), sought to induce the Jews to take Him and judge Him according to their laws; which they declined to do, since they did not have the right to put any man to death.—We have here the efforts of an unprincipled man, under the stress of an awakened conscience and dominant superstitiousness, to escape from the guilt of condemning one whom he knew to be innocent. At last Pilate weakly and selfishly gave way to the clamor of the mob.

"The grounds on which the Sanhedrin condemned Christ were not sufficient to induce Pilate, the Roman Procurator, to inflict capital punishment upon Him. To serve the purpose, recourse was had to His claim of Messiahship on which they had proceeded to found their own decision, with the addition of a political element, 'He has claimed to be a king'; and hence 'He perverts the nation (contests the Roman authority), and forbids to give tribute to Caesar'. An accusation of this sort could be the more readily admitted, as the Roman authorities were well aware that the Jews felt themselves degraded and disgraced by paying taxes to a heathen power".—*Neander*.

TUESDAY, SEPT. 25.—*John xix. 1-16.*

The Unjust Condemnation of Jesus by Pilate, and Delivery to be Crucified.—Pilate's first step was to scourge Jesus. The soldiers added their indignities to the scourging of Pilate, arraying Jesus as a mock king.—Pilate continued his efforts to save Jesus, reiterating His declaration of His innocence.—This brought out from the Jews the real accusation against Him, which was not political, but religious. The claim that He was the Son of God led Pilate, in his fear, to seek more earnestly to release Him; but the Jews added to their increased clamor the veiled threat to report Pilate himself to Caesar as a traitor

if he let Jesus go; and he yielded finally, and officially delivered Him to them to be crucified.

"If he could have dared to show his real instincts he would have driven them from his tribunal. But Pilate was guilty, and guilt is cowardice, and cowardice is weakness. His own past cruelties, recoiling in kind on his own head, forced him now to crush the impulse of pity and to add to his many cruelties another more heinous still. He knew that serious complaints hung over

his head. Panic-stricken, the unjust judge, in obedience to his own terrors, unconsciously betrayed the innocent victim to the anguish of death. He who had so often prostituted justice, was now unable to achieve the one act of justice which he desired. He who had so often murdered pity, was now forbidden to test the sweetness of pity for which he longed. He who had so often abused authority, was now rendered impotent to exercise it for once on the side of right".—*Farrar*.

Section 2. Jesus Voluntarily Surrendered Himself to Death on the Cross.—Ch. xix. 17-30.

WEDNESDAY, SEPT. 26.—*John xix. 17-30.*

Jesus in the Hands of His Murderers.—The Jews made haste to lead Him out bearing His cross to Golgotha, where they crucified Him between two others (John does not mention the well known fact that they were malefactors).—Pilate wrote—in the Jewish, official and popular languages—the inscription over the cross, which has plagued the Jews from that day to this.—In the shadow of the Cross appear the four soldiers who crucified Jesus, gambling for His garments; and a little group of women (His mother, the central figure) along with John to whom Jesus, seeing His mother, commended her as to a son.—John closes his account with the cry of the crucified, "I thirst", and the words of Jesus as He bowed His head and gave up His spirit, declaring that His

work of humiliation and obedience unto death had been accomplished,—these presenting the central Christian and redemptive feature of His death.

"It was not a Jewish punishment. For Jews to crucify a Jew would have been impossible, as the national sentiment would have revolted over it. The cruelty of heathenism had to be called in by the corrupt and sunken priesthood, before such a death could be inflicted on any member of the nation, far less on one declared by the Procurator himself to be innocent. It was the punishment inflicted by heathenism—which knew no compassion or reverence for man as man—on the worst criminals, highway robbers, rebels and slaves, or on provincials who in the eyes of the Romans were only slaves if they fell into crimes".—*Geikie*.

Section 3. Jesus Voluntarily Surrendered Himself to the Grave.—Ch. xix. 31-42.

THURSDAY, SEPT. 27.—*John xix. 31-42.*

Jesus under the Power of Death and the Grave.—The Jews, overscrupulous in little things, applied to Pilate to hasten the lingering death of the Crucified, lest Jesus should live so long as to interfere with their keeping the Passover! In their anxiety they added to the cogency of the proof that His death was a real death, by piercing His heart, or the membrane that enclosed it.—John insists on the proof that the death of Jesus was actual, solemnly affirming that he saw it; and showing that it was in fulfillment of type and prophecy.—In the burial of Jesus witness was borne against the act of the Sanhedrin in destroying

Him, by two members of that body, Joseph and Nicodemus.—With the burial John closes the story of the Crucifixion.

"The body is laid on the bier and borne in silence to a neighboring garden. Was there ever such a funeral procession? The Prince of Life is going to the tomb. The Son of God is tasting death for every man. Where are the thronged streets? Where the chariots of state and of private opulence? Where the train of nobles? Where is Jerusalem? A more obscure and neglected burial seldom took place. But what more could be expected in the burial of a crucified man"?—*Nehemiah Adams*.

Conclusion. The Incarnate Word, Crucified and Risen, the Savior and Lord of all Believers, manifests Himself to His Disciples, and Gives His Parting Impulse and Direction to Faith for their Future Work. Chs. xx.—xxi.

John closes His Gospel by narrating the Manifestations of Jesus after His Resurrection, ending with the great Manifestation and symbolical Miracle at the Sea of Tiberias.

FRIDAY, SEPT. 28.—*John xx. 1-18.*

Manifold Appearances of Jesus during the Day after His Resurrection.—These were intended to establish, in the minds of His immediate followers, the reality of His resurrection. In the gloom of the morning on the first day of the week Mary Magdalene found the tomb empty, and hastened away to tell Peter and John. These Disciples ran at once to the sepulchre, and saw nothing but the grave clothes coiled up in such a way as to indicate that they had not been unwrapped, but that they had been shed in His rising. —Peter and John went to their home, but Mary Magdalene remained at the sepulchre weeping, to receive the clearest and most striking witness of her Lord to the reality of His resurrection, and a message to those who had fled from him in the hour of trial, that He was risen and was about to ascend to His Father and their Father, to His God and their God.

"She had gone with the other women to the sepulchre; parting with them before their interview with the angel, and finding Peter and John she followed them back to the spot; and it was then that Jesus appeared to this Mary. To a woman was this honor given, to be the first who saw the Risen Redeemer: and that woman was not His mother".—*David Brown.*

"The second appearance of Jesus was to the other party of women as they returned to the City and perhaps separated to find out the different Apostles to whom when assembled they related the whole of their adventure".—*Milman.*

SATURDAY, SEPT. 29.—*John xx. 19-31.*

Manifestations of Jesus during the Evening of the Day after His Resurrection, and Subsequently.—On the evening of the day of His resurrection He miraculously entered the upper room where the Disciples were assembled "for fear of the Jews", with the doors shut; and spoke His word of Peace to them and showed them the marks of His crucifixion, communicating to them the Holy Spirit, and confirming their authority as rulers in His kingdom.—A week later when the Disciples were gathered in the room and Thomas (who had been absent

the week before) with them, Jesus again miraculously entered and spoke His word of Peace, calling upon Thomas to apply his physical test of the actuality of His resurrection,—thus leading him to faith and the recognition of Jesus as Messiah and as God. —These signs (Jesus did many others not written) were selected that they might believe that Jesus is the Christ, the Son of God, and that believing they might have life,—these words setting forth the great theme and purpose of the Gospel for the Christian.

"No instance given illustrates more strikingly the adaptation of the Risen Savior's self-disclosures to the requirements of His Disciples. Their minds were first enlightened and their hearts warmed till there was no longer a danger of affecting their senses only, but a security of intelligent conviction resting on impressions left by the discourse they had heard. They were gently led on till fully prepared, and then the *appearance* was granted in a way inexpressibly touching and tender, that no less fired their love than established their faith".—*Geikie.*

SUNDAY, SEPTEMBER 30.—*John xxi. 1-25.*

The Most Extraordinary Manifestation of the Risen Jesus, at the Sea of Tiberias, Preparing the Disciples for their Mission and Opening a Future of Promise.—This appearance of Jesus completely established His identity and Messiahship, and prepared His Disciples to co-operate with Him in His Work for the World.—The miraculous draught of fishes was the great symbolic sign by the Risen Jesus, in the presence of the Seven Disciples, setting before them in "an ineffaceable sign", as Godet says, "the magnificent success assured to their mission", so far as they shall work in it under His direction.—Jesus marked out their future work in connection with the careers of the two Leaders who had been most closely identified with Him—Peter and John (the former having first been reinstated in the place forfeited by His denial); and started the Apostolic band on their mission under their direction.—This opened the way for the work in which we find them engaged in the Acts of the

Apostles, and as a vision of the mission and victory of Christianity this chapter is a fitting conclusion to the Gospel for the Christian.

"As they were now dining, and the Lord Jesus, in the fatherly way which had been His wont, was to-day also distributing among them the bread and meat, none of the Disciples durst ask Him, Who art Thou? knowing that it was the Lord. The infinitely condescending manner, like their own Jesus, in which the Lord of glory was here dealing with them, drove

away every doubt which might still have been stirring within them: and foolish and slow to believe as their hearts were by nature, inclined as they were, to be again affrighted, and to suppose that it was a spirit before them, yet to-day such thoughts durst not spring up: Satan no longer ventured to disturb the joy of this meal. Those are blessed hours in the Christian's life, when the soul, filled with the love of God which by faith she has tasted, ventures not to ask, Who art Thou? knowing that it is the Lord in whose love she is reposing".—*Besser*.

Editorial Notes

Some New Testament Notes

PROFESSOR A. T. ROBERTSON, SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

It is a time of great activity in the New Testament field. I venture to make some comments on a few books that have passed under my eye in the last few weeks.

Christian Origins, by Otto Pfeiderer, D. D. (B. W. Huebsch, New York), is a brilliant book which in a bold and cavalier fashion makes short work of essential Christianity. Pfeiderer is gloriously independent of the facts and tests the New Testament by his *a priori* assumptions. Here is a sample: "From a purely historical standpoint, so much is certain, that Jesus was not conscious of any superhuman origin or nature" (p. 115). He knows that before he examines the sources. If the sources are against him so much the worse for the sources.

The History of Early Christian Literature, by Von Soden (G. P. Putnam's Sons, New York), is in a sense conservative by the side of Pfeiderer's book, but only in a sense. He rejects the Pastoral Epistles, the Gospel of John, etc. Of 1 Peter he says: "It is evident that St. Peter can not have written this epistle" (p. 278). The reason why it is "evident" is that Peter has not said the things that Von Soden thinks that he ought to have said! The book is charming in style, but too omniscient in settling everything offhand.

The books about Jesus do not cease, and they never will. *Jesus*, by Bousset (G. P. Putnam's Sons, New York, translated by Janet P. Trevelyan), is a book to take your breath away. He is close to Schmiedel with his "nine" genuine sayings of Jesus. "Only a few scanty data can be established with certainty" (p. 12). One of them is that Jesus' mission "was not in any sense expressly Messianic" (p. 21). "It never occurred to Jesus to attribute a primeval existence to Himself" (p. 189). These are mere samples of pages and pages of perversion of the picture of Jesus. The Radical Critics to-day evidently assume to themselves all the knowledge that they deny to the New Testament writers and even to Jesus Himself.

The Prophet of Nazareth, by Nathaniel Schmidt (The Macmillan Co., New York), is a book of much learning and critical acumen. It is, however, a mere echo of Bousset and other German Unitarian writers. It is not surprising to learn that Professor Schmidt has now aligned himself with the Unitarians. He certainly did so in this volume, which is a travesty on Jesus, though full of praise for the Master. It is not the reverence of a worshipper, but the praise of an intellectual disciple, that we have here. He leaves nothing but a

human Jesus, who did not take Himself to be the Messiah, but who was only a great teacher and good man.

Our Lord's Resurrection, by Sparrow-Simpson (Longmans, Green & Co., New York), is a good defence in popular form of the reality of the Lord's Resurrection. Here is a citadel of the Christian faith, and those who expound it need to know all that is to be known about it. This book is well calculated to help one meet the problem in its modern phases.

James, the Lord's Brother, by William Patrick, D. D. (imported by Charles Scribner's Sons, New York; T. & T. Clark, Edinburgh), is the best discussion of this subject now to be had. The author is a thorough scholar and his book has attracted much attention. He holds to the early date of the Epistle, contends that James and Paul were at one in their attitude toward the Gentiles and concerning faith, and that the "certain from James" brought no message from James to Peter at Antioch, but urged on Peter their own Jewish prejudices.

The Gift of Tongues, by Dawson Walker (imported by Charles Scribner's Sons, New York; T. & T. Clark, Edinburgh), is a very able and suggestive book of essays by the Theological Tutor of the University of Durham. Dr. Walker argues from wide research and much mature contemplation, and carries conviction on most points. He holds that the speaking in foreign tongues at the day of Pentecost was probably the same phenomenon as at Corinth, though in Corinth there may have been the element of rhapsody also. It is to be observed that the many nations represented at Jerusalem on the day of Pentecost were usually not on hand in the church services in Corinth. This latter fact explains the need of

an "interpreter" at Corinth. As to the use of "Legal Terminology in Galatians", another one of Dawson's papers, there is much to be said for his view that, as in Hebrews, so in Galatians, *diatheke* is used both in the sense of will and in that of covenant. The Graeco-Roman background was filled in with the Jewish picture. Dr. Dawson ably sets forth the necessity of identifying the visit to Jerusalem in Gal. ii. with that in Acts xv. His arguments here are conclusive. On the dates of St. Luke and Acts Dr. Dawson sums up thus: "The contents of Acts imperatively demand an early date—about 62 A. D. This involves placing the Gospel at a somewhat earlier date" (p. 246). Dr. Dawson can say this after all that the Radical Critics have done. One takes courage.

Harnack, in his *Lukas der Arzt der Verfasser des dritten Evangeliums und der Apostelgeschichte* (J. C. Hinrichsche Buchhandlung, Leipzig), has thrown a bomb in the camp of the Radical Critics to which he himself belongs. He accepts as conclusive the usual conservative arguments: that the "we" sections of Acts were written by a companion of Paul, that this companion wrote also the rest of the Acts, that the same man wrote the Gospel, that this writer was a physician, and that this physician was Luke. We are all familiar with that chain of reasoning, which has never been broken. Schuerer tries to break the force of this defence of the Lukan writings by Harnack, but his review in the *Theologische Literaturzeitung* fails to destroy Harnack's book. All that believers in Evangelical Christianity have to do is to be faithful and the future is theirs as the past has been. The Radical Critics get tired of their own arguments after a while and turn to the conservative platform for relief.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Encouraging the Growth of the League's Work

Its Present Financial Condition and Outlook

Rev. Oliver C. Morse D.D., Executive Secretary

The past six months may, we think, be called an era of encouraging progress in the work of The American Bible League. It is hoped also that it will usher in a season of still greater improvement and wider extension.

The home office on the second floor of the Bible House has been exchanged for larger and better equipped offices on the fourth floor. Its secretarial and office force has been increased, admitting of more and better work. Its monthly magazine, *The Bible Student and Teacher*, has fully maintained its reputation for able and trenchant articles on living Biblical issues, as well as for able book reviews, valuable notes on Bible study, Evangelistic Work and Foreign Missions. Most gratifying testimonies are constantly received from intelligent and appreciative readers of it, who rejoice in the corrective and salutary influence which is thus being exerted in many parts of our own land and in other lands and mission fields, in the promotion of sound Bible views and teachings and the defense of the Church's faith in her inspired record of Divinely revealed truth.

There has been considerable demand for other literature published or recommended by the League.

To the place in the list of its officers made vacant, to the League's great regret, by the resignation, from considerations of health, of its former Vice-President, John H. Converse of Philadelphia, the League has been glad to welcome Hon. Henry B. F. Macfarland, Chairman of the Board of District Commissioners of Washington, D. C.

During the past six months such encouraging progress has been made in the direc-

tion of extending the League's organization, as the pressure of other work and the present limited resources of the League have permitted.

In Pittsburgh during last Spring, after various calls and conferences, the organization of a Branch League was effected, a constitution framed, and, after approval by the Executive Committee of the general organization, adopted, officers appointed, and a brief but successful Bible Conference held the last day of April and the first of May, at which some of the leading scholars of the country, experts in their departments of exegetical, historical, geological and archaeological study, gave helpful addresses on important Bible Topics.

Later in the season a similar organization was formed in Chicago, and later still another in Toronto; and under the auspices of each of these Branches, a Bible Conference is being planned for the coming season.

The Executive Committee of the Chicago Branch has fixed upon the last three days of October for the holding of its first Bible Conference, has secured Association Hall for its sessions, has arranged a tentative program and has been assured of the presence and participation of some scholarly men who have been invited to give addresses or read papers. A similar conference will probably follow this one, under the auspices of the Toronto organization. We hope in the October number of the magazine to announce the programs of topics and speakers at both of these conferences.

The Pittsburgh Branch is also looking forward to the holding of its second Bible

Conference, though somewhat later in the season.

Meanwhile the call is coming from East and West and North and South for similar organizations in our leading cities, and for the holding of similar Bible Conferences, under their auspices.

As yet the attention of these Branch organizations has been directed almost exclusively to the promotion of a popular educational campaign by means of these public conferences. But other kinds of work are contemplated, which the hoped-for strengthening of the resources of the general organization may help to make possible.

Enough, however, we believe has already been accomplished to hearten all devout and loyal believers in the Bible as the book of which God is the author, and to strengthen the hope that the coming year may witness still greater progress in the work already undertaken and the development of new and exceedingly important work already planned, but which the League's limited resources and straitened circumstances have, as yet, prevented it from carrying forward.

While realizing its constant and absolute dependence, for real fruitfulness and true success, upon God's blessing and the power and guidance of His Spirit in all its plans and in their execution, yet, humanly speaking, the further and more rapid development of the League's work waits mainly upon that confidence in its value, that interest in its promotion, and that realization of the national and world-wide disaster that must ultimately result from the loss or serious impairment of faith in the Book which has been the Palladium of our liberties, civil and religious, and from which our civilization, or all that is good in it, has sprung,—which find expression not only in constant and earnest prayer

for the League, but in such measure of self-denying labor and self-sacrificing gifts, as shall oil and set in motion all the wheels of its machinery and extend in every way possible its organization and influence.

Even in the direction of financial support, the year, though in some respects a very trying one, has not been without its encouragements. Last Fall the League was confronted with a debt of \$6,250. Through the generosity of its Educational Secretary somewhat more than one-third of this was cancelled, and the President of the League most kindly offered to give the equivalent of the remaining two-thirds, provided that other friends of the Bible and the League's mission were willing to furnish the sum of \$16,000, which the enlarged work of the League during the current year called for.

To the appeal for this sum there has been a very generous response on the part of a number of friends who have subscribed towards it in sums ranging from a few dollars up to \$1,000 each. Just about \$10,000 has in this way been secured, either by gift or promise, leaving between now and October 31, the end of the League's fiscal year, some \$6,000 still to be obtained from friends who have not yet been heard from.

May this statement bring its own appeal to all our readers, and lead them to take such a share in the completion of this fund, as their faith and circumstances may permit, and as will enable them to rejoice with the other friendly supporters of the League in the cancellation of its former debt, the entire payment of its enlarged expenses for the current year, and the happy preparation thereby for a mighty advance in the coming year all along the line of its projected work.

The Educational Outlook of the League

REV. DANIEL S. GREGORY, D. D., LL. D., EDUCATIONAL SECRETARY

Brightening financial prospects seem to open the way for realizing what has always been looked upon as the principal feature contemplated by The American

Bible League—its educational work. It is for this, and this only, that all the machinery of the organization exists; and the various lines along which it has been

proposed to prosecute it have been plainly set forth from the beginning.

1. By means of Conferences or Conventions it is proposed to reach and interest the Churches in the chief centers of influence, and thereby get the real issues before the public.

2. Through *The Bible Student and Teacher*, the League's organ, the aim has been to keep these issues clearly before its constituency of intelligent readers and leaders in the Church, and through them to reach the wider public that looks to them for direction and guidance in such matters. From lack of funds it has been impossible to maintain some of the departments that seem to be quite essential, but arrangements are being consummated for Critical and Archeological Departments and Reviews of Current Literature by well known experts. In this branch of our work we have promise of the aid of the best Conservative scholarship on both sides of the Atlantic.

3. It is proposed to make the League a Bureau for the dissemination of the best existing critical and constructive Biblical literature, in order to bring it within the reach of all our readers, and also keep them informed regarding such literature.

4. The principal educational work proposed, however, has in view *the promotion of direct Bible Study*. This requires the production of a sound Biblical literature for reference, from Primers to a great Dictionary and Encyclopaedia, and of special works to be used in such study.

As this is the work by means of which alone the fountains of influence can be reached and purified, the League has especially had in view the production of Handbooks of Bible Study, for use in the library, the family and the school.

"Bible League Primer No. 1" was intended to be the introduction to this kind of work, which owing to the reasons already suggested has not been further prosecuted. With the present brighter financial outlook, however, it is hoped that within a year or so a good deal will be done in this line.

There is a demand on the part of preachers, teachers and students for the following Helps to Bible Study:

A Handbook on the Historic Origin of the Bible.

Handbooks on the Old and New Testaments, which while giving the main facts of Introduction, shall be devoted chiefly to bringing out the organic idea and plan of each separate book of the Scriptures, so as to aid in supplying a real knowledge of what they severally contain.

A Handbook on the Gospels, giving a comprehensive view of the Four, setting forth their origin, aims and plans.

Handbooks on the Individual Gospels, divided into Lessons, and embodying the text of the Scripture.

Handbooks on the Pentateuch as a whole.

Handbooks on each of the Mosaic books, embodying the text of the Scripture.

Handbooks on the Groups of the Prophets, covering the various prophetic periods.

The purpose is to extend this work so as to embrace the entire Bible, in its various divisions and books. In order to accomplish this, however, *two things will be all-important*:

(1) *Competent writers* to assist in the production of such books,—competency in this case requiring not only intellectual ability and learning, but special knowledge of literary construction and of the principles of pedagogy; so that the works produced shall be suited to the purpose for which they are designed.

(2) *Sufficient funds* for printing and publishing these Manuals and for getting them into the hands of those who need them for Bible study.

Something has already been done toward providing for these two needs, so that we confidently expect that a number of these Manuals will be issued shortly.

The importance of this branch of our educational work can hardly be over-estimated. At the present time the only scholarly and popular works for use in Bible schools, colleges and other institutions are filled with the false teaching of the Destructive Criticism, quite generally in its worst forms. Many Conservative teachers are consequently using these books because there are no others available, and are thus familiarizing their students with the deadly error.

These teachers must be supplied with Helps that shall not only be sound and

conservative but scholarly and constructive; and that must also have popular qualities that shall commend them as being in every way better than the Radical literature which is now being offered to the Christian public.

In the prosecution of this work the Educational Committee of the League appeals to its entire constituency for both scholarly and financial assistance and co-operation.

Correspondence, with suggestions, is cordially invited.

Facts that Demand the Attention of Our Subscribers

Many Subscriptions Stolen!!

It was recently discovered that a dishonest employe of the building in which the League has its Office had been tampering with our morning mail, *abstracting and appropriating the Currency contained in the letters*, and burning the letters with the Money Orders, Checks, etc,— the stealings extending over a considerable time (probably eighteen months), and amounting in the aggregate to a very large sum.

In addition to the remittances that were to be expected from our regular subscribers in the shape of renewals and as gifts, Circulars Letters and Samples of the June number of the magazine had been sent out to six thousand or more selected names from which favorable responses were naturally expected. As these persons can not be reached through the magazine, *except as their subscriptions have been sent and received and their names already enrolled, duplicate Samples of a cheap edition of the June issue have been sent to this list, enclosing a Leaflet asking for information from them all.* In the Leaflet it is said, among other things:

We desire to know from each one addressed whether, in response to our invita-

tion, he sent his subscription to the magazine, and if so in what form.

Currency, perhaps to the amount of hundreds of dollars, has been stolen. The estimate increases with every step in the investigation. If the new subscribers who, as we have reason to believe, have enclosed currency in letters unacknowledged, will write us to that effect, we will place their names on our roll, hoping to hold the proper authorities responsible for the losses.

Money Orders and Checks destroyed can be duplicated, if those who sent them will give us the requisite information. The aggregate of money that has been sent us in this way and lost must be very large, as we have already learned of many lost Money Orders, and of many Checks destroyed ranging in amount from a few dollars all the way up to one thousand dollars. Our friends who have forwarded remittances in this way, that have not been acknowledged, will greatly aid us in our search and in correcting our records, if they will furnish us the needed information regarding what they have sent.

A prompt response will be appreciated.

THE AMERICAN BIBLE LEAGUE,

86 Bible House, New York.

To Subscribers Who Appear from our Records to be in Arrears.

This robbery of our mails probably accounts for the fact that some names on our Mailing List are marked as being delinquent in the payment of their subscriptions, some being two years in arrears. During the last few months several of our subscribers have written complainingly because of not receiving the magazine, although they had sent their renewal subscriptions; and we have just come personally upon some typical cases of this kind.

As we desire to set matters right with all our subscribers, we ask them all to exam-

ine their labels, to see whether they agree with their own memoranda of payments, and to inform us at the earliest possible day if they find that they have not been duly credited with what they have remitted. In case the remittance was by Money Order or Check, these can be readily duplicated.

These heavy losses with which we have met, through the tampering with our mails, have left us short of money at a season when there is always special need. The thefts, however, can scarcely account

for all the delinquencies, which make in the total a large sum.

If those who are indebted to The Bible Student and Teacher, through failure from any cause to renew their subscriptions, will kindly remit the amount of their indebtedness to the close of the year 1906, they will confer a very great favor.

The subscription price of the magazine is so small—not amounting to half its cost—that we think it will be a very easy matter for all our subscribers to comply with

this request. *The individual sums may be small, but the aggregate is large.*

We send out this note with full confidence that our friends, when informed of the situation, will speedily respond to our appeal.

Our experience leads us to emphasize the caution against remitting Currency in unregistered letters. The only safe way of remitting small sums of money is by Money Order, made payable to the order of R. R. BEAM, ASSISTANT TREASURER, 86 Bible House, New York City.

The Public Press and the "Radical Criticism"

Newspapers and periodicals, both secular and religious, are to-day giving a large measure of prominence to the views of the Radical school of Biblical Critics, while almost entirely ignoring the utterances and writings of scholars on the Conservative side of Biblical Criticism. To unthinking people this might seem to indicate that the trend of public thought is along the former lines; whereas we have reason to know that the opposite is the fact. Indeed, we venture to say that the reading public is becoming heartily sick of the self-assumption and cocksureness of the writers who arrogantly assail the traditionally accepted verities of Holy Writ. Although loudly claiming that all the scholarship is on their side, these Radical Critics, when confronted with the confirmations of archaeological discoveries and the results of calm, scholarly investigation, find themselves driven from one position after another, and forced to abandon "assured results" and "scientifically-proved conclusions", almost as fast as they are proclaimed to the world.

To what straits they are sometimes driven was made plain in our August issue, when Dr. Baxter so ably showed that even such a man as Dr. Hastings has to resort to misstatement, innuendo, begging of the

questions at issue and impugning the scholarly authority of such a writer as Prof. James Orr. The arguments of Dr. Orr, in *The Problem of The Old Testament*, are so unanswerable that Dr. Hastings evidently felt that his only weapon of defence was the belittling of his opponent, and making his readers suppose that the book was merely an *ex parte* statement, uncorroborated by the ripest and most up-to-date research. It is so much easier a task to "damn with faint praise", to query the statements of the opposite side and generally to deny and destroy, than it is to combat facts gained by laborious investigation, or to answer arguments embodying scholarly conclusions. Were it not that the puny efforts of these critics have a bad influence on immature minds, they might be ignored; for the impregnable rock of Holy Writ has withstood many an assault in the past, and still stands firm as Gibraltar. It is because their writings, in the public journals and in syllabi and books, are doing incalculable harm to mankind, that it behoves the scholars on the other side to be making their views known and felt through the press and in literature, so that the Christian public shall be able to "look on this picture and on this", and see the counterfeited presentment and the true presentation.

An Explanation

The lateness of the September issue is due in part to the failure of contributors at the last moment to furnish copy promised, confidently expected and waited for;

but mainly to the severe sickness and disablement of the foreman in the printing office, causing unavoidable delay in the work and derangement of plans.

The Bible Student

and Teacher

Volume V.

OCTOBER, 1906.

Number IV.

The Bible Student and Teacher

Is a monthly magazine of eighty pages, designed to promote a true knowledge of the Bible and consequent faith in its Divine authority.

PRICE—One dollar a year, in advance, for all subscribers in any part of the world ; or fifteen cents a single copy.

Expiration—The time when each one's subscription expires will be found on the wrapper of his magazine.

Change of Address—When a change of address is ordered, both the new and the old address must be given. The notice should be sent two weeks before the change is to take effect.

Discontinuances—As it has been found to be in accordance with the general desire, the magazine will be continued to present subscribers unless notice is received to discontinue.

All remittances, whether by check, draft or money order, should be addressed and made payable to

The American Bible League

86 Bible House, New York, N. Y., U. S. A.

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will You help it in these four ways?

The Bible Student and Teacher

Volume V

OCTOBER, 1906

Number 4

The Place of Theology in Preaching*

REV. SAMUEL H. HOWE, D.D., NORWICH, CONN.

It has not been an easy thing to teach theology, or to preach the gospel for the past third of a century. It has not been a favorable time for dogmatism or for *ex cathedra* dialectics. All our beliefs have been in the melting pot. Many ecclesiastical heirlooms have been rather roughly handled and some of them have been sent to the lumber lofts. We have been revising our creeds at a great rate. We have been fighting shy of the theological zone. We have been releasing our fury upon dogma. We have been actually trying to get on with a creedless Christianity. We have been smitten with the love of indefiniteness and have more than half persuaded ourselves that the age of theological formulas has gone by. The French Director's hysteria has been shared by many, who thought in his panic over the collapse of theology that, by throwing overboard miracles and retaining a couple of doctrines, Christianity might manage to survive. To which we will not wholly disagree if he will allow us to choose our two doctrines with their ramifications and interrelations.

This has been an age of euphuisms. The dove, it has been suggested, has been "getting into the eagle's nest"[†] and has been doing some finely cadenced cooing. It has been a great age for gospels that do not offend; an age of pocket creeds which, while not wounding the sensitive decrier of dogma, have been impotent before the gigantic evils of the world. We have been minimizing sin and confronting it with an impotent Christ, who has been described as having been "born of poesy, suffered under philosophy and raised again in the minds of those possessed with the desire of doing good". And I assure you it has been a hard time to teach a reasoned and assured theology or to preach the gospel of Jesus Christ to people who decry dogma and want smooth things preached to them.

I do not want to alarm these young preachers, but I say deliberately that there is no man so tempted to unfaithfulness to truth, no man in such exigent danger of losing his soul, as the minister of Jesus Christ. The temptation is enormous to be cowardly, to be treacherous to his commission; to modify his message, to shade it down to the conventional standard; to let

*An address delivered at the Graduation Exercises at Hartford Theological Seminary, May 30, 1906. Furnished for publication in *The Bible Student and Teacher*. Owing to the length of the address some introductory and concluding matter of local interest has been omitted. Dr. Howe is to be understood as representing his own views as a busy pastor, and not those of the Theological Seminary.—*Editor*.

[†]Principal Forsyth, of Oxford University, in his recent widely noticed address.

other people especially of the undogmatic temperament dictate the kind of gospel they want dealt out to them. The temptation is real. De Maistre said that in early life he had the intention of being a preacher but, happening to become a religious man, he gave it up. We have been passing through a zone of this thing ourselves, when the temptation to believe nothing has been very great; when the temptation to hack and hew at the great redemptive purpose of God, to comb it to a thread or a hair, has been pressing and insistent. This age has been the happy hunting ground of semi-religious fads and half-true fantasies foisted by the cheap charlatans and the wily martinets who will tell you to think the world of sin out of existence, put yourself in tune with the infinite, and remand all redemptive measures to the rubbish heaps.

I. Demand for an Authoritative Theological Basis

1. *Necessity of Theology to Preaching, especially to Great Preaching.*—And yet after all this revolt against creeds and dogma—this talk about the tyranny of the “dead hand” and the fatuity of living on “cut straw five hundred years old”; after all our frantic effort to dispense with theology, and our mortifying failures to coin a vacuum into good working forces; all signs fail if there is not rising the demand for the authoritative voice of the old days. It is the confident belief of many who have an understanding of the times that the age of the theologian is at hand, and as a consequence the age of the great authoritative preacher of the gospel of Jesus Christ. We believe the time of the great preacher and of the great theologian has come and come insistently; and they come in company.

It goes without saying that great preaching only breaks out of the deep rich soil of a great theology. The age of great preachers has always been the age of great religious beliefs. Preaching, to be robust, trenchant, down-reaching, soul-searching, will-compelling, life-moulding, must be theological, dogmatic, authoritative. The great preaching has always and only been done by the theological athletes, by men who believed something, by men who were saturated and steeped with the spiritual certitudes, by men who could think God's thoughts after Him and thread their way through that ordered plan by which God saves the world to the glory of His grace. We notice, if we have read any history, that the notable spiritual world-movements and upheavals have all been inspired by great convictions of truth. From the Apostolic age to the Augustinian, from the Reformation to the Puritan, they have been theological ages. The great epochs have been theological; the great revivals have been doctrinal; the notable revolutions have been driven under the lash of great moral and doctrinal convictions.

It is a fatal mistake to suppose that a minister or church can get on without a theology. An individual, it has been said, may get on with religion, but “a church must have dogma”. Its vitality will ebb if you devitalize its creed, or cut it down to the vanishing point. The world with its great heart-hunger, with its corroding misery, is not going to make large place for the clerical invertebrate who goes to his work mumbling his half-beliefs and disseminating his unreasoned opinions, throwing out his theologi-

cal conjectures like half-spans that rest on no solid piers in mid-stream and reach no further shores of assured certitude. This doctrinal timidity that brings truth to its lowest terms and combs the gospel to a thread produces no thoroughbreds for the pulpit, I notice. No moral inspirations are going to come out of pulpits hesitant and apologetic, whose occupants are sure of nothing and wallow perpetually in a sea of negations.

It may be true that men were called by the Master in the beginning who were without a definite and reasoned theology; but we notice that those rudimentary beliefs, hazy and indefinite, did not remain in their rudimentary stages. They were not long in snapping their girdles and finding new and larger measures; they quickly expanded into a comprehensive system of correlated doctrines, into whose depths one of the primitive teachers tells us the angels desire to look. These men would not have spread Christianity over Western Asia and Europe had they preached some new ethical ideals, a trifle better than the prevailing Stoicism; or had they told some pretty legends about a brilliant young Syrian who subdued his will and died at the place of the skull, a victim to his nation's prejudice. The Church did not go to these Mediterranean peoples with a batch of moral maxims touched with emotion, as Matthew Arnold suggests; but with a reasoned system of beliefs that bore down in discomfiture and defeat the proud philosophies and religious cults which had for centuries held the European mind in thrall.

Of course there is place made for the creedless, even in the Biblical revelation. There is good succulent pasture for those who eschew doctrine and go into panic at the suggestion of dogma. There is always the undogmatic epistle of James, where they can ruminate undisturbed by the specters of doctrine, though there are peaks that rise fearfully near the dogmatic skyline; and there are also the charming idyls of the books of Ruth and Esther, and the moralistic truisms of the wisdom literature, all of which will make little demand upon the higher arches of the brain. But if you are going to gird up your loins and in true workmanlike fashion go through your Bible from cover to cover, you will find an orderly system of truth that goes before and makes possible the practice of the moralities. You will find Jesus oracular, dogmatic, and severely authoritative; and you will find Paul dealing with a cosmos of spiritual certitude quite as orderly as the scientist's scheme of nature; and Peter up to his eyes in theology, and John wrathfully belaboring the deniers of the fundamental articles of the Christian faith—and his list is a long one.

The value of an accredited creed depends, not on whether a man can be religious without one, but on whether he can put his religion to any serviceable use without definite convictions and beliefs which find for him his program of procedure. Can his Lord and Master who spoke openly to men, and never breathed the spirit of the agnostic in any utterance of his tongue, use the man who can not think his great thoughts after him, a man who is draining out every suggestion of dogma and is perpetually reducing Christianity to the irreducible minimum? The most pitiable spectacle we have—and the sight is not uncommon to us out in the world—is the preacher

gyrating up and down in an exhausted receiver, dealing in negations, hesitant and stammering, likely as not pirouetting through the world on one or two selected beliefs, dealing out scraps and pulpit prettinesses, enforcing a few of the "pink pieties" and evening party moralities that dredge the depths of no man's soul and inspire no great spiritual endeavors. We stand amazed at such men's ignorance of the message they are sent to master and proclaim, and are no longer surprised that John Stuart Mill should in his haste, as he might have done in his leisure, put ministers among the uneducated classes.

No, the real preacher, certainly the great preacher, must be a theologian. He must first know and then declare the whole counsel of God; he must build on the foundation of the apostles and prophets, who were no theological agnostics; he must get hold of the great truths which in orderly array took the heart of the ancient peoples by storm, and have been the creative forces beneath every great spiritual epoch and era in wrenching the life of the world out of its old grooves and finding for it new channels.

And a great theology has never been so near any age as it is, we believe, near our own. The Scriptures have been in the furnace and are emerging without the singe of fire upon any of their elemental or essential truths. The historic vindication of the truth of Christianity is completer than ever before, while nature has been strangely in our time dropping her veils and growing more and more transparent. The physical universe has expanded in our time into immeasurable distances on every hand, out of which God has been strangely breaking forth upon us; the lancet windows which natural science has fashioned for us have widened out into such expansive outlooks that we can all but see the sweeping folds of God's garment and touch its hem in a way the old creed makers were unable to do. In view of the new light upon Scripture and upon the vastly expanded physical universe and the profounder knowledge of the nature of man, we may dare believe that theology stands at this moment at a hundred doors with a bunch of keys at her girdle that will admit her to a wider world than has hitherto been explored. If the old awe born of superstition or of half-beliefs has been dropping away a new wonder has come to birth at the extent and mystery of the spiritual cosmos, and out of that enlargement of knowledge a greater theology will be born, and a new and nobler type of preaching will be in reach. For only men who have grasped the great order of God and thought through his great purposes for the world will preach with passion. A man with a little universe and a whittled away theology, a devitalized Bible, a merely human savior, and a redemptive system out of which everything that is really redemptive has been drained away will never preach a heart-compelling gospel. "They that wonder shall reign" is one of the unrecorded sayings of our Lord; and certainly the preacher who does not see truth enough to make him wonder and hold his soul in awe is not headed toward great preaching. Carlyle well says "the man who does not wonder and habitually wonder and worship, even though he be president of a hundred royal societies and carries a whole Mechanic Celeste and Hegel's

philosophy in his single head is but a pair of spectacles behind which there is no eye. Better to live in a cottage and wonder at everything than in Warwick Castle and wonder at nothing". And the preacher is to be pitied who can stand before the might and majesty of nature, or before the greater magnitudes of grace which caught the apostle's spirit into rapture, who saw the heights, depths, and lengths, and breadths of the love of God which passeth knowledge, and lifted his head in wondering ecstasy exclaiming "O the depths of the riches both of the knowledge and wisdom of God! How unsearchable are his judgments and his ways past finding out; for who hath known the mind of the Lord and who hath been his counsellor? for of him and through him and to him are all things, to whom be glory forever", —the man who can not in some measure share this spirit of wonder, awe, reverent admiration, has put the passion of the great preacher out of his reach. No, it is not from too much theology the church suffers but from far too little. It is not from too much dogmatism and authority the pulpit is weak, but from the lack of the positive note and the authoritative accent born of great convictions of the larger truth.

2. But at this point we may be met with the question, *Can we have a great theology or any theology at all?*—On the extreme left we are told that the chair of theology has been vacated, the doors have been closing behind us, the footlights are out and the curtain has been rung down. After destroying the idea and possibility of a special revelation, after leveling the old Himalayas of doctrine and flattening the theological landscape to a plain, they tell us that the hope of reconstruction is vain. Since there have been no breakings forth of God upon us at all, and since it has been proved that ours and other ethnic faiths are but struggles of the unaided mind into the upper ether, a mere human search after God if haply they may find Him; since finding that there have been no approaches of God to us, nothing remains but the staking off of the spiritual frontiers, a partitionment of the field and an establishment of the racial boundaries. But if, as again we claim, we have a special revelation that throttled in its cradle mightier antagonists and better ethnic faiths than existing nations know; a revelation that draws aside the veil from the face of God and answers every question upon man's relation to God and man's sin, redemption, and ultimate destiny,—we believe it embodies great spiritual laws that can be thought out and thought through, laws that assure definiteness and certainty for an orderly system of beliefs.

What that theology is to be depends upon the equipment and furnishing of the theologian. Just now we are, or rather have been, at the mercy of the historical student. In our time the historic spirit has been exploring origins and methods of revelation, and it has been this historic spirit in certain of its schools that has been loud in its proclamation of the impossibility of definite and final reconstruction. The historical spirit has done us valuable service which the theologian is first to acknowledge; it has made some of the old thinking impossible and irrecoverable, but it has overworked the contention for the non-historicity of the record of revelation, and under-

stated the place of personality as an instrument of revelation. A historic revelation is made through men: God hath spoken in sundry times and divers manners to the fathers by the prophets and through His Son. Humanity fleshed and full blooded has surely been rich enough to furnish vehicles for the transmission of the will and mind of God, without resorting in quite so large a measure as is claimed to the romancing spirit which has drawn upon its imagination to supply underpinning and trellis support for the truth revealed. We shall probably refresh and re-embody some of these stalking ghosts of history, and find that there were really warm heart-beats behind their breasts very nearly like our own. The historic spirit has put us very largely in its debt; but we would insist upon the plus sign when we are seeking for our future theologian. Faith and vision and experience are indispensable for the equipment of the theologian. A student of the mere outsides of revelation may miss the whole substance and essence of a divine revelation. The historic spirit can chase all the angels of supernaturalism back into heaven, and beat down the great revelation into commonplace; but joined with faith and vision, and a profound experience of the power of the gospel to redeem a soul from sin, it can rear those Alpine summits again. Men who have been dredged to their depths by the gospel and know by experience and conviction the grace of God are alone furnished for the constructive work of the theologian.

II. Some Salient Points of an Adequate Working Theology

Now in discussing the preacher and his theology and the relation of theology to great preaching, let me call your attention briefly to some of the salient points of a working theology that the preacher must be reasonably sure about, if he is going to carry to the world a real gospel.

1. First, there is the Doctrine of Sin.

Sin, or the preaching of it, is not a gospel of good news, but it is the concrete thing the gospel has to face and deal with. We need to measure the reach of the evil with which we have always to contend, for the gospel has no effective appeal to make to men except through the consciousness of sin. With a righteous man or world Christianity has nothing to do. Sinners are the class Christ calls to repentance; it was sin with which Jesus had always and everywhere to do. And it is with sin that theology must deal—perhaps for our time must freshly define.

No doubt the doctrine is beaten into the thinking of the student of divinity with thoroughness, and no logic can find a flaw in the argument; but when he gets out where some of us come from he will find some theories of sin that would not pass muster in the lecture room of a theological seminary. We have in our time some very small definitions of sin, some delightful euphuisms and some jaunty and jocund optimisms that have taken the old severities out of the word. It is acknowledged in some quarters as a rather inconvenient survival; an inheritance from some low-browed, hirsute ancestors of ours, from whom nothing better could be expected,—though the survivals are quite out of proportion with the originating cause. In other quarters, out of ear-shot of your theological professors here, it is

regarded now as a distinct creation of the mind having no reality, to be thought out of existence and passed as you passed your shadow on the street yesterday. The jaunty optimist ignores it by shutting his eyes and saying with Mr. Emerson, "this is a pretty good world after all"; or with Mr. Browning, "God's in His heaven, all's right with the world". We have been very busy in our time in untwisting the darkness out of life, and in banishing the religion of fear and calling off all the terrors of the old yesterdays. And yet we notice that all the fine optimisms prevalent do not stop the flow of the great river of misery and death through the world, and in the absence of adequate pulpit warning we are leaving it to the poets and novelists to make its presence known.

There are pulpits squeamish about the very mention of the word *sin*, lest it start the hiss of the old serpent, and so the word is clad in plush and velvet that no offense be given,—forgetful it would seem that Jesus had incessantly, if not wholly, to do with sin, always measuring himself against its tremendous power and speaking five words about its retributory consequences where he spoke one about heaven. Ruskin, who is always preaching, looking with blazing eyes out into the black evil of the world, says, "the fierceness against sin is the very life of the church, and the toleration of sin is the dying down of the lamp". When you get heart-weary of looking into the scars and gashes of sin upon its victims, the remorseless grind of its never-resting machinery, which you have only to open your eyes to see, take up your Milton and let him guide you through its gulfs of darkness, and your Dante and let him conduct you through its fiery circles, or take your Apocalypse and see this gigantic world-power, horned, and hooved, and eagle-taloned, welcoming innocence on the threshold and, after its work of brutal spoliation, sending it from life by the rubbish chutes. Or if you do not want to study it in its more brutal forms let the Revelator show you the woman of scarlet, bedecked with jewels, crowned with gold, with the lure and witchery which sweeps into her train those who would not be driven by brutality but whose blood is later found in her clotted robe, which hides every form of uncleanness. Read your Shakespeare, ye who think sin a bagatelle.

Or if we do not want to go far afield we may explore the dark gulfs in our own nature, the unexplored hinterland, that wild country of the soul which dragons haunt and in which beasts kennel and serpents hiss, if we have not opened them fully to the Spirit's cleansing. What know multitudes of this wild country of the soul with which the redemption of Jesus deals and which you are to mediate? The preacher must know this tremendous tragedy of sin which is always on the boards, if he would get a glimpse of that mighty tragedy of the gospel, the tragedy of "the place of the skull". "A wild strange flame rages in human nature", says Horace Bushnell, "that is surpassed by no tragedy, nor epic, nor by all tragedies and epics put together. In the soul's secret chambers there are Fausts more subtle than Faust; Hamlets more mysterious than Hamlet; Lears more distracted and desolate than Lear; wills that do what they allow not, and what

they would not do ; wars in members, bodies of death to be carried as in Paul ; wild horses of the mind governed by no reins ; subtilities of cunning plausibilities, of seeming virtues writ in letters of fire heaving thoughts under the brimstone ; more of revenges, pains of wrong and of sympathy, of suffering wrong ; aspirations that have lost carriage ; hates, loves, beautiful dreams and tears, all these acting at cross purposes and representing the broken order of the mind ". And it is this wild inner disorder—this " Call of the Wild "—that you preachers will have to deal with and your message will have to confront. And perhaps the real tragedy of it all is in the unconsciousness of your jocund optimist who, because God is in heaven, believes all is right with the world ! And then add to this human nature's crowning self-dishonor, the sin of caring nothing for divine love and remedial helps and agencies, keeping God at bay ; and that fine stroke of moral insanity which debars him from crossing the soul's frontier to claim his own ; and the sin that refuses forgiveness and the audacity which claims in the name of unbelief to be able to make a better life than Jesus Christ can help a man to live !

Now this is one side of our work ; we must see and know the ubiquity, the omnipotence, the audacity of the titanic power of sin. You can never get the measure of the Cross till you measure the vast expanse of the field on which the Cross is laid. If the evil is unimportant, then the redemption is unimportant ; but if sin is high tragedy you may expect its full corollary in redemption.

2. *An Adequate Doctrine of the Redeemer and Redemption.*

And now let me ask, *Have we a gospel that works redemptively in these deep, wide grooves of sin ?* If we can find it we have found our equipment. And here the preacher needs to know his message. This awful tragedy of sin must be matched by a power unto salvation. This universal race-experience of evil must be confronted by a universal, a race, redemption. If the race is in slavery and under condemnation a Redeemer must be found who, morticed at the heart of humanity, can find for it its recoveries and its new becomings. And this power of recovery runs back and focuses in a Person.

Who was the Redeemer ? is the question that theology must ask and answer. Our age has been hesitant here. It has been trying desperately to find small definitions for Jesus Christ, and yet preserve the sanity of the gospel,—which is impossible from the way we have been back-shelving some of the pretentious books from the theologic press before the printer's ink was dry upon them. We have been trying to match the sin, the misery, the sorrow, and death of the world with an inadequate remedy, and we have found that the sin and misery of the world do not budge before a Christ that can be put into small formulas. Vinet says Strauss failed to understand the greatness of the personality of Jesus Christ, and that Renan was too small for his subject ; and I fear there is much modern thinking against which the same charge can be laid. No cheap talk about Christ's teacherhood and exampleship is going to solve the problems of sin. Renan's Christ can not redeem the world, nor Strauss' Christ, nor Theodore Parker's Christ.

nor Mr. Emerson's Christ, nor Schmiedel's Christ. Young men coming to their work knowing only the light touch of a humanitarian Christ upon the world do not know what a world harrowed by sin and furrowed with the ploughshare of an irredeemable misery actually needs.

Everything depends on who Jesus Christ is. Sin, grief, misery, guilt, sorrow, death, change color the moment you get your definition of Jesus Christ. With a little Christ the whole gospel story is eviscerated; church history is a tangle of inextricable confusion and the historic experience of all the centuries is but a mass of unintelligible data. Whatever be the small and blundering thinking our age has been doing, here, at least, is a Being great enough to divert the worship of the ages on its way to God and appropriate it to Himself; great enough to draw the greatest spirits of history to His feet; great enough to mould the virile, commanding peoples of the world; great enough to inspire the whole mass of the spiritual life of these nineteen centuries; great enough to build around His name the immense charities and philanthropies which have so materially lessened the miseries of the world; great enough to be the greatest in the greatest of spheres, which is the religious life of men; great enough to open the kingdom of God to all believers,—after which it vindicates the sanity of no man to be here pointing the small end of the telescope upon Him, to sink Him to the ranks or to place Him in line with the founders of what are called the great religions of the world! Whoever He be, He has certainly been doing the work which only God can do. Settle the question of *who He is*, and you settle every other question: miraculous birth, miraculous work, imperial claim to world empire; power to mediate between the world and God; power to control the destinies of all men. Answer that question wrongly or inadequately, and all these and a hundred related questions tangle themselves up in inextricable confusion. Answer the question rightly, and all these facts about His work and influence upon the world find their nice articulations with one another and with Him.

After this question is another, *What did He do for the world?* He tells us, and his spokesmen tell us, He came on a mission to the world's sin. Not to pronounce some Addisonian essays or exert a gentle moral suasion and set us a little better copy than others have furnished for imitation; but to deal with that which is deepest in human experience, guilt, misery, death; to match the tragedy of the world's guilt and sin with the greater tragedy of redemption. Deep calleth unto deep. We are, at the Cross, at the place where two mighty seas meet. To those who know the actual universe, or even know their own hearts, something must be done about sin. Things do not come right by being let alone. God does not pass over and condone sin; He passes over nothing that wears the look of sin, He condones nothing. The universe is too compactly jointed, too thickly arteried by the meridians of law, to pass transgression on its way. Forgiveness is not provided for in the constitution of things; it is not independent of redemptive economies. It is the one thing not provided for in the constitution of things. Plato thought God could not forgive, and he was right from his standpoint; but

he did not know the Cross. There is nothing in natural theology to save Calaban or wash the red right hand of the guilty Queen. The Scriptures emphasize the extreme difficulty of forgiveness, as a thing unknown in other religions. Who is like unto thee that pardoneth iniquity, that passeth by the transgression of his heritage? It is the one awe-filling fact to apostolic minds. Oh! the depth of the riches, both of the wisdom and the knowledge of God, in finding the remedy!

No cheap, costless redemption will do for the soul that has tasted the bitterness of sin, nor for the God whose holy order is invaded. The ethical nature of God is matched by the ethical nature of man, and what does not satisfy the nature of one does not satisfy the nature of the other. The indignation of the soul's moral nature against its own sin does not stand over against the easy connivance or complaisance of the ethical nature of God. No man with an unrestful conscience is going to take up with an easy and cheap redemption. Nor can he count upon the indifference, or the effusive and emotional grace, that pardons without conditions. No, no easy redemptions will avail! Silver and gold do not furnish the currency that circulates here. The redemption that deals exhaustively with a sinful world-condition must follow sin into the realm of the universal order, and into all the wild country of the soul, and into all the deep death-kingdoms. God is Himself at the center and source of the ethical order of the world; and since the universe is moral and sin invades it, something must be done about it. In law God is alive, says Dr. Dale; and if law is the mode of the divine action and God is identified with the whole order of the world, then moral problems emerge with which redemptive economies must deal. And this is a problem, says Dr. Chalmers, fit for God. Any atonement that is merely subjective and which disregards these emerging problems will never satisfy the ethical nature of either man or God. If God has the same indignation against sin that the conscience has; and if the conscience loathes sin and the agent of it, which is ourselves, then we had better believe that God has the same indignation we have ourselves; and, if so, the atonement must confront that indignation, as we believe it does.

We have been hearing much in our time about the unconditioned love of God, as if God's love could ever be unconditioned. But love is not "love at all unless it is holy".* Jesus, standing in the shadow of the cross and mediating for man, is a face with a righteous Father, a holy Father, and not a weak and nerveless Fatherhood that condones sin. The death of Christ was a judgment pronounced upon sin. Jesus Christ there represents himself as handling great sin-problems dealing with sin and with sin's vast and far-reaching relationships, meeting sin's defiance of all ethical laws with crushing and annihilating judgment.

We are not let off easily; and no easy redemptions, that take no account of these wide-reaching relations of transgression, will ever capture the heart of the world, or send men to the ends of the earth to publish them. It is because He, the Lamb of God, bore the sin of the world and bore it away in

*Principal Forsyth, in the address above referred to.

our behalf, and for us men and our salvation, it is because of this that we have something to tell men that will spell-bind them after all these sweet-scented nostrums about getting into tune with the infinite by our unaided efforts have run their course and been forgotten. No little atonement creeds, that you can crowd into a nutshell and carry in your vest pockets, will ever break the titanic power of sin or win the stubborn will of man. No theories that do not trawl the lower deeps of the soul, where sin hides and huddles and husbands its strength for the fatal spring, can ever develop great spiritual life in the churches, inspire great sacrifices, prompt great heroisms, or effect a new birth of life. No one is going to take on the sacrificial spirit until he sees the supreme sacrifice in the Cross. No one is going to the world's end to proclaim a natural theology or an unconditioned forgiveness which was just as true before Christ came, if true at all; and no awakening of the conscience of the world will come till you can tell men that Christ died for the world, for the whole world, and hath brought in a race-redemption that touches the destiny of all men, after they have seen the revealing light and made choice or refused to make choice of the eternal goodness. We shall make no effective appeal to the heart of humanity till we can declare that this holy love put itself in every man's place and bore his sin and died that he might live. There is a legend of the Saints, how a band of the Franciscans stood, after their completed life work, before the throne of their Lord with their lips stained with crimson. And when the Master was asked the meaning of the crimson lips, he said, "These are the great preachers of my cross, for the story of my redeeming love only comes with power over lips red with my outpoured blood". Many preachers of our time will not stand before their Lord with the crimson stain on their lips, because they have strained the life blood out of their theology—who find all they know of the gospel in the parable of the Prodigal Son and the Sermon on the Mount, and have forgotten that there is one Mediator between God and man, Christ Jesus, the Righteous One, who is the propitiation for our sins and for the sins of the whole world.

A religious teacher was asked what he thought of Professor Seeley's *Ecce Homo*, and replied, "What does the book think of Jesus Christ"? Jesus Christ is the measure of all values. What place we give Him and His cross will determine our ministry. This question He asked, Whom do men say that I, the Son of Man, am? And when the full, resonant answer came, Thou art the Son of God, He said, now I can build my church with men and by men of this faith, and the gates of hell shall not prevail against it. Does your theology give you a great and redeeming Christ; bearing and bearing away the sin of the world; with all power in earth and in heaven in His hands? Or does your theology give you a little Christ, shorn of infinite power, unable to work miracles—as some of our noisy little skeptics tell us, and, I am sorry to say, some of our ministers tell us—unable to atone for the sins of the world and, of course, unable to conquer His guaranteed kingdom? Is your Christ a weak Christ, like the Christ of medieval art, unable to take the guidance of the faith of the world; or is He the Christ of the prophets

bearing on His shoulders the government ; or the Christ of John, with face shining as the sun, whose voice is as the sound of many waters, able to measure His strength against the great world-powers of evil and overcome them? Are you going to tell men that the whole world's sin has met its match in Him who brought in a perfect offering on behalf of all sinful souls, and that in His name can be preached the forgiveness of sins and a place among the justified? Then you will show yourselves God's men, Christ's ambassadors, through whom He will pour a torrent of his redemptive power upon men.

Only men knowing the gospel to its heart of fire can sound its saving note. Legend tells us that at the closed castle gate there hung a magic horn which only the heir of the palace, who was an exile, could sound. Many essayed to send the breath of heaven through it ; but in vain. At length the heir returned and, placing it to his lips, sounded the long, loud note that rang through all the valleys and the high hills ; at which the gate flew back upon its hinges and the son entered into his own. This age waits impatiently the coming of the men who can sound this great gospel note, before which the gates of the kingdom will open to all believers. The world waits for the prophetic voice and the authoritative mandate able to sound God's full, rounded message of grace and salvation ; for men of the positive faith, who know in whom they have believed and in whom all men may believe. When these men come the gates of Mansoul will be carried by assault and the massive defenses of evil will topple and fall !

The Book of Genesis---Its Unity

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The book of Genesis is certainly and admittedly a very important book in the canon of Scripture. Nevertheless, because of a variety of reasons, it has long been a battle-ground of theologians and Biblical critics. While, among Christians, the thousands stand by the side of Christ and His Apostles in their respectful regard for this book, there are on the other hand many who eye the book with suspicion, who talk of its unreliability, write glibly of its myths and legends, deny its general trustworthiness, and consider many of its historically-presented narratives to be but so many unhistorical vehicles for the conveyance of some hard-to-be-determined spiritual truths. Because the book is really so important and because of this conflict of opinion regarding it, it may be helpful to review some things in connection with it. This paper will discuss especially *the Unity of the Book*.

Genesis comes to us with an object in view. The unity of its design is now generally acknowledged.¹ And the object of the book as a united

¹See Hastings *Dict. of Bible*. II. 143 a; Urquhart *The Bible, its Structure and Purpose*, I., 95-106; Driver *Literature of O. T.*, p. 8; Genesis, in *Temple Bible*, p. xv.; Smith *Dict. of Bible*, I. 889 f.

whole is, by the presentation of relevant historical facts, to serve as "an introduction to the history of the dealings of God with man", being "thus the porch of the great temple of Revelation".

The Bible in its entirety is a collection of divinely inspired religious writings exhibiting and recording the progressive unfoldings of God's way of saving men through the Christ. This saving method is brought into full working order in the New Testament. But such a completed system presupposes a beginning. So the book of Genesis¹—in giving us its accounts of the beginnings of things, of the creation of the world and of man, the fall of man, accompanied by the first promise of redemption, man's progression in evil until swept away by the Flood, the preservation of the Race in Noah and his family, the re peopling of the world after the Flood, the choosing of the family of Shem and later the choice and calling of Abraham, to whom and to whose chosen descendants were given special revelations and Messianic promises, until we see the Israelites in Egypt developing and consolidating into a nation, which as yet incipient nation was (and was to be) the depositary of Divine revelation until the promised Seed should have come,—in all this may be seen the growing design of Genesis in tracing the beginnings of redemption. And, apart from Genesis, the rest of the Bible, moving ever onward toward redemption's goal, would be comparatively unintelligible.

Some of the Critical Theories

Yet by some the book of Genesis is looked upon as largely mythical. It is not history as we consider history to-day. Its narratives are compared to the early myths and sagas of Britain, Rome and Greece. The supernatural in Genesis is compared with the fabulous in heathen lore. A similarity is supposed to exist between them, though of course Genesis is more spiritual and is monotheistic. Nevertheless there is thought to be in Genesis much that is contradictory, childish, fabulous. When looked at in this light, we must, to be sure, think of it as unauthentic.²

According to the Critics, Genesis is fearfully and wonderfully made. Thus Worcester deems that Genesis "was formed at different times by different hands, not following altogether the same plan".³ Abbott believes Genesis was the last written of the O. T. historical books. After Israel's history had been substantially completed, then some unknown editors, as an introduction to the aforesaid history, compiled Genesis by re-writing current traditions—much as Tennyson re-wrote the Arthurian legends.⁴ Laing believes that when the earlier part of Genesis is compared dispassionately with Chaldean myths and legends, one can hardly doubt its being taken from the same source, revised monotheistically at a later date. Whole passages have been altered simply by the elimination or softening of grotesque and revolting incidents, and by writing God for gods.⁵

¹Geikie *Hours with the Bible*, etc., I. 3, 4; see Driver *Lit. of O. T.*, p. 6.

²See Worcester *Genesis in the Light of Modern Knowledge*, chap. iv.; Abbott *Life and Literature of The Hebrews*, chap. iii.; Laing *Human Origins*, pp. 235-241; White *History of the Warfare of Science with Theology*, pp. 237, 301.

³*Genesis*, etc., p. 278.

⁴Abbott *Life and Literature of The Hebrews*, p. 57 f.

⁵Laing *Human Origins*, p. 237.

The "probably" process, by which "perhaps" the book of Genesis assumed its present form, is "approximately" represented by Dr. Driver in *Literature of the Old Testament*, p. 20 f. The J and E narratives were combined by a compiler into JE. Then another compiler, with certain omissions and redactional adjustments, combined JE with the P narrative, adopting P as his framework, and so on. On one point where Driver seems to be approximately sure, Ryle says: "Whether the work of combining the narratives of J and E was effected by one writer, or was the result of a gradual process directed and influenced by a group or succession of 'prophetic' men, must be left to conjecture".¹ The fact is that a great deal is left to conjecture!

And this is Genesis! It is easy to see that such a book, put together in such a way, for such purposes, from such materials, and by such writers, could not be depended upon as of historical worth. But in all this critical conglomeration there is evidently more fancy than fact. The Critics tell us that Genesis is contradictory. Whether Genesis is so or not, the Critics certainly are. It is not the book so much as its Critics that need to be taken cautiously and with large grains of allowance.

That, for the historical matter which he relates, the author of Genesis depended upon pre-existing sources of some sort there need be no doubt. "That older documents are quoted and incorporated in the book of Genesis has long been clear" (*Sayce*). But this does not commend the mythic theory, nor does it speak anything against the strictest authenticity of the work. The myth idea is but the baseless assumption of speculative theorists. These theorists have *assumed* a great deal. They have *proved* but little. They boast of their "scientific" methods. But a scientific method does not begin with arrogant assumption and end with conceited guesswork. It rather sets to work to collect and arrange available and related facts, and then proceeds to draw natural inferences and make logical deductions from such classified data.

Testing of Some Critical Objections

We confess that, to our uncritical mind, some of the objections urged against the trustworthiness of Genesis, and some of the arguments advanced, seem most trivial and childish. And often there is a garbling of facts, or even an invention of facts. Then to these garbled or invented facts objection is taken.² Arguments that have absolutely no force to a candid and logical mind are paraded as though they possessed great weight. And other arguments, that seem somewhat plausible because of the cunning and specious way in which they are set before the reader, may be stripped of all force when stripped of their sophistry.

The Rev. H. Worcester, D. D., tries indeed to rub a little of the roughness off from the myth idea. But when he gets through with his illustrations

¹Hastings *Dictionary of the Bible*, I. 6 b.

²Such an instance of utter puerility and disregard for facts may be seen, e. g., on p. 66 f. of Worcester *Genesis in the Light of Modern Knowledge*. See Laing *Human Origins*, pp. 220, 236; Abbott *Life and Literature of The Hebrews*, p. 611 f.; Hastings *Diet. of the Bible*, II. 63.

and arguments we can see that he still regards myths as mythic and as largely unreal, marvellous and untruthful. If founded on facts these facts have, in passing from lip to lip, assumed different forms, until much of the factful has disappeared and much of the fabulous has taken its place. So of Genesis. Its stories are "marked by all childhood's happy *disregard of reality*". The stories of creation, paradise, the fall, antediluvian longevity, the Flood, and Babel, are of this mythical stamp.¹

The Rev. G. H. Hubbard, in a discussion on "The Essential Historicity of Genesis", says: "A certain class of Biblical students, throwing themselves into the current of the "Higher Criticism" have been carried on to an extreme position, from which the early Hebrew records appear identical in character and value with the legendary mythology of Greece or Rome or other nations. And there is a tendency to assume that any belief in the really historic character of these narratives stultifies reason and scholarship and results in intellectual suicide".²

Mr. Hubbard himself, while ostensibly pleading for the "essential" historicity of Genesis, yet takes a position which completely nullifies its historicity. For if, according to him, we regard the stories or records of Adam and Eve, of Cain and Abel, of Enoch and Methuselah, of Noah and Abraham, "as a graphic sketch of *age* movements, and of the growth and development of *ideals* and moral forces without scale or definite measurement, we find a genuine and essential harmony".

This is somewhat equivalent to saying that, if we wish not to believe the records themselves and what they state concerning particular individuals, we may just invent a little scheme of our own; then, by a little ingenious manipulation, we can readily adjust the records to our scheme. Others, of course, have as much right to their own little scheme as we have to ours, and so they may alter the accounts to suit their own fancies. And so on *ad infinitum*!

To some the antediluvian age is a sort of legendary period filled with the mythic forms and records of fabulous demigods, etc. Those colossal antediluvian characters, whom some of us have been accustomed to think of as the Patriarchs of early times, are the fantastic creations of the fertile fancies of ancient writers. Thus, in *Early Narratives of Genesis*, Ryle says: "Perhaps we should not be far wrong in regarding them as constituting a group of demigods or heroes whose names, in the earliest day of Hebrew tradition, filled up the blank between "the creation of man and the age of the Israelite Patriarchs. Such a group would be in accordance with the analogy of the primitive legends of other races"(p.81).

Some proceed seemingly on the assumption that the writers of the Bible did not possess even a modicum of common sense. Thus the Rev. J. Taylor is a fair sample of those who make such astounding statements as the following: "The editors to whom we owe the book of Genesis in its present form evidently understood the Lamech of Ch. iv. to be the same person as the

¹See Worcester *Genesis, etc.*, pp. 65-69.

²*Our Day Magazine*, October, 1900, p. 569.

Lamech of ch. v." Do such writers suppose that the "editors" of Genesis were such numskulls that they were unable to distinguish between the two lines of genealogy that are given, even though there *is* some similarity between a few of their names? And are there no similarities in names of different persons to-day? One would think not, on reading such inanities as the statement above cited. It is probable that the mythic "editors" of Genesis were not so thoroughly mixed up concerning this matter as are some of their Critics.¹ It might be well for the latter writer to read again and ponder Rawlinson's words in *Aids to Faith*, p. 311 seq., even though written some forty years ago.²

Professor E. L. Curtis, among others, seems to think that the line of descent from Adam to Noah, as given in Gen. v., is figurative and artificial.³ Of course, if it *is* this, then it is of no special historical value; and the information given in the first chapters of Genesis relative to the early days of humanity would be mainly chimerical. Thus, as they happen to please, would men do away with the historical value of the first book of the Bible and leave us in utter darkness as to the beginnings of our Race.

It is almost startling to see the lengths to which many, who undoubtedly call themselves Christian scholars, have gone in their repudiation of the historicalness of Genesis (and, for that matter, of other books of the Bible). According to them the early accounts are largely poetic, mythic, legendary, allegorical, etc.⁴ Genesis merely "gives traditions respecting the beginnings of the world, of man", etc. (*Ryle*). The narratives therein contained are intended to convey certain "spiritual" truths. These spiritual truths, however, are apparently so infinitely spiritual and hard to discover that their figurative, symbolical, poetical, mythical, traditional, allegorical or spiritual meanings are not certainly known even yet,—as the disagreements among such scholars may show.

This arbitrary system is obliged, as Strack has said, to resort not infrequently "to the very precarious assumption of fictions".⁵

Such assuming of fictions may be very learned and very critical, but one would naturally think that, to thoughtful minds, it would be somewhat empty and unsatisfying.

In their abjuring of the historicity of Genesis some have gone further than others. A half century ago Havernick wrote that some limited the mythological part to the first two chapters. Others considered the book to be *interwoven* with mythical elements, but thought that the rich historical elements could be clearly discerned. While some, as Vatke, Von Bohlen and others, asserted the whole to be *unhistorical*.⁶

¹Hastings *Dict. of the Bible*, III. 694 a. See Worcester *Genesis, etc.*, pp. 39, 284 ff.

²See further Humphrey *Sacred History*, p. 92 f.; Geikie *Hours with the Bible*, I. 185 f.; Lenormant *Beginnings of History*, p. 185 ff.; Whedon *O. T. Comm.*, I. 110 f.

³Hastings *Dict. of the Bible*, II. 121 b.

⁴Prof. Wm. M. McPheeters shows that the different literary forms are not to be indiscriminately mixed. See his article in *Bible Student*, July, 1902, pp. 1-8.

⁵Schaff-Herzog *Encyc.*, III. 179 a.

⁶Kitto *Cyc. of Biblical Literature* I. 750 b.

Coming down to our own day, we note that *The Independent*, for July 4, 1901, states positively and editorially that "something else than history, we find, enters into the composition of Genesis". The accounts contained in its earlier portion "belong to the childhood of the Race, to its period when it had to tell truth in stories, when it demanded fables and fairy tales, when legends and myths were created, and when the wisest human mind could not get beyond them" (p. 1570 f.).

It is to be observed from what we have cited that, among this class of Naturalistic thinkers, there appears to have been no agreement as to how much or how little of Genesis is historical. In this each one follows his own inclination or fancy. And in this is seen one of the weak points of the whole system.

When we throw away the book of Genesis, we virtually throw away all real knowledge of our origin and of primeval history. It leaves us, in fact, as utterly destitute of any certainty concerning the beginnings of the human race as were the heathen of old. True, even *they* had their guesses, theories and philosophies, as do our own infidels, rationalists, philosophers, scientists and critics. And no doubt some were as sure that they were correct as are some modern savants. But the fact is that, so far as absolute *knowing* is concerned, they were utterly in the dark. That is the reason why, from then until now, there has been among them a continual flux of opinions as to human origins.

Apart from Genesis the early days of humanity are shrouded in gloom impenetrable. What can be read or conjectured from stone axes, chisels, awls, spear-heads and the like, may be good so far as it goes. What may be gathered from the myths and legends of the ancient nations may have a certain illustrative value. But these things are somewhat vague and indefinite. They can not possibly give us a real history of the actual beginnings of humanity, together with an individualized account of the progress and history of the earliest of mankind. They bring before us no particular historical individuals, whose biographies are sketched in a few bold and masterly strokes so that they live and move before us—real flesh and blood, active, intelligent human beings, appealing to our sympathies and our interest. This, however, the book of Genesis does, as in the cases of Adam, Enoch, Noah, etc.

It is therefore manifestly all-important, in the interests of history as well as religion, that the historicity of the first book of the Bible should be established, and its facts placed beyond reasonable doubt. Limitations of space, however, forbid taking up this topic in the present paper.

The Book of Exodus---“The Messages of Israel’s Lawgivers”* Reviewed

REV. JOHN URQUHART, TOKO, NEW ZEALAND

I. *The Higher Criticism of the Book of Exodus*

It was said of the monarchs of a certain doomed régime, whose name has long been a synonym for splendid arrogance and criminal recklessness, that they forgot nothing, and that they learned nothing. It bodes ill for any movement when it assumes the Bourbon character. The higher criticism has itself, as all are aware, been the subject of a quite extensive and most serious criticism. Its fundamental positions have been challenged, and some of these at least have, in the judgment of undoubted scholars, been shown to be illusions. Their “ascertained results” are also in conflict with facts. In the light shed by the discoveries of archæology, it is seen that what criticism had written down as myths have all the lineaments of sober history; while it is now beyond doubt that the critics have utterly misconceived the condition of the early ages. There is no branch of scientific inquiry which, had it been so attacked, would not have listened, and weighed the arguments advanced, and, wherever necessary, have honorably withdrawn its statements and remodelled its positions. But the higher criticism has nothing to learn, and nothing to retract. As for its enemies, it puffeth at them. If its opponents are named at all, it is with an assurance that they are beneath consideration, and with an admonitory hint to its disciples not to read their productions. That these writings differ from the critics is their heaviest possible condemnation!

To what all this is to lead is shown in some recent critical publications. Among these is *The Messages of the Bible*, by Dr. Charles Foster Kent, Professor in the Yale University, U. S. A. The title of this series of volumes—*The Messages of the Bible*—is couched in the most reverent form, and there is no believer in the Divine origin of the Scriptures whom it does not satisfy. It acknowledges fully that the Bible, as befits a Book from God, has its “messages” for this as for every other age. But when we pass from the cover to the contents, there are no messages; and there is no Bible. There are no longer any Biblical Books in the critics’ “re-constructed Bible”. The second title of the volume, which more immediately concerns us, is significant. It is as follows: “*THE MESSAGES OF ISRAEL’S LAWGIVERS. THE LAWS OF THE OLD TESTAMENT CODIFIED, ARRANGED IN ORDER OF GROWTH, AND FREELY RENDERED IN PARAPHRASE*. Charles Scribner’s Sons, 1902”.

*This paper is reprinted by permission from Urquhart’s “The Bible, Its Structure and Purpose”, Volume iv., of which it forms the first and second chapters. It is a timely criticism of the fundamentally false positions of Professor Kent’s book entitled “The Messages of Israel’s Lawgivers”, in the series of volumes, edited by him, “The Messages of the Bible”. Rev. Mr. Urquhart’s publishers are The Gospel Publishing House, New York City.—Editor.

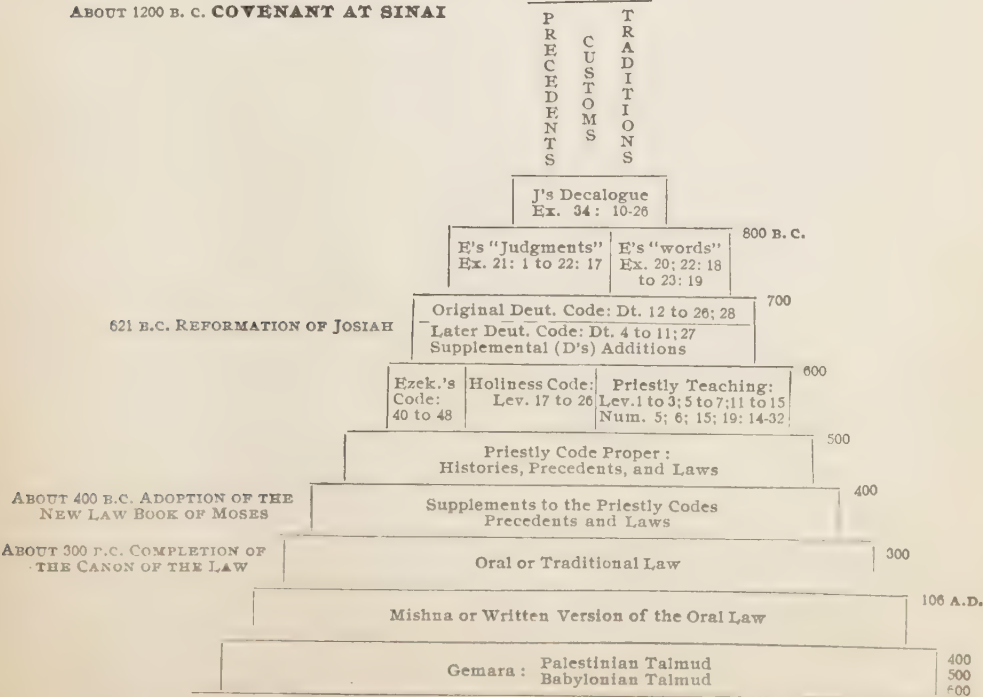
The reader will note the significance of the word “Lawgivers”. The distinct testimony of the Scripture is that the Law is God’s Law, and that it was given by the hand of one Mediator, Moses. All this is at once set aside as an account of this matter which no fully-informed man can now possibly receive. The Laws have come, not by immediate Divine revelation, but by “growth”; and Israel has had “Lawgivers”, and not one Lawgiver. The title is followed by other, and still more painful, surprises. Four Books—Exodus to Numbers—are put in at one end of the critical machine, and they come out at the other what our readers will kindly pardon our describing as a German sausage. There is a host of scraps and fragments more or less recognisable, but any trace of the Books will be searched for in vain. These were apparently, in the view of the critics, necessary arrangements for the infancy of Biblical science; but, now that the envelopes have sufficed to convey the contents down to the time of Wellhausen, they may, and, indeed, must, be forthwith cast away.

That the reader may have under his eye unchallengeable testimony as to this critical impeachment of the Word of God, I reproduce the table which Dr. Kent has prefixed to his volume.

According to the teaching now being imparted almost everywhere to the coming ministry of the Churches, Exodus, Leviticus, Numbers, and Deuteronomy are cunning concealments of the grand, orderly development

MOSES

ABOUT 1200 B. C. COVENANT AT SINAI



THE HISTORICAL DEVELOPMENT OF ISRAEL'S WRITTEN LAW.

of the Israelitish laws. And that is by no means the whole of their offending. They entirely falsify the history of those Laws, so that in this case *The Messages of the Books* are by no means *The Messages of Israel's Lawgivers*. The Books must, therefore, be broken up, that the Laws may be arranged in an order which brands Old Testament history and New Testament references as ignorance and falsehood.

Let me briefly indicate its leading features. In the Law, which is most distinctly and solemnly ascribed to his instrumentality, Moses, it seems, had no past whatever. All that the critics permit to be attributed to him are "PRECEDENTS, CUSTOMS, TRADITIONS". Then comes the first instalment of the written Law about 600 years after Moses had passed away. This is a tiny portion—as befits a first essay in a new field—of seventeen verses, and it is dubbed "J's Decalogue". I need not follow in their order the other layers in this pyramid, which really ought to be turned upside down if it is to show the supposed huge growth from a supposed tiny seed. The Divine authorship of the Law is thus completely set aside. Exposition of the Pentateuch is henceforth to deal, not with a Revelation, but with an Evolution. That, however, is not all. The reader will observe that the evolution did not cease with the last part of the Law as contained in the Scripture. It found its flower, according to the critics, only in the "Oral or Traditional Law". This "tradition of the elders", which our Lord condemned as making void the commandments of God, is thus accepted by the critics as a fuller growth and mature outcome of the Law. That the Rabbinism of Talmud should be represented as the ripest fruit of the whole will not now astonish us. This was another point at which the critics had to choose between Christ and their theories; and here again they have clung to their own conclusions and have set aside His explicit and solemn testimony.

It was entirely natural that by a system of that kind those ancient Scriptures should be very lightly esteemed, and that, where our fathers found a Divine Revelation, the critics should see only the crude ideas of unlettered and semi-barbaric times. We meet, for instance, the following reference to the Passover. "*Tradition* declares that, when the Pharaoh of Egypt had repeatedly broken his promise to allow the Israelites to depart", etc. (p. 354). Again: "The old prophetic narrative of Genesis viii. 20, 21 states that after he emerged from the ark, 'Noah builded an altar unto Jehovah; and took of every clean beast, and every clean bird, and offered burnt-offerings on the altar. And Jehovah smelled the sweet savor; and Jehovah said in His heart, I will not again curse the ground any more for man's sake' ". "This is the Biblical version", continues Dr. Kent, "of the still older and more anthropomorphic Babylonian account of the deluge, according to which:

The gods inhaled the odor,

The gods inhaled the sweet odor,

The gods gathered like flies around the sacrifice".

These and kindred passages suggest that the primitive reason for burning the whole or parts of the sacrifice was that the god might be enabled to share directly in the food presented to him in this less material form". In other

words, Dr. Kent imagines the ancient notion to have been that the gods were unable to partake of food in its usual form, but were able to assimilate it when it was changed into smoke. If he had, however, explained to his readers that the Hebrew says nothing of "a sweet savor", but tells us that "Jehovah smelled a savor of THAT WHICH GIVETH REST", the resemblance between the Scriptural and the Babylonian conceptions would have disappeared. God is satisfied with the sacrifice only because it is a promise of some better thing yet to come. It did not give rest; but it was a savor of that which would bring in lasting peace. In other words, Noah's altar spoke of Calvary.

II. Was the Law Given at Sinai?

That is the vital question which the intellect and conscience of Protestantism have now to settle. Everything depends upon the solution reached. If the reply is in the affirmative, the Scriptures may still be to us, and to our children, all that they were to our fathers. But if the reply is in the negative, we have no longer a Revelation. The forged Jewish laws can rank no higher than the forged decretals of the Papacy, or those impositions which have from time to time disgraced literature and to which we rightly refuse a position upon our shelves. And the value of the New Testament will not be much higher. It may not have shared in the imposture; but, seeing that it accepts, enforces, and builds upon this Law as the very Word of God, it would plainly rest upon essential error.

The extracts already given from Dr. Kent's book show that this is the value now put upon the Scripture by himself and his school. To those, however, who are not immersed in fatally misleading theories, but who are able to give a candid consideration to facts, the Scripture is as marvellous and as Divine to-day as it ever was to man. We shall see how fully the student of Exodus is compelled to acknowledge that the very structure of the Book is prophetic, and, therefore, Divine. He will require no further proof that the contents of the Book are reliable, and that it records facts and not fictions. But discoveries are daily accumulating that are silencing every critical contention, while they marvellously confirm and illuminate the Scripture history. A word or two may be fitly given to these before we commence our study of this Great Book of the Law.

The breaking up of the first five Books of the Old Testament into fragments is professedly justified by what Dr. Kent, with refreshing candor, describes as "the maze of technical pentateuchal discussion" (page 7). But the repudiation of their Mosaic authorship is a simpler matter. This rested first of all upon the supposed non-existence of the art of writing in the age of Moses. It was assumed, notwithstanding the distinct assurance that Moses "was learned in all the wisdom of the Egyptians" (Acts vii. 22), that he and the scattered tribes, which critical theories suppose he welded into a people, were on a level not much higher than that of savagery. It was only after long ages had passed away in the occupation of Canaan that the Hebrews were supposed to have learned and applied the art of writing.

Though the critics have been hard pressed by recent discoveries, this is, nevertheless, a position which they still maintain. Speaking of what he calls "the agricultural stage" of Israelitish life in Palestine, Dr. Kent says: "Under the radically changed conditions, earlier customs were cast aside or else modified. *Written literature became a possibility and a necessity*, as the social and religious life of the nation became more complex, and the laws regulating it multiplied" (page 4).

It also follows that, if the condition of the Israelities in the Mosaic period was—as it is here represented to have been—an age without a literature and without writing, then it is plain that a body of Laws, such as is contained in the Pentateuch, was an impossibility. How could such an extensive and elaborate legislation have been received, and, above all, how could it have been perpetuated, without writing? All that was needed for such a time were certain customs that were universally understood and acknowledged. A rude state of society, such as that of Israel in the 13th, or rather the 16th, century is assumed to have been, required, and was able to utilise, nothing more. Upon these two principles—that the time was (1) too early for writing and (2) too rude for laws—hang all the critical repudiation of the Mosaic authorship of the Law and the re-arrangement of the Law and the Prophets.

But these two principles can be no longer accepted by any man worthy of the name of scholar. The discovery of the Moabite stone, and the results of investigation in Southern Arabia, have left little room for doubt that even Hebrew writing is older than Moses. But the notion, that the time of Moses was an illiterate period, and one in which the art of writing was unknown, can no longer be entertained by anyone acquainted with the facts. The age of Moses was one of the most literary periods in the world's entire history. Where had those "scattered tribes" been, of which the critics imagine the Israel of Moses to have been composed? Certainly not in Egypt; for writing was universal there, and literature was abundant. Nor could they have been in Palestine; for the discovery of the Tel-el-Amarna letters has shown that there also the art of writing had long been known and was in daily use. All over the East in the time of Moses that art was in constant exercise. And this was no new thing. It had been the custom from times which were then ancient. Boscawen says: "In Babylonia, to write, and consequently to read, was a duty imposed on all except the lowest classes of the people. Among the duties imposed upon the parent was that of having his son taught to write; and ample proof is afforded that there were regular schools and colleges attached to most of the temples in Babylonia—certainly at Borsippa, Nippur, and Larsa. Another proof that the majority of the Babylonian people possessed some of the elements of education is afforded by the large number of contracts, letters, memoranda, and even jottings, which have been discovered, and the varieties which they exhibit".* And he adds: "All doubt as to the literary character of ancient Chaldea is now removed, and the result has far exceeded the wildest dreams of Orientalists".† This Baby-

*Boscawen, *the First of Empires*, p. 264. †Ibid., p. 265.

lonian civilization had for ages impressed itself upon Palestine and the surrounding regions; and the "nomadic tribes" of the critical imagination must have been out of the world to have been ignorant of an art whose universal use was one of the great characteristics of the time.

But, serious as this collapse of the first of the two critical principles is, it is nothing in comparison with the ruin which has overtaken the second. Never again can any man hope to be heard who would represent the Mosaic age as too early for such a body of laws as we find in the Pentateuch. There are inscriptions in Babylonia which take us back about 2,000 years beyond the time of Moses; and there are references in these which imply the existence of a large body of laws. "Judges" are mentioned in the most ancient inscriptions. There were law-courts with numerous officials in the time of Gudea, whose time takes us back into what was the dim past in the age of Moses. In an inscription on a statue of Gudea's there is an account of the ceremony connected with the laying of the foundation of a temple. This mentions "Judges, doctors, and chiefs who attended in state".* Legal procedure had evidently been long reduced to system. There were always two judges in a case, and often more. The court was held in the Temple.†

A recent discovery, however, of the first magnitude has given this demonstration an unexpected fulness and finality. In December, 1901, and January, 1902, the French expedition at Susa, which has done so much to restore a knowledge of the ancient capital of Elam, made its most memorable achievement. An inscribed block was discovered. It was in three pieces, but these were easily joined together. When restored, the monument was found to be about seven feet four inches high, while its circumference at the top was five feet four inches, and at the bottom six feet two inches. At the top of the fore-side a representation is sculptured which was no doubt intended to commend the inscription which follows. King Hammurabi, the Anraphel of Gen. xiv., is receiving from the god Shamas the laws recorded upon the stone. These are set forth beneath in sixteen columns, arranged from right to left. Each of the columns contains from sixty-six to seventy-seven lines of writing. On the back there are twenty-eight columns, each of them containing from seventy-three to one hundred and three lines. Part of the inscription had been chiselled out, evidently by order of the Elamite conqueror who had carried the stone to Susa, and who had no doubt intended to record there the story of his triumph.

But the great bulk of the inscription remains, and this has placed the Pentateuch controversy in an entirely new position. The supposed isolation of the Law of Moses, of which such powerful use was made to discredit its claims, has suddenly and finally disappeared. For here are Hammurabi's laws equally detailed, equally elaborate, and indicating an advanced state of civilization between 400 and 500 years before the legislation of Sinai. These laws, too, undoubtedly carry us farther back than the times of Abraham; for the code of Hammurabi is only an authorized edition of laws that had long been in operation, and which had no doubt also existed in written

*Boscawen, *The First of Empires*, p. 196. †Ibid., page 201.

form previous to his time. They regulate the home life, the relations between masters and slaves, the commercial activity, the social and, to an extent, the religious duties of what is plainly a highly-developed civilization. These laws, indeed, are in many instances so parallel with the Laws of Moses, that learned comparisons are being instituted between them, and suggestions are already being made as to whether Moses was not indebted to Hammurabi for much of the Sinaitic legislation.

There is thus a danger of our entering upon a new controversy before we have settled the old one. Let me, therefore, point out that this discovery has killed the critical contention that the time of Moses was too early for so elaborate a code of laws. The now undoubted fact, that five hundred years and more before the time of Moses there existed a body of laws, equally elaborate, and containing many similar provisions, has made the repetition of that presumptuous fallacy impossible to any well-informed and honest man. For how can it be said that such a law was impossible in the time of Moses, when it is demonstrated that it was not only possible but was also actually in existence half a millenium earlier?

But this is not all. The discovery at Susa has shown us that the Sinaitic law was a necessity. Diodorus Siculus has informed us that Egypt possessed an extensive code of laws. That was a necessity for a State which had existed in a highly civilized condition long ages before the Exodus. We now learn, as we have just seen, that Babylonia, Palestine, and the surrounding districts, were governed by a like extensive code. What, then, was Israel to do? Was it to carry with it the Egyptian code? or was it to lay that aside and to adopt Hammurabi's? And when we have answered that question, we are confronted by another. If it chose one or the other of these codes, How could it separate itself from the life of Egypt and of Canaan and be the people of Jehovah? Or, to put our question in a still more pertinent form, How could Israel be Jehovah's people unless God gave them the directions that were needful and made known to them His ways? A specific law for this people, which was to be separate from the nations, was an absolute necessity. Without it the Exodus would have been a fruitless experience, and the world would still have had to wait for the nation which should be the priest of Jehovah, and, bye-and-bye, His messenger to the peoples of the earth.

It need not be said that this is fully borne out by constant references to the Law in the earlier Books of the Old Testament. The Law is in existence when Joshua crosses the Jordan. The study of it is to be the condition of the new Leader's success: "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success" (Josh. i. 8). And so in Judges and the following Books the commandments, the covenant, the promises, and the threatenings contained in the Law are constantly referred to. But there is one highly-significant passage, the authenticity of which is admitted, and which is quite sufficient to settle this question even if it stood

alone. Speaking of Ephraim's idolatry, God says (Hosea viii. 12): "I have written to him the great things of My Law, but they were accounted as a strange thing". The words, "the great things of My Law", refer not so much to the importance of the commandments as to the multitude of them. The words so rendered are literally: "I have written for him the multitudes"—the multitudinous things—"of My Law". Here, then, in Hosea's time, there is a Law of Jehovah, named by the name which has always been applied to the first five Books of Scripture—the *Thorah*. It is not even in Hosea's time a new thing. It has been in the hands of his people for ages. It was given to Ephraim and has been finally set aside by the nation. It has contained not a few commandments only. It challenges attention, on the contrary, by the multitude of its injunctions, showing how fully God has cared for all that concerns His people. And, to crown all, this is not an oral, but a written, Law. "I have WRITTEN for him", says God, "the multitudinous things of My Law". If the reader will turn back to Dr. Kent's table on page 261 he will find that in 800 B. C. the critical theory permits only some five chapters of the Law to exist. And, nevertheless, Hosea, in the eighth century B. C. writes for Israel these solemn words, in which they are condemned for the neglect and the practical repudiation of a written Law which in its multitudinous directions was co-extensive with their needs. What Law could this have been, if not the very Law of Moses? If it was in the possession of the ten tribes in the time of Hosea, it is plain that it must have been known to the whole people before their separation into the antagonistic kingdoms of Israel and of Judah.

The Radical Criticism Tested By Amos, Hosea and Ezekiel*

REV. RANDOLPH H. MCKIM, D. D., LL.D., WASHINGTON, D. C.

Citations from the Preface to Lecture iii.

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness".—*Deut. i. 1.*

"The newer criticism not merely offers to correct particular points in the narrations of the Old Testament, which would be comparatively admissible, but it pronounces the whole representation of Old Testament history, as we read it in the Bible, and as Jesus read it and acknowledged it, to be false. It further describes the books of the Old Testament as having been

*Reprinted by permission of the publishers, Longmans, Green & Co., New York City, from "The Problem of the Pentateuch, An Examination of the Results of the Higher Criticism", by Rev. Randolph H. McKim, D. D., LL. D., Rector of the Church of the Epiphany, Washington, D. C. The volume consists, besides the Foreword, of an Introduction and Three Lectures delivered on the Reinicke Foundation before the Theological Seminary, Alexandria, Va. It is in general a complete and unprejudiced discussion of the problem of the Higher Criticism, by one who appeals "to the forum of opinion over which common sense presides". Wellhausen in his "Prolegomena"

produced, almost without exception, by a series of editings, curtailments, augmentations and dislocations of the original text; so that the resulting Scriptures come before us with a character which is the very reverse of trustworthiness".—*Prof. Lotz of Erlangen.*

"Clouds which are formed in the time of grandsires are not in the habit of raining upon grandsons. Could people not write in preexilic times? Must they not be allowed to write? Why tear with violence the pen from the hand of the ancient Israelitish priests"?—*Bredenkamp.*

"The question is whether the palm of ingenuity is to be assigned to the writers of these books or to the modern critics; whether a school composed of men like Ezekiel and Ezra were likely to have, with boundless inventiveness, concocted all this history; or our modern critics are ransacking the treasures of their wits to find an artificial explanation of a thing that is much more simple than they make it"?—*Dr. Jas. Robertson.*

The Presentation of the Argument

Hitherto I have adduced considerations, for the most part of a general nature, to show the inconclusiveness of the arguments by which the modern theory of the origin and character of the Pentateuch is supported. I now propose to come to closer quarters with the subject, upon some of the cardinal points at issue, and to indicate some of the lines of defense of the belief of the Christian Church in the antiquity and authority of these venerable books as against the views of the dominant school of critics. I shall first take up the argument from the contents of the writings of the prophets Amos and Hosea (of the eighth century B. C.) and of Ezekiel (of the sixth century), and then I shall take up, somewhat more at length, the Deuteronomy problem, which may be considered the pivot of the whole theory against which I contend.*

Linguistic arguments I shall pass by as the special province of experts in philology, but the historical issue ought to be intelligible to us all, and it would seem that historical considerations must be decisive of the chief matters in question.

addresses himself to "the mass of Bible readers", and declares his argument to be "within the scope of anyone who reads the English Bible carefully, and is able to think clearly".

As President of the Lower House of the General Convention of the Protestant Episcopal Church of America the name of the author gives added weight to the views expressed, which are cordially indorsed and highly commended by Dean Wace. In the brief section reprinted he plants himself on the extant writings of Amos, Hosea and Ezekiel, "which the Critics generally acknowledge to be genuine and authentic", and the first two to belong to the Eighth Century B. C.—and shows conclusively that these writings presuppose that those to whom they were addressed "were well acquainted with the Pentateuch and had a firm belief in its history; otherwise much of the prophecy would have lost its force or have been unintelligible". In so brief a presentation of the subject the writer can of course only indicate the lines of defense against the Critical attack upon the historical character of the Pentateuch. At the bar of common sense the argument is invincible.—*Editor.*

*For lack of space the reprint from Dr. McKim's argument in this particular lecture is confined to the part based upon the writings of the prophets Amos, Hosea and Ezekiel. Readers of the book will find the compact treatment of the Deuteronomy problem in general very satisfactory.—*Editor.*

Now, just as the apologist for Christianity a generation ago found firm ground for his defense of Christianity in the first four Epistles of St. Paul, whose genuineness could not be denied by their opponents, so we may find in the extant writings of Amos, Hosea, and Ezekiel a sound basis for our argument against the theory that the book of Deuteronomy is a tissue of fictions dating from about 621 B. C., and that the Priestly Code (large parts of Genesis, Exodus, Leviticus and Numbers) was also a legendary work of the time of Ezra. All the great doctrines of Christianity can be established from the undisputed Epistles to the Romans, Galatians, and Corinthians; and in like manner the main facts of Jewish history, and the main institutions of the so-called Mosaic legislation can be established as the accepted beliefs of the Jews in their times, from the books of Amos, Hosea, and Ezekiel, which the critics generally acknowledge to be genuine and authentic.

THE ARGUMENT FROM AMOS AND HOSEA.—We open these prophetic writings, then, and ask, Do they support the Graf-Wellhausen theory of the date and character of the early books of the Bible? The English reader will be quite able, by careful scrutiny, I think, to see that they do not support it. He will find that these acknowledged writings of the eighth century B. C.—I mean Amos and Hosea—presuppose much of the history and many of the institutions of the Pentateuch, just as the writings of the early Fathers presuppose the Gospels. And although the famous saying that, if the Gospels had been lost, they could be reconstructed out of the writings of the Fathers, could not be paralleled in the case of the Prophets and the Pentateuchal history, yet we *can* say that enough of that early history is found imbedded in these prophetic books to convince us of the unreliability of the theory that the Prophets are older than the Law, and that those books which the Church has for nineteen hundred years believed to be historical, are in reality (save a very trifling residuum of history) the work of priestly legend-spinners in the age of Ezra. Let me here avail myself of the words of a writer who seems to me to have dealt the theories of the negative critics a blow almost as crushing as was dealt the author of "Supernatural Religion" some fifteen years ago by the great Lightfoot,—I mean Prof. Robertson of Glasgow. He says, "Amos and Hosea are found to hold essentially, for the period succeeding Moses, the same scheme of history which is by modern critics pronounced to be late and unhistorical". "I take it that the views of Israel's past history given by the prophets of the eighth century (B.C.) were the views entertained by the nation generally in their time. These views, so far as they amount to a comprehensive conception of the history as a whole, agree exactly with the views of the Hebrew historians, and so far as reference is made to actual occurrences in the history, the prophets are at one with the historians. The great landmarks are clearly traceable: the deliverance from Egypt, the guidance in the wilderness, the conquest of Canaan, the continuance of God-guided men in the nation, the pre-eminence of the house of David".

Another able writer, Prof. Stanley Leathes, adduces forty-five allusions to the books of Moses in the prophet Amos, and concludes, "There is appar-

ent acquaintance with and reference to each book of the Pentateuch in this prophet. What is there to show that the apparent acquaintance was not real and that the references were not intentional? The Priestly Code is implied in ii. 4, 7, 8, 12; iv. 4, 5; v. 12, 21, 22; ix. 4, etc.; and yet Amos flourished in the former half of the eighth century B.C."

Allusions are found in Amos to the Exodus, the overthrow of Sodom, the gigantic stature of the Amorites, the sacrifices of the Law, the Nazarite vow, etc. "Thus Amos presupposes that his hearers were well acquainted with the Pentateuch, and had a firm belief in its history: otherwise much of the prophecy would have lost its force, or have been unintelligible".*

Similar are the phenomena in the prophecy of Hosea, another prophet of the eighth century B. C. He alludes to God's "covenant" with Israel, and to his "Law". In viii. 12 ("though I wrote for him the ten thousand things of my Law"), the prophet alludes to a copious written law of divine authority. See also viii. 13; ix. 10; xi. 1, 5; xii. 9; and xiii. 4.

I may here refer to an important essay by the same writer upon the eighth century B. C., in the volume entitled "*Lex Mosaica*", 1894, in which the writer says, "It seems impossible to set aside the multiplicity of evidence which is found in Hosea of his acquaintance with every book of the Pentateuch. This evidence is not obtrusive and superficial, but it is latent, and yet conspicuous when attention is drawn to it. Nothing but blind attachment to a favorite hypothesis can make us insensible to the manifold indications of familiarity with the language, the promises, the threatenings, and the history of the books of Moses.

The writer then directs attention to the internal evidence that Hosea was familiar with the book Deuteronomy two centuries before the time which the critics assign to its composition. Hosea shows familiarity also with the history of Genesis, Exodus, and Numbers, and makes such "reference to the books of Samuel, Judges, and Joshua as can only be explained by supposing him to have had those documents before him". He concludes thus:

"Repeated consideration of these passages has served to convince me that the late origin of the Law in the time of the Exile, or later, is a pure fiction".

THE ARGUMENT FROM EZEKIEL.—This prophet is considered by Kuenen and Wellhausen as the father of Judaism, the real creator of the Priestly and Levitical system as we find it in the Pentateuch. He and his "school" are declared to have "attributed, with innocence and satisfaction, fictions and codes which were the growth of ages, to God by the immediate instrumentality of Moses and Aaron". It is even asserted by Wellhausen that the paternity of the Levitical Code is so clearly Ezekiel's that to deny it is to incur ridicule as a person incompetent to understand critical processes.†

Nevertheless, the argument against it appears to not a few able and competent critics conclusive. It is pointed out that the chapters (xl. to xlviii.) in Ezekiel can only be made to support the theory by treating one part

*"The Law and the Prophets", p. 160.

†"The Early Religion of Israel", p. 430.

as a practical program and the other as an ideal picture. Two thirds of it being "clearly ideal", how can the other third be treated as a "serious historical program"? If the measurements of the temple and of the Holy Land and the situation of the tribes are not to be taken as matters of fact, why should what he says of the ritual and the ordinances of worship be so treated?

Again, it is urged that it is immensely improbable that men like Ezekiel should have "invented a false historical setting for the laws of the Levitical Code, by carrying them back to Moses and the desert, simply in order to give the Law higher sanction". According to this theory there never was a tabernacle, and the other chief early institutions were equally of fictitious origin—the fruit of the "legend-spinning invention" of men of the post-exilic period.

But to come to closer quarters with the comparison between Ezekiel and the Priestly Code in the Pentateuch, it is pointed out (*a*) that the two have a different theological standpoint; (*b*) that they live in different worlds,—there is in the latter no complexion of later history, or later allusion; the two use different vocabularies; the atmosphere is different; the style is sharply contrasted; the idolatry-legislation contains no allusion to the more modern forms of idolatrous worship. In a word, the *prima facie* view of the two writings "would on any rule of literary analogy place them ages wide apart".

(*c*) A strong evidence of the antiquity of the P document is the accuracy of its local references to Egypt and the Peninsula of Sinai. It is free from the slips which could not but characterize it, had it been written in Babylonia in that late age. It shows an archæological accuracy in the use of terms, words, linens, etc. "With the Priestly school working thus with a free hand, and giving the reins to their fancy, as this theory demands, it would be quite unnatural not to find in their writing some trace of the influence of Ezekiel and of Babylonia, and their exilic and post-exilic surroundings; equally unnatural to find continuous traces of quite other and different and more ancient surroundings in the very work which is due to their pure imagination. A study of their supposed writing has been shown to indicate, in very prominent particulars, no traces of Ezekiel or Babylonia, but distinct traces of Egypt and the desert".

(*d*) It is further urged that a careful study of Ezekiel shows that he was well acquainted with P, for he "not only uses the expressions of the Priest's Code", but writes as one whose mind was impregnated with them, and he takes for granted a familiarity therewith on the part of the people whom he addressed.

These are a few of the matters found in Ezekiel which are urged as negating the theory of Wellhausen* that the P document—that is a large part of the Pentateuch—was the creation of an Ezekiel school of priests in the post-exilic period. My purpose, of course, is only to indicate the lines of defense against this attack upon the historical character of the Pentateuch, believing

*I would refer here to "Sanctuary and Sacrifice", by W. L. Baxter, D. D. (Eyre and Spottiswoode, 1895). It refutes the Graf-Wellhausen theories by patient inductive proof. Mr. Gladstone said of some of his essays, "Unless your searching inquiry can be answered, Wellhausen's character, both literary and theological, is destroyed".

- that these arguments as presented by Prof. James Robertson in his "Early Religion of Israel" and by several writers in "Lex Mosaica" (1894) are of great force, and go far towards overthrowing the theory above described.

How Dr. Hume's Book* Strikes a Fellow Missionary

REV. EDGAR M. WILSON, SANGLI, INDIA

My genial friend and fellow missionary, Rev. Dr. R. A. Hume, has written a book. "Missions from the Modern View" is made up for the most part of a course of lectures delivered by him in various theological seminaries in the United States during a recent furlough. It is a bright, well-written book, brimming over with ideas. To review such a book fully would take another book of equal size, so we must content ourselves with noting a few principal points. We take up first the description of Indian life; second, the theology of the book, and lastly, its title.

I. Its View of Indian Life and Character

A lifetime spent in India has qualified Dr. Hume to speak as few can speak of Indian life and character. A chapter of the book is given to the historical development of Hinduism. It is sad reading—a history of degeneration—in spite of the hopeful lessons which Dr. Hume tries to draw from the lives of the Hindu reformers.

The chapters on "Missions and Psychology" and "Missions and Sociology" are unfortunately named, as three-fourths of their contents consist of a description of the "mental characteristics of the Indian mind" and of the Indian social system, but both chapters well repay reading. The likeness of the Oriental mind to that of children in the West; the connection of Pantheism and untruthfulness; the substitution of illustration for logic; the power of imagination—carried even to the extreme of the doctrine of illusion; the different meanings given in India to such terms as God, sin, salvation, from those current in the West; the strange and saddening phenomenon that men in India will often accept the Christian religion unhesitatingly without altering their lives in the least or seeing any inconsistency in their not doing so; the supremacy of custom; the family organization—curbing individuality; marriage; the admission of polygamists to church membership—just now a burning question in the Indian Presbyterian Church; education and co-education; Sabbath observance and church polity,—these and other questions are dealt with in a candid and most helpful way, although, of course, from the nature of the case, one may differ from some of the conclusions reached.

**Missions From the Modern View.* By Robert A. Hume, of Ahmednagar, India. With an Introduction by Charles Cuthbert Hall. Fleming H. Revell Company. The substance of this paper appeared in *The New York Observer* of August 16, 1906. It is reprinted by permission, in form and matter partly recast.—Editor.

We are glad to see Dr. Hume insisting on fairness in comparing Christianity and other religions—not the best of one and the worst of the other; but doctrine with doctrine, ideal with ideal and fruit with fruit. Christianity has everything to gain and nothing to lose by such a comparison.

II. *The Theological Views of the Book*

Turning to the theological part of the book we find it far less satisfactory. There are loose, unguarded statements on subjects whose importance demands the utmost clearness and care in statement.

In the chapter on "What Christianity Has to Gain from Contact with the East", in discussing Keshab Chander Sen and the Brahma Samaj, we find the following:

"When the East says that it is satisfied that the Spirit of Jesus rose and does not care whether His body rose or not, and that through such confidence it accepts Him as its spiritual Guide, the one who has brought light and immortality to life through the Gospels, men in the West may come to see that the historicity of the physical resurrection of Jesus is not as essential to Christianity as has sometimes been supposed".

The reference to 2 Tim. i. 10 in this passage is very loosely made. "Light" and "life" have exchanged places and "Gospels" has taken the place of "gospel"; giving the quotation a different meaning from that which Paul wrote. But this aside, what does Dr. Hume mean by the whole section? If he means only that the West has tended to *emphasize historicity and forget spiritual imagination*, we heartily agree with him; but this idea is very poorly expressed. If he means that the physical resurrection of Christ is to be regarded as an open question and that Christianity can go on if only "the spirit of Jesus rose" (whatever that may mean); we part company at once. Or does he mean that while the physical resurrection of Christ is historical, it will be sufficient for the East to accept Him as a spiritual Guide without troubling itself about the question whether He really rose? If so, a greater mistake could scarcely be made.

The weakness of the Brahma Samaj is one of the best illustrations of the failure of trying to take the help of Christ without accepting his full divinity. The fact of Christ's physical resurrection is fundamental. When the East has learned the power of that fact its salvation will have begun. Let the West learn the power of spiritual imagination from the East; but, as it values its own salvation physical, mental and spiritual, and that of the East as well, let it not forsake the sane dependence on facts which has made it the power that it is.

Take another instance, drawn from the chapter on "God and the World", p. 14:

"If Christianity were a religion full-grown and limited to such interpretation of its principles as was known even by the inspired writers of the Bible, it would not be a growing religion, suited to the universal needs of all men of all times".

Here again is a statement which may mean much or little. If it means that slavery, Church and State, education, capital and labor, and a host of other questions are not solved in the New Testament, but are left to be worked out according to its principles, under the guidance of the Spirit of God, then we heartily agree. But why speak of this as a growth of Christianity? It is rather a growth in the understanding of Christianity. The stars remain the same; it is the boy that grows. The New Testament is not increasing. Indeed, to see a really growing religion we should look rather at Hinduism, where centuries of adaptation and assimilation have resulted in colossal failure.

But if it means, for example, that Paul did not fully understand the atonement, and that we can improve on his explanations by dropping this element or adding that; then we must draw the line. To quote the growth of science in this connection, as Dr. Hume does, is rather beside the point. Science grows by dropping its principles at each new discovery: yesterday the sun went round the earth, to-day the earth goes round the sun; the discovery of the circulation of the blood was revolutionary; the germ theory has annihilated, not developed, older theories of disease. But Christianity has had no succession of theological Galileos and Harveys, whose discoveries have relegated Christ and His apostles to the rear. In a very real, and, as we think, the most important sense, Christianity ceased to be a growing religion nearly two thousand years ago.

Or if one takes Dr. Hume's confident assumption, in the opening chapter (p. 12), of "Theistic Evolution", as constituting the "Modern View of the World", and as without question scientifically established, on which he may securely build his system, there is the same pervasive absence of clear and distinct thinking. He says of his accepted principle:

"This throbbing, vital recognition of God as ceaselessly active in every man is the idea of theistic evolution which is the formative principle of modern thought. . . . Theistic evolution leaves no essential distinction between the natural and the supernatural. They are both alike divine. Therefore there is no essential difference between revealed and natural religion".

So before this new magic all "essential" distinctions disappear and the foundations dissolve!

When we compare *the essential qualities* of two things we need to be careful to determine wherein *the essence* of each consists. The essence may consist in the difference more than in the likeness. The mistake of Theosophy is in its claim to be the essence of all religions, when it is only a combination of their common features. The essence of Christianity is not in the things which it has in common with other religions, but in its differences from them. Christ is the essence of Christianity. The essence of Judaism lies not in the features which it has in common with other religions of its day, but in the fact that "He hath not dealt so with any nation". So, too, with the natural and the supernatural. The common sense of mankind calls death natural and a resurrection from the dead supernatural. It calls ordinary births

natural and a virgin birth supernatural. Both, to be sure, are manifestations of the power of God; but the differences are so profound that nothing is gained but confusion of thought in classifying them as one.

The same haziness of thought and indecision of view appear in the author's treatment of the virgin birth of Christ:

"Some Christians question the historicity of the virgin birth of Jesus. Suppose that doctrine to be absolutely and unimpeachably accepted as history, how much does that add to the spiritual helpfulness of the Lord Jesus Christ? The Gospels of St. Mark and St. John and the letters of St. Paul make no allusion to it, and therefore do not depend on it".

Does Dr. Hume depend on it? I do not know. It is an awkward fact to find a place in any evolutionary scheme. But perhaps his scheme includes it. But surely on this subject, and more especially on that of the resurrection of Christ, Dr. Hume can ill afford to leave his readers in doubt as to where he stands.

Following a section which begins "A great deal of modern Christian thought, while not denying the metaphysical divinity of Christ, dwells principally upon His ethical divinity", it is a pleasure to find a few pages on a satisfactory statement of that "metaphysical divinity" without which the "ethical divinity" is almost unthinkable and practically impossible:

"Jesus Christ is the explanation of the riddle of religion, as of all life. He gave all religious principles in right proportion. He grew just as we grow. But He was God manifest in the flesh in the fullest measure possible for God to reveal Himself through men".

In estimating the various apparent departures from ordinary Christian thought found in this book, it should be kept in mind that after all Dr. Hume stands squarely on *the divinity of Christ*, and attempts on this foundation to rear the fabric of his system. Theistic evolution is the corner-stone. It is difficult to discern any logical or scientific coherency in such a structure. Here are some of the fundamental assumptions and assertions in the work:

The "throbbing vital recognition of God as ceaselessly active in every man is the idea of theistic evolution which is the formative principle of modern thought". "Theistic evolution leaves no essential distinction between the natural and the supernatural. They are both alike divine. Therefore, there is no essential difference between revealed and natural religion. God is light, and therefore ever revealing Himself. Men are made in God's image and are fitted to know Him". "Because of their limitations and their sins, they only partially, and often very imperfectly, understand what He is trying to teach. But there is no proper distinction between true and false religions. A more proper term would be less perfect and more perfect religions. Every religion has something of truth in it". Christianity is a growing religion. "Salvation is not essentially a matter of time and place, but is a matter of character. Salvation is spiritual soundness". The Holy Spirit is universally active in every man. Men are God's chief revelation. God was manifest in supremest human form in Jesus Christ in order that He might manifest Himself also in every other man". Christ is God manifest in the flesh. "The

doctrine of the Cross is central in Christianity as expressing God's eternal and infinite pain for sin in men and His readiness to do all that He can to reclaim them".

To examine such a system in detail is manifestly impossible in the limits of a single article, and a few general observations must suffice.

The fundamental mistake and one which dominates the thinking of the whole book, is *the attempt to obliterate the distinctions between Christianity as a revealed religion and other religions of the world*. This is not the spirit which dominates the Bible. Both Old and New Testaments make much of the differences between the worship of Jehovah and other religions of the world. They have very little to say concerning the measure of truth to be found in those religions. When Paul stood on Mars Hill it was not to the idols of the Greeks that he turned for an illustration of an ignorant worship of the true God, but to the lone altar with its inscription "To an unknown God". We should certainly hesitate to tell an Indian worshipper of the monkey god, Maruti, that he was worshipping the Creator of all things in ignorance, especially as the people themselves understand the difference between the worship of such gods and that of the great God, Parameshvara, for whom no temples are built or idols made. We may and should welcome every particle of truth to be found in non-Christian systems, and every evidence that the Spirit of God has been working in the hearts of men outside the pale of Christianity and Judaism, but to put them all in one class as differing only in degree is to ignore major distinctions in the interest of minor resemblances.

III. *The Title of the Book*

All these things are gathered up under the title "Missions from the Modern View". Not "*a* modern view", but "*the* modern view".

Professor James Orr, in his latest book, quotes Kuenen as saying concerning ancient religions: "The Israelitish religion is *one* of those religions, nothing less, but also nothing more". This, of course, eliminates at one stroke the supernatural from the Old Testament. A page later Kuenen speaks of this as "the view taken by modern theological science". Professor Orr rightly speaks of this as degrading the term "modern" to the designation of a clique. Has not Dr. Hume made the same mistake?

In the advance of an army over a rough and broken country it is easy for a soldier to imagine that he and his company are ahead of every one else. When the whole line comes into view he may find that he is mistaken or that his "advance" has been away from the goal and not toward it. If we were to "count noses" among the missionaries we rather think that those holding in general the position taken by Dr. Hume would be found very much in the minority. This, of course, does not prove that the majority are right in their theological positions, but have the majority no right to consider themselves as "modern"? Speaking as one of them, it seems to me a little trying that I, who reached this planet some twenty years later than Dr. Hume, and who have tried at least to keep some track of what has been going on since I came, should find that I have no right to be modern, but must be consigned to the "limbo of the fathers".

This would be an appropriate place to go on and estimate the effect of the newer theological views on foreign mission work. Two things, however, make such an attempt hazardous:

First, there is no agreement yet as to the effect of such views at home. Whatever be their effect there is likely to be the same here.

Secondly, in India it is more difficult than it is in the United States to separate a man from his teaching or to estimate the effect of the latter without the former.

Besides, the influence of any missionary is made up—not, as is usually said, of his teaching and his character—but of his teaching, character, ability and adaptability. It is hard enough to approximate even the effect of the first two. God alone can strike an absolutely just balance between the influence of the man whose teaching is better than his life, and that of the man whose life is better than his teaching. But, when we add the other elements of ability and adaptability, which may multiply a man's usefulness many fold or damage that of an otherwise excellent missionary, the problem of estimating even approximately the influence of his teaching alone becomes still more difficult.

This, however, is not saying that such views will not have an influence or that this influence can not be known. It is simply a caution about jumping at hasty conclusions.

The Book of Genesis Unfolded---The Career of Abraham

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[The Unfolding of the Book of Genesis was taken up in "The Bible Student and Teacher", January, 1905 (p. 73), in an article covering the Introduction (chs. i.—iii.), entitled "The Beginning of the Religion of Redemption in Connection with the Creation and the Fall of Man". This was followed, in March, 1905 (p. 232), by a paper entitled "Part I.—The History of Redemption under the Primitive Covenants, or the Law in the Families of Adam and Noah, and embracing the Human Race". Circumstances that need not here be detailed prevented the continuance of the work at that time. In accordance with a promise made some time since, the outlined task is here resumed.—*Editor*].

A. Some Preliminary Considerations

The simplest Division of the Book of Genesis is into Two Parts :

(1) The History of the Primal Religion (chs. i.—xi.).

This embraces the parts treated in the papers just mentioned, including the Introduction and the History of Redemption under the Primitive Covenants.

(2) The History of the Patriarchs, or the Abrahamic Covenant in the Families of Abraham, Isaac and Jacob (chs. xii.—l.).

The Period of History extending from the Fall to Babel, ending in the scattering of the races, marked the culmination of sin and *the failure of successive experiments with the Law as the original Covenant of Works*. A new departure was called for, if mankind was to be reached and saved. This was provided for in *the Abrahamic Covenant*,

or by the Law in its Patriarchal form, in which the Righteousness that had been shown by the Primitive Covenants to be impossible by works, or man's own obedience, is made attainable by Divine Grace through Faith.

There are *three Cycles in the History of the Abrahamic Covenant*, connected with the names of the three Patriarchs, Abraham, Isaac and Jacob, the First of which is here taken up.

The Theme of this First Cycle in the Abrahamic Covenant may be stated to be,

The History of Abraham and the New Movement of God's Purpose and Promise of Redemption, or the Origin of the New and Better Form of Redemption as Law.—Chs. xi. 10—xxv. 18.

As Kurtz has said: "When the words were spoken, 'Go to, let us build', etc., *the hour of the birth of Paganism arrived*". Paganism essentially consists in a denial of the Living God and contempt for His promise of salvation, on the one hand; and, on the other, in the opinion that man can by his own power and wisdom save himself. The experience of the past history of the race had demonstrated *the impossibility of securing a righteous development of mankind in the mass by the enforcement of the Law.*

"It was part of the Divine plan of salvation to use more active remedies in the face of the growing deterioration of mankind (ch. xi. 1-9), and in Abram to choose and prepare a man who should be the foundation-stone of the kingdom of God which was to be set up among men" (*Dillmann*).

If the history of the First Patriarch is to be understood, it will be necessary to take into account the fact that God did not select him because he was already a perfect man in faith, character and conduct; but took him with his human nature out of the midst of Babylonian Paganism, just as he was, and devoted a long period to his training before taking him into full covenant with Himself. He was rescued, to begin with, from the wreck of Paganism. Missionaries to the heathen world appreciate what that means.

With the Call of Abram began a *series of Theophanies*, or manifestations of Jehovah to him, and a succession of Providences, that marked different *Stages in his Career*. In his case—as always in the Divine movements of history—the agent was first to be prepared by necessary teaching, training and discipline, to fit him for his mission; and then to be Divinely led in the fulfilment of that mission.

Among other things it was necessary in Jehovah's dealings with Abram:

(1) That he should be brought out of his Babylonian errors and false ideas of morality, of the family relation and of religion. Much of the history of the first two stages of his career is occupied with the account of his special discipline with this end in view.

(2) That he should be instructed in the knowledge of the personality, character and providence of Jehovah, the Covenant God, of Whom he was ignorant, and of the purpose of Jehovah that was to be carried out through him. The story of the intercourse between the two, as narrated in Genesis, probably embodies but the barest fragment of Jehovah's instructions to Abraham.

(3) That he should be brought into personal relation and communion with Jehovah, inducted into His worship as the true God, and brought to absolute faith in and dependence upon Him in carrying out the Divine purpose in his mission for the world. The successive *altars* set up and maintained were so many *centers of religious worship and training*.

The Scripture record in Genesis is a brief but comprehensive account of *the steps in this training*, so far as they are necessary to our understanding of the Divine purpose of redemption.

B. Outline of the Career of Abraham

The main events of the history may be taken in the order in which they are recorded, in connection with *the three different relations that the Patriarch successively sustained to Jehovah*. The Stages are as follows:

(1) The experience and training of Abram, *not yet in covenant relation with Jehovah*, but having His call and promise, and under His instruction and guidance (chs. xi. 10—xiv. 24).

(2) The experience and training of Abram *in half-covenant with Jehovah* (chs. xv. 1—xvi. 16).

(3) The history of Abraham *in full and mutual covenant with Jehovah*, and as Leader in the New Religion of the Law, or Righteousness by Faith (chs. xvii. 1—xxv. 18).

[So far from Abraham's being, to begin with, a perfect man in faith and righteousness, the very fact of the Divine delay in entering into complete relations with him proves the contrary. As already suggested, he *was a convert from Paganism*. He needed a *quarter of a century of instruction, discipline and training to fit him for the Covenant position of Patriarch.*]

FIRST STAGE.—*The Experience and Training of Abram, NOT YET IN COVENANT RELATION WITH JEHOVAH, but having Jehovah's Call and Promise and under His Instruction and Guidance.*—Chs. xi. 10—xiv. 24.

In this division are included, (1) the account of the Origin of Abram, (2) of his Call and Migration, and (3) of his Earlier Experiences while leading a Nomadic Life in Canaan.

I. The Origin of Abram, his Call and Migration, and the Establishment of Centers for the Worship of Jehovah in the Promised Land.—Chs. xi. 10—xii. 9.

(I.) *The Origin of Abram's Family in Ur and the Migration to Haran.*—Ch. xi. 10-32.

1. The Genealogy of the Shemites (ch. xi. 10-26).

It was to the family of Seth that the promise of the Protevangel descended from Adam. It was renewed to Shem among the sons of Noah. It was now to receive new significance in connection with Abram, whose origin and ancestry are accordingly here set forth.

2. The Family History of Terah and the Migration to Haran (ch. xi. 27-32).

The family of Terah is taken up in order to designate *the members of the migrating party* that were to be made the depositary of Monotheism and of the New Religion, and that started from Ur in Lower Mesopotamia and removed to Haran in Upper Mesopotamia, under the lead of Terah.

[It seems to have been the purpose of Terah to remove to Canaan, but, loath to leave the Pagan Civilization for the ruder Western life, he changed his mind, and remained in Haran, where he died. In this way a center was established there—perhaps with some remaining shreds of Monotheistic faith—from which the descendants of Abram were later to draw their wives and thus be saved from utter contamination by inter-marriage with the debauched and licentious Canaanites.]

As the Divine command to Abram, to go forth from his country and his home and become a wanderer in unknown lands, must have been a severe test of his faith, God revealed Himself to him as *Jehovah, the Covenant God, the God Who causes to come to pass*; and continued thenceforth to reveal Himself as such in many Theophanies, in order to lay a solid foundation for faith. Abram must be made to understand that *this Covenant God could always be depended upon*.

[“It was needful that Abram should be withdrawn from all connection with his own family and people, since it was full of danger (Joshua xxiv. 2, 14).” The Scriptures show that the family were idolatrous, and if Abram was ever to be a blessing to the world he must be singled out and removed from all these Pagan influences. Terah himself had to be left behind in Haran, and Lot who accompanied Abram without the Divine command had also later to be eliminated as unfit for association with the heirs of the Promise.]

(II.) *The Call of Abram at seventy-five years of age, his Removal to Canaan, and the Establishment of Centers of the True Religion at Shechem and Bethel.*—Ch. xii. 1-9.

1. Jehovah's Call to Abram was accompanied by a Command “to leave all and follow Jehovah into the land which He would show him”, and by a fourfold Promise of Blessing (ch. xii. 1-8).

2. Abram immediately obeyed the Command, and, accompanied by Lot, reached Canaan, where he at once Established Centers for the Worship of the True God (ch. xii. 4-9).

The prompt following of God's direction was "an act of faith in the promise and of believing obedience to God". It would seem to indicate that Abram may have already been brought by Jehovah's instruction *to feel the need of the New Departure in Religion*, and may have been already coming into sympathy with the purpose of God in it. When he arrived in Canaan Jehovah met him there and assured him that that was the land that should be given to his seed for a possession. The prompt setting up of the worship of Jehovah in connection with the sacrificial altars at Shechem and Bethel may be regarded as *Abram's consecration to his Divine work for the True Religion*.

That the Canaanite, who had not yet filled up his cup of iniquity, was in possession of the land, furnished one reason why it could not immediately become the possession of Abram. The other reason—as given later—was that there was necessary a preparation of four hundred years in Egypt before the Chosen People would be ready to take possession of the Promised Land.

II. *Jehovah's Providential Care over and Discipline of Abram in his Early Years of Nomadic Life in Canaan.*—Chs. xii. 10—xiii. 18.

[There is a false notion abroad—without Scriptural warrant—that Jehovah always approved everything Abram did. On the contrary, there were *years of severe discipline*, made necessary by errors and false steps that long prevented the establishment of Jehovah's Covenant with him. He needed special moral correction and discipline, as is indicated by his experiences with Pharaoh, with Hagar and with Abimelech.

His trust in Jehovah and His Providence needed to be developed and strengthened; his false Babylonian moral, social and religious ideas required to be corrected; and especially was it necessary that his self-confidence should be shaken in order that he might be led to *look to Jehovah for guidance, instead of depending upon human expedients*. His course during this period was on the whole one of *progress towards fitness* for being brought into the necessary relation with Jehovah and His purpose.]

The recorded incidents that follow are *illustrations of the Divine discipline that he underwent*:

(I.) *The Famine and Removal to Egypt, with its Lesson of the necessity for Faith in God and Trust in His Providence, instead of relying on immoral Human Expedients.*—Ch. xii. 10-20.

Abram would seem to have gone down to Egypt *without seeking the guidance of Jehovah*. As an important personage, with large wealth and retinue, he naturally attracted attention. In the presence of Egyptian wealth and civilization and of the despotic power of the Pharaoh then on the throne, *the faith of Sarai and Abram seems to have given way*. They adopted a crafty pagan policy—on which they had agreed before leaving Babylonia, when completely ruled by its pagan morals—of using that form of deceit in which what is said is true in word but false in fact.

(II.) *Abram's Return to Canaan and his Separation from Lot, followed by a new Revelation and Promise, and by the Establishment of a new Center for the Worship of Jehovah in Hebron.*—Ch. xiii. 1-18.

1. The great Worldly Prosperity coming to both Abram and Lot after the return from Egypt brought Strife between them over the possession of Canaan, and resulted in the Separation of the two that should have taken place in Haran (ch. xiii. 1-13).

Lot and his family, as shown by their whole subsequent history, were not dominated by the purpose that had brought Abram to Canaan. They were not fit associates for the Patriarchal family. By his choice of the plain of Jordan as a place of settlement, Lot voluntarily quit Canaan and allied himself with the wicked Sodomites. His choice subjected him to being corrupted by them; but it shielded Abram from association with them, leaving him to occupy alone the Highlands of Southern Palestine.

2. Abram's magnanimous conduct towards Lot was immediately followed by a New Revelation of Jehovah, the renewal and enlargement of the Promise, and the erection of a new Altar to Jehovah in Hebron, which then became Abram's usual settled abode (ch. xiii. 14-18)

III. *The Invasion of Canaan by the Five Kings from the East and their Defeat by Abram,—signally confirming his Faith in Divine Providence, and establishing for distant ages the fact that he was a Historical Character—Abram's one appearance in International History.*—Ch. xiv. 1-34.

[Once only does Abram come out clearly into the movement of international history; and not until nearly forty centuries later has Archaeology shown the absolute certainty and historicity of the events here recorded. The discovery of the Hammurabi Code (the Amraphel of this Scripture), and of the names of these kings upon the monuments in their racial, geographical and historical setting, seems—in this day when men are prating of Abram as a "myth"—a providential stamping of the whole history with God's own seal.]

(I.) *The Combined Invasion of Canaan by the Five Kings from the East, and the Carrying Away of Lot and the Four Kings.*—Ch. xiv. 1-12.

(II.) *Abram's Successful Expedition to Rescue Lot and the Kings, and his Return from Victory, to be greeted by the new King of Sodom and by Melchizedek.*—Ch. xiv. 13-24.

Melchizedek, king of Salem (Jerusalem,) "the Priest of the Most High God", met Abram on his return and blessed him. "As the noblest and last fruit of the Noachian Covenant Melchizedek is also a type of Christ who is the noblest and last fruit of the Abrahamic Covenant" (*Keil*).

Melchizedek's blessing of Abram was accompanied by a new revelation of the character of Jehovah, Who is now set forth as *the Most High God, the Founder of Heaven and Earth who 'hath delivered thine enemies into thy hand'*. This new aspect of His character afforded fresh ground for Abram's confidence in Jehovah, and at the same time prepared for *the Second Stage in Abram's Relation to Him on Whose promise he had hitherto been obliged to rely*.

SECOND STAGE.—*Abram's Experience in HALF-COVENANT WITH JEHOVAH, with the further Revelation and Discipline of Jehovah, bringing out, testing and confirming his Faith*—Chs. xv. 1—xvi. 16.

By the advance now made Abram attained for the first time to the Righteousness of Faith, which Jehovah acknowledged and approved: but he is not yet ready for Full and Mutual Covenant with Jehovah.

[In what has gone before, Abram has shown himself to be a man conspicuous for piety and virtue in various forms, and he has experienced at God's hands so much favor in the shape of special providences, promises and blessings, that every preparation required for the moment in which he could be installed as the head of a new divine covenant and receive the promised seed, the foundation of the covenant race, seems to have been made. But at this very point, before such eminence is attained, *delays, hindrances and disappointments set in like a storm*. Their purpose was to allow Abram's faith to manifest its strength in overcoming them, and also to give visible evidence of the controlling power of Divine grace. Viewed thus, the separate narratives in this section, in themselves of very dissimilar character, unite to present the continuous development of the central figure. The external subject, however, round which most of these trials and tests centre, is *Abram's attainment and possession of a son of his own, who should be the first of the covenant race*. The very first section introduces the theme" (*Dillmann*).]

[The new struggles of Abram are largely occasioned by failures in faith, resulting from the outcropping of the pagan views of polygamy brought from Babylon, that called for discipline and correction. The pervasive and debasing influence of this pagan view of

marriage and the family appears from Abram's relation of concubinage with Keturah, which belonged to this period or before it. See discussion of Genesis xxv. 1-4. The trials in Abram's household for the next fourteen years came mainly from the polygamous marriage with Hagar,—the whole history furnishing one of the most impressive lessons of the evils of plural marriages].

The experiences—of fear and doubt—here narrated may be looked upon as a *natural reaction from the elevation to which Abram had been lifted by his victory over the Kings and his greeting by Melchizedek*. His international prominence had placed him in a dangerous position, leaving him liable to attack at any time by the Eastern Kings. His childless condition made him feel that he was without a future, having none but his steward to whom his great possessions might be left. *Jehovah meets these fears and doubts by establishing His Half-Covenant with him.*

I. Jehovah appeared to Abram in Vision at this Crisis, and led him to his First Attainment of the Righteousness that comes through Faith, and not through Obedience to the Law—which was a new and momentous step forward.—Ch. xv. 1-21.

It was Abram's Faith that was first to be established; then Sarai's.

"Thus, a new way of attaining to righteousness is prepared for man—the way of faith, that is, a free, complete and unconditional surrender to the salvation which God has wrought. He that believes accepts of the offered salvation; and this salvation, thus accepted, renders him righteous and holy, that is, *his faith is imputed to him for righteousness*. Now as Abraham was the first who became clearly and distinctly conscious of this necessary position of man in reference to the plan of salvation, and also presented in his life, in a powerful and influential manner, the type of the true relation in which man should stand to that plan, he was made by his faith, *the father of them that believe* (Kurtz).

(II.) Jehovah gave a First Assurance to Abram by revealing Himself in Vision as his "Shield and Exceeding Great Reward",—resulting in his rising to the Faith that prepared the way for Jehovah to enter into Half-Covenant with him.—Ch. xv. 1-6.

As his "Shield and exceeding great Reward" He met Abram's need for aid and protection. To Abram's plaint to *Jehovah Adonai*—acknowledging Jehovah as his Lord—Jehovah responded with a promise of a seed of his own, and an innumerable issue. Thus was passed a crisis in the life of Abram: "Abram believed God, and it was counted to him for righteousness".

(II.) Jehovah's Second Assurance—given at night—was followed by His Covenant with Abram, in which He pledged Himself to keep him and sustain his Faith.—Ch. xv. 7-21.

1. The Covenant was made by Sacrifice, which sacrifice pointed his faith to the promised Seed of the woman, on whom the hope of redemption rested (ch. xv. 7-11).

Jehovah alone (He alone passing—in the smoking furnace and the burning lamp—between the parts of the sacrifice) *here entered into Covenant*, Abram not yet being ready to take upon himself the obligations and responsibilities of that relation.

2. The "horror of great darkness" that fell upon Abram, Jehovah explained by the coming bondage of 400 years in Egypt (ch. xv. 12-16).

Jehovah added the reason why Abram is not immediately to obtain possession of Canaan—whose future boundaries are here outlined—by giving him a glimpse of the fortunes of his descendants during the centuries of preparation as a Nation.

3. The Shekinah, the glory of Jehovah, here appeared in Ratification of His engagement (ch. xv. 17-21).

It appeared here for the first time in symbol, as it afterwards appeared to Moses in the burning bush, to Israel in the Wilderness, and in the Tabernacle above the Mercy Seat—the symbol of the gracious presence of God.

II. Sarai's Lapse of Faith, leading to Abram's Polygamous Marriage with Hagar,

her Egyptian handmaid, carried down Abram with it, rendered necessary the continuance of Discipline and Correction, and so deferred the Full and Mutual Covenant for Fourteen Years.—Ch. xvi. 1-16.

Abram might perhaps have stood the test, but Sarai, of whom the promises heretofore do not make special notice as the mother of the promised seed, became impatient and lost faith. Further discipline awaited both.

(I.) *The Lapse of Faith on the part of Sarai, and the adoption of a disastrous Pagan Expedient, to secure the Divine Promise, resulted naturally and speedily in a violent Family Quarrel that ended in the Flight of Hagar.*—Ch. xvi. 1-6.

Abram and Sarai no doubt expected the immediate fulfilment of the promise. This scheme, devised by Sarai in her impatience with God's delay and with which Abram fell in, although according to Oriental custom, they were both to learn was *not* God's wisdom but man's foolishness. The writer of Genesis here records : how the slave came to despise the mistress ; how the wrath of the mistress was aroused, so that the slave fled to Egypt ; how Jehovah met her in the Desert and sent her back.

(II.) *The Angel of Jehovah met Hagar in the Wilderness of Shur, as she fled towards Egypt, revealed to her the great Future of herself and the Child she was to bear, and sent her back to her mistress, where in Abram's eighty-sixth year she bare him Ishmael.*—Ch. xvi. 7-16.

Even in this trial of faith Jehovah was patient with their lapse, overruling their follies and coming to their relief ; still there was needed *fourteen years* more of discipline before they were ready for the Covenant, *which time the record in Genesis passes over in silence.*

THIRD STAGE.—*The Experience and Discipline of Abraham. NOW BROUGHT INTO FULL AND MUTUAL COVENANT WITH JEHOVAH, and made the Leader in the New Religion, with its more complete revelation of Righteousness through Faith.*—Chs. xvii. 1—xxv. 18.

Jehovah's revelation of Himself to Abram in his ninety-ninth year as *El-Shaddai* (God Almighty) was the great turning-point in the life of the Patriarch, his final exaltation to the position for which he had been so long—almost a quarter of a century—in training. *Jehovah now entered into a mutual and perpetual Covenant with him, and he became in a peculiar sense "THE FRIEND OF GOD".*

To mark this transformation, Abram became Abraham (Father of multitudes), and the Promise—which at first had seemed to settle upon Ishmael—now at length was centered in a child to be born of Sarai, who in recognition of her exaltation became Sarah (Princess).

The subsequent history of Abraham in Genesis presents him in the light of this *new relation and name.*

I. *The Revelations to Abraham and His Experiences from the Consummation of the Covenant to the Birth of Isaac.*—Chs. xvii. 1—xx. 18.

(I.) *Jehovah as El-Shaddai (God Almighty) revealed to Abraham His Divine Power, (which gave assurance that He would perform everything that He promised), and completed the Covenant with him* (ch. xvii. 1-27).

The partial covenant had been made at least 14 years before ; now, when Abraham was ninety-nine years old—twenty-four years after his call and migration, thirteen years after the birth of Ishmael—Jehovah appeared to him, to establish him and to strengthen him in the position and mission for which he had been brought into the Promised Land. *Some new features in the Divine Character and Promise appear in this connection.*

1. Jehovah appeared as *El-Shaddai* (Almighty God, and therefore to be depended upon), setting forth the terms of the Covenant and emphasizing the Promise of fulfilment (ch. xvii. 1-8).

The name *El-Shaddai* is not to be regarded as identical with *Elohim*, but represents

God "as possessing the power to realize His promises, even when the order of nature presented no prospect for their fulfilment and the powers of nature were insufficient to secure it" (*Kurtz*).

The promise had been made long years before, and repeated from time to time, while yet no sign of its accomplishment appeared, and every natural prospect had vanished: and there was danger that faith so long vainly expecting might weaken or utterly die, unless attention was explicitly directed to *the marvelous strength* of Him by Whom the promise was given" (*Green*).

2. Jehovah made Circumcision the visible sign and seal of the Covenant, to be required of all the descendants of Abraham, and made obedience to the requirement the test of Faith and Salvation (ch. xvii. 9-14).

"Hitherto the Covenant had been ratified only by one party, as *Abraham had not yet undertaken any Covenant obligation*; an experience of twenty-four years had convinced him that *grace not nature* could qualify him for the high calling to become, in his seed, a blessing for all nations" (*Kurtz*).

3. At this Crisis in the History of the Covenant Jehovah distinctly revealed to Abraham for the first time that the Seed to whom the Promise belonged should be *the Child born of Sarah*, his proper and legitimate wife, in her old age, a year hence, and that he should be the Heir of the Covenant Promise (ch. xvii. 15-22).

Abraham's heart seems to have been set upon *Ishmael*, so that he plead with Jehovah that Ishmael might stand before Him as the heir to the promise: in response to which plea Jehovah promised special blessings to Ishmael, but insisted upon establishing His Covenant with Isaac whom Sarah should bear him a year hence.

4. Abraham's immediate performance of what God had commanded him is now recorded, as showing the strong Faith and Purpose with which he entered into the Covenant (ch. xvii. 23-27).

The circumcising of his entire family, including Ishmael and his household servants and slaves (who could not have been less than 500 or 1,000 persons; see ch. xiv. 14), must have been a most impressive ceremony, long to be remembered as beginning a new era in the Covenant History.

(II.) *The Great Theophany in the Wood of Mamre, to confirm the Faith of Sarah, and to reveal to Abraham, now "the Friend of God" and the Hope of all Mankind, the Judgment impending over the Cities of the Plain,—which Judgment immediately Descended upon them.*—Chs. xviii. 1—xix. 38.

1. Three months later the Angel of Jehovah, accompanied by two other Angels, visited Abraham in his tent at Mamre, to celebrate the new relation of intimacy by a feast, and to confirm the Faith of Sarah and Abraham, and encourage them during the Year of Waiting for the Revelation of the Promise (ch. xviii. 1-33).

[“ ‘The Angel of the Lord’ manifested Himself *subsequently* to Moses in the Wilderness. He here appears to Abraham accompanied by two other angels. He is ‘God who manifests Himself’; for He identifies Himself with God, ascribes Divine power and names to Himself, accepts worship and sacrifices, and is usually regarded and acknowledged as God by those to whom He appears. As appearing temporarily in a merely human form He is regarded as ‘a prefiguration of the permanent and essential incarnation of God in Christ’” (*Kurtz*).]

(1) The First Reason for this Theophany was *the Establishment of Sarah's Faith in the Promise* that she should bring forth a Son in her old age (ch. xviii. 1-15).

Sarah, as shown by the incidents connected with this Divine revelation, needed to “learn to believe and be enabled to bear the promised seed”. The account which Abraham had given her of the previous Divine revelation seems not to have sufficed for this; so that a stronger appeal must be made to her. Still she was inclined to doubt, until the Lord reproved her laughter (which later gave the name to the child, Isaac, Laughter) and her falsehood. Then she believed and attained that spiritual elevation where she became capable of being the mother of the promised seed (Heb. xi. 11).

(2) The Second Reason for the Theophany was *to encourage the Faith of Abraham*, "the Friend of God", by taking him into Jehovah's Confidence and Revealing to him the Judgment coming on Sodom and Gomorrah, which should be a permanent Lesson in Faith and Righteousness (ch. xviii. 16-33).

Jehovah will not hide His counsel from His Friend who is to be the medium of blessing and salvation to all nations.

"The destruction of Sodom and Gomorrah and the surrounding cities was to be a *permanent memorial of the punitive righteousness of God*, and to keep the fate of the ungodly constantly before the mind of Israel. To this end Jehovah explained to Abraham the cause of their destruction in the clearest manner possible, that he might not only be convinced of the justice of the Divine government, but might learn that when the measure of iniquity was full, no intercession could avert judgment,—a lesson and a warning to his descendants also" (*Keil*).

3. The Destruction of Sodom and Gomorrah, with the Deliverance and Further History of Lot (ch. xix. 1-38).

(1) The Angels found Sodom ripe for Judgment (ch. xix. 1-11).

The messengers of Jehovah found Lot sitting in the Gate of Sodom at the evening time, manifestly on the best of terms with the Sodomites, with whom he had intermarried and to whom he had betrothed his daughters; and were invited by him to become his guests, which furnished occasion for an exhibition of the unbridled wickedness of the Sodomites.

(2) The Angel appealed to Lot and his Family to escape before the Destruction of the City, but were only able to save Lot and his Wife and two Daughters (ch. xix. 12-23).

Lot's character and that of his wife, corrupted by association with the Sodomites, is brought out by their dilatoriness in obeying the Divine warning and leaving their worldly possessions and associations, leading Lot to escape to another city more easy of access, and his wife to look back longingly upon their possessions which were being destroyed in the conflagration of the city.

(3) The Destruction of the Cities of the Plain followed swiftly upon the Flight of the Angels with Lot; from which Lot was saved for Abraham's sake, and upon which Abraham looked down early in the morning from the heights above Hebron (ch. xix. 24-28).

(4) The record ends with a statement of the Fate of the degenerate Lot and his Daughters—a story of drunkenness and incest in which originated those implacable enemies of God's people, the Moabites and Ammonites (ch. xix. 29-38).

Thus is finished one of the darkest pictures of man's sin and Divine judgment, to be found in the Word of God.

[The Dead Sea—or at least the southern basin of it—is supposed to be the monument of this great Divine interposition and judgment. It everywhere bears the marks of having originated by the sinking of the ground, undermined by subterranean fire. Professor George Frederick Wright, the eminent geologist and Biblical interpreter, sought to bring out, in his recent Princeton Lectures, the special features of this event regarded as a *Mediate Miracle*, or one in which God appears working supernatural effects, and at the same time employing natural agencies as subsidiary to the general result.]

(III.) *Abraham soon after Removed from the Scene of this Judgment to Bersheba, where he came into connection with Abimelech, king of Gerar, and where he and Sarah relapsed into the old Pagan Morality.*—Ch. xxi. 1-18.

It seems strange that after such extraordinary revelations had been given to Abraham and Sarah they should again have distrusted God; and that after their experience with Pharaoh they should have resorted to the same old policy of deceit. It is fitted to emphasize the fact that *the new salvation was due to Divine grace and not to man's righteousness by works*.

The conduct of Abimelech—who seems to have believed in the true God—sets Abra-

ham's lapse of faith in an unenviable light. Notwithstanding his failure, however, Jehovah graciously remembered His Covenant and delivered him. Abimelech, after having been warned by God, sent for Abraham and publicly complained most bitterly of his conduct, "partly for his own justification in the sight of his dependents and partly to put Abraham to shame".

Abraham had two weak and unworthy excuses to offer: that he had supposed that there was no fear of God in the land; and that, as he feared for his life because of his wife, who was his half-sister, they had agreed when they left Babylonia to practice this deception in every foreign place. He had *no word about Jehovah and his Call by Him*: but in this temporary lapse of faith accommodated himself to the supposed polytheistic standpoint of the land by saying, "when God (or *the gods, Elohim*) caused him to wander".

(IV.) *The Great Event of the History in the Birth of Isaac, fulfilling the Promise of Jehovah, followed by the Expulsion of Ishmael, and the Treaty of Abraham with Abimelech.*—Ch. xxi. 1-34.

1. The promise of Jehovah was fulfilled when Abraham was one hundred years old—the Child born being truly a Creature of Divine Power as well as a Gift of Divine Love and Faithfulness (ch. xxi. 1-7).

2. At the Weaning of the child—probably when he was three years old—Abraham made a great Feast, at which Ishmael Ridiculed the Babe "who was to be the father of nations", and was sent forth, with his Mother, into the wilderness (ch. xxi. 8-21).

Abraham was grieved at the demand of Sarah, but God made him comply with her request; and mother and son were sent forth under the guidance of God into the wilderness of Paran, where the son grew, married an Egyptian wife and laid the foundations for the Tribes of Ishmaelites.

3. God's manifest Favor towards Abraham at this time led Abimelech and the Philistines, among whom the Patriarch was sojourning, to seek his friendship and make a Treaty with him (ch. xxi. 22-34).

This compact opened the way for Abraham to plant a grove in Beersheba and make that the Centre of the worship of "Jehovah, the Everlasting God".

II. *Jehovah's Command to Sacrifice his Son Isaac, or the Last and Supreme Test of Abraham's Faith.*—Ch. xxii. 1-19.

Abraham's son had now grown into a young man—perhaps twenty-five years of age—when God (here *Ha-Elohim*, the Personal, True God) demanded of the father the sacrifice of this beloved son as a proof and attestation of his faith.

"Now the issue shows, that God did not desire the sacrifice of Isaac by slaying and burning him upon the altar, *but his complete surrender and a willingness to offer him to God, even by death.* The severity of the trial arose from the fact that the Divine command was given in such a form, that Abraham could not understand it in any other way than as requiring the outward burnt-offering, because there was no other way with which Abraham could accomplish the complete surrender of Isaac, than by preparation for really offering the desired sacrifice" (*Keil*).

This was the supreme and final test to which all the others had led up.

[“The one leading idea in the life of Abram is *the trial of his faith*, that it might be perfected and exhibited, and that he might become the father of all that believe. Jehovah bade him leave his country and his father's house, promising to give him possession of a land and to make him a great nation; and this though the land was already occupied by the Canaanites and his wife was childless. His faith was soon tried by a grievous famine which obliged him to leave the land and go down to Egypt, where a new trial awaited him in the peril of losing Sarai. She was rescued by divine interference and he was restored to Canaan enriched, but the promised seed was not born. In the long waiting he began to apprehend that his steward, Eliezer, would be his heir. But the promise was made more definite, that he should have a child of his own body,

not merely a son by adoption, and that his offspring should be as numerous as the stars. And to confirm his faith in his future possession of the land, Jehovah entered into a formal covenant with him, sealing the engagement by a visible symbol of the divine presence. Ten weary years had worn away, and still Sarai had no child. At her suggestion he took Hagar, thinking thus to obtain the promised son. Ishmael was born and had reached his thirteenth year when the promise was made more definite still, and the announcement was given that his long-deferred hope was now to be fulfilled. Not his handmaid but his wife, not Hagar but Sarai, should be the mother of the promised seed. *The covenant, which had already been ratified on one side, must now be ratified on the other.* Abraham is required to signify his faith in the divine announcement, and to bind himself and his household in covenant with God by the seal of circumcision, and this in anticipation of Isaac's birth. This final ratification of the covenant is followed by Jehovah's condescending to the usages of men, and celebrating the completion of this transaction by coming in human form to feast with Abraham at the door of his tent, where the promise is repeated in the hearing of Sarah. Jehovah also makes a confidential communication of his purpose to Abraham, and admits him on the footing of this newly confirmed friendship to the intimacy of persistent and prevalent intercession" (Green).]

The narrative of the *Offering up of Isaac* contains :

(I.) *The Issuing of the Command of God and the Journey to Mount Moriah.*—Ch. xxii. 1-8.

(II.) *The Consummation of the Offering, with the Interposition of the Angel of Jehovah in furnishing a Substitute Burnt-offering instead of Isaac.*—Ch. xxii. 9-14.

From this interposition came the name of the place, *Jehovah-Jireh* (Jehovah sees, or Jehovah will provide), the whole event having given the Patriarch *new reason for confidence in Jehovah.*

The Command had come from *the True God* (Ha-Elohim) whom Abraham adored, and the interposition was by *Jehovah, the Covenant God.*

The event may be considered as at once *the perfecting of Abraham's Faith*, raising him from "unconditional trust in God, into firm assurance that God could even raise Isaac from the dead". It was also a *preparation and setting apart of Isaac for his vocation* in connection with the history of salvation, and evidently shaped his whole subsequent life.

(III.) *Abraham's Unconditional Obedience was rewarded by Jehovah with fresh Promises, confirmed by solemn Oath; after which the Patriarch returned to Beersheba.*—Ch. xxii. 15-19.

III. *The Leading Events in the Life of Abraham after the Supreme Test.*—Chs. xxii. 20—xxv. 18.

"With the sacrifice of Isaac *the test of Abraham's faith was now complete*, and the purpose of his Divine call answered : the history of his life, therefore, now *hastens to its termination*" (Keil).

The further narrative deals with Abraham's domestic affairs, with Isaac's marriage, with other descendants besides Isaac, and with Abraham's death and burial.

(I.) *The Account of the Descendants of Abraham's Brother Nahor, preparing the way for the subsequent history of the Marriage of Isaac.*—Ch. xxii. 20-24.

(II.) *The Death of Sarah and the Purchase of a Burial Place in Canaan, giving to Abraham and his Descendants their first title to a Possession in the Promised Land.*—Ch. xxiii. 1-20.

The death of Sarah at the age of one hundred and twenty-seven, when Isaac was thirty-seven years of age, furnished the occasion for securing by purchase *the first land owned by Abraham in Palestine*, and secured the future burial-place for the Patriarchal family. The narrative of this transaction shows the progress that had been made at that

early period in commerce and civil institutions. Silver was the standard of value, balances were used in weighing it, and the sale and conveyance of property was made before witnesses. It was not a barbarous age.

(III.) *By the Marriage of Isaac with Rebecca Abraham provided against any possible Alliance of his Son with the licentious and doomed Canaanites.*—Ch. xxiv. 1-67.

1. The Commission of Eliezer to seek in Haran a Bride for Isaac (ch. xxiv. 1-9).

The death of Sarah seems to have brought home to Abraham the necessity for securing a suitable wife for his son, who was soon to become Patriarch in his stead; and led to the sending of Eliezer to Haran to the family of Nahor, whose descendants have just been given (see ch. xxii. 20-24).

2. The successful Execution of the Commission, the Return and the Marriage of Isaac (Ch. xxiv. 10-67).

This whole transaction from beginning to end was carried out with *special trust in Jehorah for guidance*. The steward found Laban, the son of Nahor, in Haran, evidently in control of his father's house, and secured his sister Rebecca, who went with him and became the bride of Isaac.

(IV.) *The historian here incidentally records Abraham's Marriage with Keturah, which probably occurred long before the Death of Sarah.*—Ch. xxv. 1-4.

[Rev. H. B. Pratt, in his most excellent work just published, entitled "Studies on the Book of Genesis", notes the fact that "three hundred and fifty years ago Calvin called attention, in his commentary, to the fact that this passage ought to have been translated (as it is in the modern Spanish version) 'Abraham had taken another wife'; but this has been of little benefit to most translators and commentators from that day to this. They continue to mistranslate the words and to mislead by the mistranslation. This polygamous connection of Abraham with Keturah, who is expressly called 'the concubine of Abraham' (see verse 6; also 1 Chron. i. 32), probably antedated the unlawful marriage with Hagar. If he had taken her after the death of Sarah, having separated himself from Hagar thirty-five years before, *Keturah would not have been his concubine, but his legitimate and only wife*". The reason for the mention of Keturah and her sons is found in the fact that "Moses is here bringing the history of Abraham to a close, and speaking of the disposal he made of his immense estate". To these other sons he gave worthy portions of his goods and before his death sent them away from Isaac, his son and heir (ch. xxv. 6).]

(V.) *The Life of Abraham closes at the age of 175 years, after he had bestowed all his Possessions upon Isaac and sent away the Sons of Hagar and Keturah into Arabia; and he was buried by his sons Isaac and Ishmael.*—ch. xxv. 5-11.

Isaac from this time forward bore the blessing and occupied the place of the Patriarch as Head of the Chosen Family.

(VI.) *The Genealogy and History of Ishmael closes the Record and Completes the Account of Abraham's Career.*—Ch. xxv. 12-18.

This genealogy is an aid in the understanding of the future relations of the descendants of Ishmael and Isaac in the history of the Promised Land.

The First Cycle in the History of the Patriarchs, or the Abrahamic Covenant, is thus brought to an end.

The International Lessons in Their Literary and Historical Setting

THE MANAGING EDITOR

The Topics for the International Sunday School Lessons for November are: "The Lord's Supper"; "Jesus in Gethsemane"; "Jesus before Caiaphas"; the Fourth Lesson being devoted to "The World's Temperance Sunday".

The Scripture selections for the three regular Lessons, in continuation of the Life of Christ, are found in Matthew's Gospel; that for the annual Temperance Sunday is drawn from Isaiah.

I. LESSON FOR NOVEMBER 4.—The Topic for the First Lesson for November is "The Lord's Supper". Its Scripture is Matthew xxvi. 17-30. A parallel record is found in Mark xiv. 12-26.

1st. *The Place of the Lesson*

The last Lesson, "Jesus Anointed at Bethany", was taken out of its chronological place by Matthew because of its connection with the treachery of Judas, the first revelation of which came at that supper, when Jesus purified the Apostolic body by excluding him from it. That feast took place and the anointing occurred, as has been seen, the day before the triumphal entry of Jesus into the City, at Bethany where He paused to keep the Sabbath before the Passover.

Between that event and the institution of the Supper belong the following occurrences: On Sunday, the Triumphal Entry into the City; on Monday afternoon and Tuesday morning, the teachings of Jesus in the Temple, and His great dialectic conflict with the Jewish Authorities; on Tuesday afternoon, the teachings on the Mount of Olives called out by the four Disciples (including the Parables of the Virgins and the Talents); on Wednesday, possibly the sending of Peter and John to prepare a place for the keeping of the Passover, although all the Evangelists are silent regarding the occurrences of this day, leaving it perhaps for quiet and meditation, preparatory to the death that was to

come only two days later; on Thursday afternoon, the departure from the house in Bethany and the journey across to the upper chamber in Jerusalem where the Passover had been made ready. There the Paschal supper was partaken of in the evening, and the Lord's Supper instituted to take its place for the Church of the future.

We learn from the other Gospels that, after arriving at the upper room, just before the Paschal supper, there had occurred a quarrel of the Disciples over the first place in the Kingdom; which Jesus rebuked by the washing of their feet when they had refused to do this for one another. In the midst of the feast occurred the final exposure of Judas to the other Disciples, as the Betrayer; and immediately after it the going out to Gethsemane and the Agony.

2nd. *The Unfolding of the Lesson*

In order to the full understanding of this Lesson it will be necessary to study in connection with it Luke's account of the unseemly strife among the Disciples over first place in the kingdom, and John's record of Jesus' rebuke of it by washing the feet of His Disciples.

1. *Take up the Preparations for the Passover and the Gathering in the Upper Room.*—Ch. xxvi. 17-20.

All three Synoptics record the sending of the messengers into the city to secure the room for the Passover. The miraculous features of the event, however, are omitted by Matthew, but dwelt upon in detail by Mark and Luke. Matthew, however, relates the fact that they were commanded in the name of the Master to say to the man, "My time is at hand",—bringing out distinctly the announcement of His coming death, and suggesting the fulfilment of the prophecy contained in the Passover.

When the evening came He sat down with the Twelve to the Passover Supper. The lamb, of which they were to partake, had already been slain, and its blood sprinkled, not as of old on the door-posts by the head of the house, but by a priest upon the altar ; and it had been carried to the house for the Passover.

2. *Consider at this point the Unseemly Strife among the Disciples*—omitted by Matthew yet essential to the understanding of this scene.

(1) The Ambitious Strife for First Place and the Quarrel resulting from it.—Luke xxii. 14-18; 24-30.

2. Jesus' Rebuke of the Ambition of His Disciples by washing their feet—a duty they in their anger had refused to perform for one another.—John xiii. 1-20.

Their conduct was manifestly anything but a suitable preparation for the solemn occasion that was just approaching. It is clearly Luke's purpose—in bringing out the human side of the scene—to mark as strongly as possible the contradiction between the spirit and the feelings of the Disciples and the sacred feast to which they had come.

3. *Study the Startling Disclosures of Treachery among the Disciples, made in the midst of the Paschal Feast, and the Fastening of the Guilt on Judas.*—Ch. xxvi. 21-25.

Already in the feast at Bethany several days before, at the time of the anointing by Mary for His burial, Jesus had put His finger upon the traitor, in seeking to purify the band of Disciples ; now He excludes him forever from that band.

(1) The Grief and Dismay of the Disciples is clearly portrayed (vv. 21, 22).

(2) Their Eager Questioning brought out from Jesus the mark by which they were to distinguish the Traitor—the Dipping with Him in the Dish—and the Question of Judas brought home the Guilt to Himself (vv. 23-25).

It is not easy to decide just at what point the identity of the Traitor was disclosed. The feast opened with thanksgiving or benediction by the head of the house, followed by the drinking of the first cup and the eating of bitter herbs. Then the Paschal dishes were brought in—"the

well-seasoned broth" (called *charoseth*), the unleavened cakes, the festal offerings, and the Lamb—the explanation of which was followed by the singing of the first part of the Hallel (Psalms cxiii.—cxiv.); when the second cup was drunk. It was into this broth probably that the sop was dipped, which seems to indicate that this was the point in the feast where the disclosure was made.

The feast proper took place after this, when the drinking of the third cup was followed by the remainder of the Hallel (Psalms cxv.—cxviii.) It was probably at this point that the Passover was transformed into the Lord's Supper.

4. *Study the Lessons of the Lord's Supper, at the close of the Passover Meal, in instituting which Jesus left for the Church a perpetual Memorial of His Sufferings and Death for its Redemption.*—Ch. xxvi. 26-30.

For more than twelve centuries the Passover had been celebrated, in anticipation of the coming of Him who should be the Redeemer of His people. For the subsequent ages the transformed feast was to commemorate His Sacrificial Death, now about to be consummated on the Cross, in Atonement for Sin.

(1) The first lesson is evidently the Sacrificial Atonement of Jesus by His death for sinners, setting Him before all the world as the only way of salvation and eternal life (vv. 26-28).

At the Feeding of the Five Thousand Jesus had previously put Himself before the Passover caravan going to Jerusalem, in the place of the Paschal Lamb (John vi. 1-15); bringing out the significance of that act in His discourse across the Sea of Gennesaret the next day at Capernaum (see John vi. 22-58), where His Sacrificial Atonement is so fully set forth.

(2) Jesus also, in connection with His own self renunciation, makes the feast a prophecy and foretaste of the disciple's participation of the Marriage Supper with Him in the Kingdom (verse 29).

(3) At the same time it has been regarded as a *sacrament*—the *sacramentum* being the Roman soldier's oath of absolute fidelity to his commander and leader—to indicate the obligation that the follower of Christ takes upon himself of complete

consecration and undivided devotion to Jesus as Lord, in carrying out His last command to evangelize and disciple all the world.

II. THE LESSON FOR NOVEMBER 11.—The Topic for the second Sunday in November is "Jesus in Gethsemane". Its Scripture is Matthew xxvi. 36-50. Parallel accounts are to be found in Mark xiv. 22-52 and Luke xxii. 29-53. John does not record the Agony in the Garden, since when he wrote his Gospel those to whom it was addressed had already in hand the three accounts by the other Evangelists; but his account leaves a place for it and presupposes it (see John xviii. 1).

1st. The Place of the Lesson

Read and compare the accounts of the other Evangelists, noting the resemblances and differences.

The events of the Lesson occurred between midnight and the dawn of Friday morning. Parabolic discourses and the High-Priestly Prayer (John xiv.—xvii.) belong in the interval; perhaps just before starting from the upper chamber, perhaps at some secluded place on the way to Gethsemane.

This was the beginning of the final sufferings, or Passion, of Jesus, as "the sorrows of death began to take hold upon Him". Satan who after the Temptation had left Him for a season now returned to his assaults.

Matthew's account of the Agony is immediately preceded by the prediction—made in going out to the Mount of Olives—of the desertion of Jesus by all the Disciples, and the threefold denial by Peter (Matt. xxvi. 31-35).

2nd. The Unfolding of the Lesson

1. *Take up the Struggle of Jesus in its Solitariness.*—Ch. xxvi. 36-38.

As they entered the shades of the Garden Jesus withdrew, first, from the body of His Disciples, taking the Three with Him. Then He left the Three to watch and wait for His return, when He went into the denser shadows of the Garden, where He entered the deeper spiritual shadows of death alone. No one could share these experiences with Him.

2. *Study the Stages in the Agony over the Bitter Cup of Redemption, and the Victory Won through Prayer.*—Ch. xxvi. 39-45a.

Luke alone records—for the man of of universal humanity—that "an angel" appeared to strengthen Him, and the falling of drops of sweat and blood.—Matthew and Luke have the more detailed accounts of the successive stages in the struggle and the prayers.

(1) The first supplication, making prominent the overwhelming burden of the world's sin, but ending in promised submission—followed by rebuke to the sleeping Disciples, especially Peter, who had just made such fair promises (vv. 39-41).

(2) In the second struggle in prayer, the resignation and self-sacrifice comes more prominently forward—He on His return finding His Disciples again sleeping, and leaving them so (vv. 42, 43).

(3) In the third struggle, the Triumph over the Tempter and the dread of the coming Death, and submission to the Father's will in the plan of Redemption, become complete—and the Disciples are bidden to sleep on (vv. 44, 45).

"The Disciples had slept in the body because they had slept in the spirit. And because they had not watched, there was a necessity now that they should outwardly watch while they slept on in spirit, until they were awakened by the cock-crowing, the Redeemer's death, and the Resurrection morning" (*Lange*).

"Luke does not record this threefold repetition literally; but he describes it in the growing intensity of the struggle, the bloody sweat, and the word of the strengthening angel".

3. *Study the Completion of the Traitor's Work.*—Ch. xxvi. 45b-50.

(1) Jesus—perhaps after a brief season of rest on their part—summoned them to confront the Traitor and his Band (vv. 45b, 46).

(2) Matthew, followed by Mark, emphasizes the agency of the Jewish Authorities in laying hold upon Jesus (verse 47).

The study should be extended through Matt. xxvi. 56, and should be supplemented by John's account.

III. LESSON FOR NOVEMBER 18.—The Topic of the Third Lesson for November is "Jesus before Caiaphas". The Scripture is Matthew xxvi. 57-68. Parallel accounts are to be found in Mark xiv. 53—xv. 1, and Luke xxii. 54-71. See also John xviii. 12-27.

1st. The Place of the Lesson

The Betrayal and Arrest of Jesus followed immediately upon the Agony in the Garden, perhaps about 2 o'clock on Friday morning. In submitting to that arrest Jesus showed, by the effects produced by the presence of majesty and power, that His surrender was a voluntary one. The Disciples, as He had foretold, all forsook Him and fled, Peter and John alone following afar off (Matthew xxvi. 58; John xviii. 15) to the Palace where the Trial was to be held.

Matthew, writing especially for the Jews, confines himself to the formal Trial before Caiaphas and the Sanhedrin, omitting the examination before Annas the former High Priest, to whose palace Peter and John had come, and where Peter warmed himself by the coals and uttered his first denial; and where Jesus was dealt a blow by an officer for speaking the truth. This occurred before daylight of Friday morning.

The Trial before Caiaphas was itself illegal, as being held before sunrise, by the members of the Sanhedrin in their haste to condemn Jesus and deliver Him to the Romans for crucifixion before His friends could rally for His deliverance.

Compare the accounts in the Four Gospels, and note their resemblances and differences.

2nd. The Unfolding of the Lesson

1. Follow the Course of the Trial in its opening, and the Vain Efforts to find False Witnesses on whose Testimony Jesus could be put to Death—Ch. xxvi. 57-61.

(1) A meeting—unofficial—of the Sanhedrin in the early morning, with Peter watching at a safe distance (vv. 57, 58).

(2) The Vain Search for Witnesses—they all contradicted one another—until the two False Witnesses were found—Jesus maintaining silence (vv. 59-61).

"All" the members of the Sanhedrin present joined in this. Probably Nicodemus and Joseph of Arimathea were not

present at this informal, irregular and stealthy meeting.

The testimony of the two was such a travesty of the truth as to make the innocence of Jesus more evident.

2. Notice the Dramatic Attempt of the High Priest to Procure Testimony from Jesus against Himself.—Ch. xxvi. 62-64.

In response to the High Priest's abjuration Jesus openly avowed His Deity and Messiahship, and solemnly summoned His judges to His tribunal.

3. Notice the Condemnation of Jesus by the High Priest for Blasphemy, in that He Claimed to be the Son of God, and the Confirmation of his Sentence by the members of the Sanhedrin present, followed by the Mockery of the Mob.—Ch. xxvi. 65-68.

(1) Mark the theatrical travesty of righteous zeal and holy indignation with which "He was unjustly condemned, who will be the righteous Judge of all" (vv. 65, 66).

(2) Note the mockery of Jesus as Messiah by the Mob, for which the Sanhedrin were responsible (vv. 67, 68).

"The devilish fanaticism of the superiors had communicated itself to the lowest officials, and spread in the way of sympathy from the Jewish temple guard to the Roman soldiers. The officers became a band of murderers (see Ps. xxii; the bulls of Bashan) around Him" (Lange).

4. To this should be added the Second and Third Denials of Peter, and his Bitter Weeping at the Cockerow.—Ch. xxvi. 69-75.

The text itself is the best guide in this study. The story of the Denial would seem to fill up the measure of the ignominy heaped upon Jesus by all the world, as He was on His way to the Cross for its redemption.

Jesus could not be crucified except by the authority of the Roman Governor, Pontius Pilate, to whom He was therefore led away in order to secure sentence from him for His crucifixion.

IV. LESSON FOR NOVEMBER 25.—The Fourth Lesson for November is assigned by the International Lesson Committee to "The World's Temperance Sunday". The Scripture selected is Isaiah v. 11-28.

The condition of things in Israel at the time of the utterance of this prophecy is set forth in the accounts of Ahaz, King of Judah, as recorded in 2 Kings xv. 32—xvi. 20, and 2 Chron. xxviii. There had been a period of outward prosperity, that had resulted in neglect of the worship and service of God, and had led to great excesses on the part of the people, especially in indulgence in drunkenness.

The Scripture selected for the Lesson is a part of Isaiah's "Parable of the Vineyard", which contains a description of the privileges, and ingratitude of the people, and of the punishment for their awful sin and corruption. The section chosen for the Lesson may be regarded as particularly setting forth *their sin of intemperance, with its far-reaching and awful consequences.*

For a detailed unfolding of its lessons, regarded from this point of view, the

reader is referred to the Lesson Helps, especially to *Peloubet's Notes*, from which these suggestions here given are mainly drawn.

The Theme may be stated to be:

"The Effects of Intemperance upon the Garden of the Lord".

The following Points are presented for consideration:

1. *Intemperance binds the Drinker and Leaves him Helpless in the Chains of Appetite.*—Ch. v. 11-13.

2. *Strong Drink transforms the Angels of Social Life into Demons* (verse 12).

3. *It transforms a People that indulge in it into Slaves* (verse 13).

4. *It embraces all Classes of Men—the Honorable, the Mighty, the Mean* (vv. 13-16).

5. *It is Followed by an Unutterable and Endless Harvest of Wickedness and Woe* (vv. 17-23).

The Deeper Christian Life

REV. F. E. MARSH, D. D., MISSIONARY INSTITUTE, N. NYACK, N. Y.

IX. The Need-Expressed Life

"He is full of emptiness" said one of another, who was lacking in stability and solidity. As a scientific fact it is an impossibility to be full of emptiness, and as a spiritual experience too, for if we are not full of grace we are full of something which is the opposite. Yet emptiness is expressive of a lack, a want, the need of something to be supplied. A consciousness of need is the pre-requisite to the supply of the need; and yet there is a happy paradox, for he whose need is most met, feels he needs the more. Heaven's blessings satisfy the longing soul, and make the soul long the more. The Lord filleth the hungry with good things, and the good things create an appetite which makes the hunger the more intense. We never need want when we have Christ, but we never get beyond wanting in our need of Him. The sufficiency of His grace meets us in every place, as we have a place for Him who is the grace of our sufficiency. The emptiness of our expressed need is

always met by the endowment of His loving answer. He who thinks he does not need anything has need of everything, while he whose need is met in everything knows he has nothing.

Let us ponder a few scriptural propositions as we think of the need-expressed life.

I. God Dislikes Emptiness

"The whole earth is full of His glory" chanted the seraphs in their holy song of worship, and all nature illustrates the fact, to those who have eyes to see it.

"Earth's crammed with Heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes—

The rest sit round it and pluck blackberries".

A single seed-pod of a pansy has in it from fifty to a hundred seeds. For all the light and heat rays from the sun which our earth receives, six hundred millions

times as many are radiated away into space. In every pound of chalk there are at least shells of a million animals. God is prodigal with His supplies, and demonstrates beyond question, that He abhors a vacuum. He as much dislikes emptiness in the moral and spiritual realm. When He brought Israel out of Egypt, He said "Ye shall not go empty" (Ex. iii. 21), hence, He influenced the Egyptians to give them an abundant supply (Ex. iii. 22; R. V.). When Jehovah instructed His people to come to the annual feasts, He strictly enjoined them, that they should not appear before Him empty (Ex. xxxiii. 15; xxxiv. 20; Deut. xvi. 16); and he also commanded the master, when he liberated the slave, in the year of Jubilee, to deal with him in a liberal manner. He said, "When thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press (Deut. xv. 13, 14).

The Lord dislikes emptiness, shallowness, unreality, in the worship and work of His people. "Bring no more vain [empty] oblations" is His cutting charge to Israel, when they were observing the ritual of His law and knew nothing of the reality of His grace. "Whited sepulchers" Christ called the self-righteous Pharisees, and "full of dead men's bones"—full, and yet empty of the essentiality of the life which is the "life indeed". "Poor blind and naked", is the verdict of the Lord against the Laodicean Church. The Church was inflated with the wind of self-conceit and blown out with the inflatus of self-sufficiency, while it was suffering with the big-head of pride and boasted it had need of nothing. Of the prodigal son in the far country we read "he began to be in want". The word "*want*" is the same as rendered "*come short*" and "*fail*" in Hebrews iv. 1 and xii. 15. In the first Scripture we are reminded that there is a possibility of coming short of God's rest, and in the second of failing of His grace, and thus being pauperised of the very things which make efficient and sufficient in the spiritual life.

Let us remember that the Lord abominates that which is empty, vain, lacking and not answering to His will. Pope says,

"Empty heads console with empty sound".

Empty heads find consolation in things with which they correspond. The Lord does the opposite. He in wondrous grace corresponds to our expressed need with His satisfying love. Are we conscious of our need of His sanctifying love, His ennobling grace, His holy truth, His keeping power, His guiding Spirit, and His gladdening joy? Then let us rejoice in the fact that "God sendeth and giveth both mouth and meat," that is, He creates the need and meets it.

II. The Lord is Obligated to Empty Us Before He can Fill Us

Under the law when a house was infected with leprosy, one of the first things, before the house was entered and cleansed by the priest, was to empty it (Lev. xiv. 36). The same principle holds in the lives of God's people. Naomi confessed "I went out full but the Lord brought me home empty" (Ruth i. 21). He had to bring her to the end of her resources, and make her conscious of her own utter destitution; then she knew the kinsman redeemer as the restorer of her life, and the nourisher for the rest of her days, and following this, she became of use in nursing the child of Boaz, and thus was identified with the royal line of David, and David's greater Son.

Launcelot, in Tennyson's *Idylls of the King*, stands before the master whom he has wronged; the noble Arthur, the Poet's type of the Christ, and says,

"In me lived a sin

So strange, of such a kind, that all of pure,

Noble, and knightly in me twined and clung

Round that one sin, until the wholesome flower

And poisonous grew together, each to each,

Not to be pluck'd asunder".

The "one sin" corrupts the "wholesome flower" till they "poisonous grew together". It is always so, the one poisonous thing poisons the non-poisonous. The blessed thing becomes a curse when contaminated by an accursed thing. This is illustrated in the history of the brazen

serpent. When the Israelites looked to it in obedience to Jehovah they got life; but when they worshipped it instead of Him, then they were guilty of idolatry (2 Kings xviii. 4). There must be whole-hearted response to Him, if there is to be a full-hearted answer from Him. He will act for us and in us, as we fulfil His direction. Every one of His blessings is conditioned upon our obedience. The offending eye and hand have to be plucked out and cut off, before there is the sense of His approving love. The heart has to be cleansed ere there is the beatific vision. The weight has to be laid aside to run the race with patience, that the prize may be obtained. Separation from the world of sin and sinners is essential to experience the indwelling and the out-working of the Almighty. The acknowledgment of the Lord in the path of obedience is pre-requisite for His guiding. The abiding with the Lord in fellowship is commanded for the Lord's answered prayer; and the utter sense of weakness and emptiness, precedes His filling and empowerment. As Flavel says: "When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own misery, wants and nothingness".

III. *God Wants Our Emptiness for His Filling.*

Man's impotence is the condition for the display of God's omnipotence. When Gideon's three hundred men went against the Midianites, they carried empty pitchers, in which they placed lights, and the smashing of the pitchers revealed the lights, and dazzled and non-plussed their enemies (Judges vii. 16). Paul uses this very fact, when he says, in speaking of the gospel in its power, "We have this treasure in earthen vessels, that the excellency of the power may be of God" (2 Cor. iv. 7). When the empty pitcher of our being is possessed by the light of the Lord's presence, then there is the flashing forth of the light of His truth.

"Go borrow thee vessels . . . empty vessels" (2 Kings iv. 8), was Elisha's direction to the widow with a pot of oil; and

when the vessels were procured, she poured from her limited oil an unlimited supply. Here again emptiness is met by divine fulness. Scripture abounds with illustrations of how God meets His people in the time of their extremity. Jacob prevailed with the angel and became a prince with God as he clung to Him in his weakness; Israel at the Red Sea was hemmed in on every side, but God made a path through the waters; the bitten, helpless Israelites found life and health in looking to the God-provided remedy; the stripling David with God in his utter weakness was more than a match for Goliath in his strength without God; the Apostle with the thorn in the flesh cast himself in his utter impotence upon the omnipotence of the living Christ and thus found the devil to be a means of grace; and the beloved John in his banishment to the Isle of Patmos found himself nearer heaven and Christ than if he had been without the persecution.

One of the most striking examples of what God can do in answer to faith and prayer was the late George Mueller. What was the secret of his blessing? In a few terse words his old friend, the late Robert Chapman of Barnstaple, gave it. He said "I have known him intimately for sixty-eight years. We remembered each other daily at the throne of grace. If I were asked to write the biography of Brother Mueller I should say *he brought everything to God*, small and great, temporal and eternal, and *he brought God into everything*. The details are written above, and to-morrow morning we shall have leisure to read them. The night is far spent and the day is at hand". Robert Chapman gives us the secret of the spirituality of Mueller's life, in two brief sentences: "He brought everything to God, and he brought God into everything". The simplicity of his life is expressed in bringing everything to God, and the sanctity of his life in bringing God into everything. A whole treatise might be written on the subject of sanctification, but no treatise could express more than bringing God into everything and everything to God.

IV. *What Are The Conditions To The Filling Of The Spirit?*

As there were six steps to the throne of Solomon before he got into the seventh place of the seat, so there are seven steps to take, conditions to fill, before the Spirit in His fulness is possessed and His fulness maintained. We emphasize "*maintained*", because so many obtain Him in His presence who do not retain Him in His power. The conditions may be summed up under the following seven words, confession, application, sanctification, resignation, appropriation, recognition, and transmission.

1. CONFESSION.—"I went out full, and the Lord hath brought me home again empty" (Ruth i. 21), is the confession of Naomi as she relates her wandering from the Lord, and her restoration to Him. "Call me not Naomi, for that means pleasant, hence I am wrongly named; but call me Mara which signifies bitterness, for that is more fitting to my self-experience". She had brought bitterness to herself by her restless wandering, and the bitterness had driven her back to the Lord in heart-confession and need.

Confession is heart-revealing. It is the bringing out into the light of the Lord's presence the sin which led away from Him, as Joseph's brethren did, when they owned the wrong they had done to their brother. *Confession is sin-condemning.* It is not being sorry for the consequence of the wrong done merely, it is hating the wrong because it is wrong and condemning it, as Israel did, when they stoned Achan to death. *Confession is iniquity-naming.* It is more than asking for forgiveness, it is the naming to the Lord in detail the iniquity which caused us to err, as Achan did, when he said, "I saw a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels, and I took them" (Josh. vii. 21). *Confession is soul-humbling.* The contrite and humble spirit, and the broken heart are expressed conditions of the being which are well-pleasing to the Lord, and not the glib tongue of mere expression. The waxing old of the bones which expresses the deep consciousness of felt anguish on account of sin, leads to permanent soul-blessing. *Confession is sin-killing.* It does not compromise with sin, nor parley

with it, as king Saul did with the Amalekites, but it hews it in pieces as Samuel did Agag. *Confession is need-announcing.* When we confess we have no might, then we are in a position to know the meaning and blessedness of the Lord's promise, "that to them who have no might He increaseth strength" (2 Chron. xx. 12; Isaiah xl. 29). And *confession is blessing-bringing.* When Gideon confessed that he was "poor" and the "least" in his father's house, the Lord promised to be with him in victory, and the Spirit clothed Himself with him (Judges vi. 12-16, 34, R. V.). In a word confession puts us in touch with the Lord, and that touch brings the power into us from Him which makes us efficient in every way.

2. APPLICATION.—The Lord does not as a rule, give His blessings without being asked for them, but no one ever asked His blessing without getting it. Heaven's emptied-out blessings come to those who bring the tithes of the Lord's requirement to Him (Mal. ii. 10, R. V.). Cleansing came to the leper who said to the Lord, "Thou canst make me clean". Sight came to the blind man who sought the mercy of the Son of David. Sinking Peter was saved in response to his "Lord save me". Zaccheus sought to see the Savior, and the Savior sought and saved the man who sought to see Him; the Syro-phenecian woman appealed to the Lord to deliver her daughter, and she got all she asked, and more; and the disciples asked the Christ to explain His teaching to them, and He responded, and revealed to them the mysteries of the kingdom. The same thing holds good with reference to the Spirit, Christ assures us: "If ye then, being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke xi. 13). There is a sense in which we do not need to ask for the Spirit, Christ assures us: "If ye then, being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke xi. 13). There is a sense in which we do not need to ask Him to *come to us*; but there is a sense in which we do need to ask Him to *come in* and take full possession. We do not need to ask the sun to *shine on* to the window, but it will not *shine into* the room if the shutters are closed. One relates how he came on one occasion to a gate in Scotland. The gate-keeper's daughter ran

down to the gate and closed it, saying as she did so, "You have not to pay anything for passing through this gate; all you have to say is, 'Please allow me to pass through'". The young man did as he was told, and immediately he was allowed to pass through the gate. The owner maintained the right of way by stipulating the condition, and yet every one had the right of way who asked. The same holds with reference to the Spirit. They who seek the blessing of His empowering presence, shall never want the blessing of His power. Application to the Lord will surely bring a hearty response from Him.

3. SEPARATION.—"The emptiers have emptied them out" (Nahum ii. 2), is what Jehovah said Israel's enemies had done to His people. We may apply the words to ourselves. We turn emptiers that we may empty out everything displeasing to the Lord. The "put away" of evil in obedience to the Lord's command always precedes the Lord's promise "I will purge away thy dross, and take away all thy sin" (Isaiah i. 16, 25). "Shake thyself from the dust" must be obeyed before the Lord can say "How beautiful are the feet of him that bringeth good tidings" (Isa. lii. 2, 7). The Egypt of the world must be forsaken, before we can have communion with the Lord at Bethel, as Abraham (Gen. xiii. 3, 4). Obeyed commands always command the promises to be fulfilled. As we obey the "come out" of separation from the unclean thing of the world, we experience His promise of power "I will dwell in you and will walk in you", (2 Cor. vi. 15-18). There is no royal road to the full possession of the Spirit, other than obedience (Acts v. 32).

4. RESIGNATION.—To resign, not only means to give up, but to assign back. Both thoughts may be embodied as we think of submission to the Lord and the recognition of His absolute claim over us. The spirit of such a resignation is aptly illustrated in David's mighty men, who not only submitted to his authority, but said, "Thine are we, David, and on thy side", and thus owned his claim (1 Chron. xii. 16-18). As we yielded our will to the Lord in our conversion when we abandoned our own thoughts, as the method of being saved,

and allowed Him to do it, so in consecration we yield our whole being to Him to be dominated by Him. A working man in speaking of his conversion said, "I just chucked myself into the arms of Jesus, the same as when I had my arm amputated, I told the surgeon, 'I am in your hands, you must do with me just what you think best'". When we leave ourselves in the hands of the Lord for Him to do as He thinks best, He always does the best. The way to secure the best, is to give ourselves over to the Best One.

5. APPROPRIATION.—The next thing to our giving, is to believe that the Lord takes. One has well said in referring to the faith of a Christian, "It is the faith of a transaction; it is not the committing of one's thought in assent to a proposition, but it is the trusting of one's being to Another Being, there to be rested, kept, guided, moulded, governed, and possessed forever".

We hold Him because He holds us, as the needle clings to the magnet because the magnet holds the needle. We take Him to undertake for us, as the friend assumes the responsibility for another when he undertakes all the arrangements of a journey. We should not be concerned about our holding or taking, for we shall get into bondage if we do, but we should recognize that He has undertaken, and rest and be content.

"Do you think my faith will hold out?" asked a believer of her minister. "Well, I don't know much about your faith, but I am sure Jesus Christ will hold out, and that's enough for you. Look, not at your faith, but unto Him".

6. RECOGNITION.—When the prophet Zechariah had the vision of the golden lampstand and the two olive trees, which fed the light with their oil, he asked, "What be these two olive branches, which through the two golden pipes empty out of themselves oil into the gold"? (Zech. iv. 12, margin). He is told they represent two anointed ones. The marginal reading is specially suggestive, the golden pipes are said to "empty out of themselves oil into the gold". Without noting the prophetic application of these words, we may take these two anointed ones to illustrate the

anointed ones mentioned in Ephesians iii. 16, etc., namely, the Holy Spirit and Christ. The strengthening work of the Spirit is that the Christ (The Anointed One) may dwell in our hearts. It is as the ballast of the Spirit's presence sinks us into the fulness of the Christ that we know the fulness of God. The early mystics spoke often of practising the presence of the Lord. They recognized His presence, hence they realized its power. "I have been trying to realize the Lord's indwelling presence for years, but I see the mistake I have been making, I should have done as you told us, recognize His presence and thus realize it, said one to the writer. Many are making the same mistake; they want to realize before they recognize. But whether you realize or not, ever recognize. Those who have thus learned to recognize the Lord's indwelling presence by faith, need have no fear for their comfort, nor be concerned about their spiritual experience.

7. TRANSMISSION.—A little girl reading about the widow with her two mites made a mistake and read "two mitts"; and accordingly set to work to make two mitts to give to the Lord's work. There are four words which end with "*mit*", which we may well lay to heart, and they are Admit, Submit, Commit, and Transmit. First we *admit* His command to obey it; second, we *submit* to His rule, and are governed by it; third, we *commit* by prayer and

faith all our concerns into His hands for His keeping; and fourth, we *transmit* what He has given us to others. When Ruth was lying at the feet of Boaz, she got six measures of corn (Ruth iii. 17). Our Divine Kinsman Redeemer has given to us six measures of the corn of the Gospel, with which to feed the poor hungry multitude of the world, and these are:—Forgiveness of Sins; Peace with God; Justification; Eternal Life; Liberty; Holiness.

All these blessings have been procured for us by means of the blood of Christ's atonement, and are made effectual by the Holy Spirit's working. The world is hungry for this Gospel and is waiting for believers to take it to them. "The Church wants to do a little walking in the mud in the quest of lost souls", said one who had been influenced to attend a Gospel service through an open-air procession. If we want the unsaved to come to us and our Lord, we must go out of our way to reach them. And the best way to keep ourselves in the way is to go out of our way to reach the unsaved. We conserve our own blessing by giving it away to others.

"Freely ye have received, so give,
Bade He who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call—
For whom the blood of the Lord was shed,
And His body broken to give them bread,
If we eat our morsel alone?"

Some Special Biblical Studies

Christ's "Little Ones"

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In *The Bible Student and Teacher* for September, 1904, there is an able and almost exhaustive article on Christ's little ones, by Dr. Warfield, in which he very impressively dwells on "The tenderness of our Lord's habitual thought of His followers, as manifested in the affectionate designations which He applies to them". Among these he refers to the fact that He calls them "children" (Mark x. 24). This appel-

lation agrees with the fact that He is a Bridegroom (John iii. 29) and Husband of believers and the Church (2 Cor. xi. 2); indicating not only a nearness and dearness of relation to them and to it, but guaranteeing a progeny of whom He will be the recognized Father, and to whom He will fulfil the Promise "I will be a Father to them and they shall be my sons and daughters" (2 Cor. vi. 18).

These passages, with many others, have long seemed to me to establish a claim for Christ, that He is not only a Brother, Husband, and Friend, but also a *Father* in grace to believers, and in a special sense THE FATHER in Grace. There is a line of argument that makes this view safe at least. It is as follows:

Paternity is a Divine attribute, and inheres in each Person of the Godhead, and of course in the Son, even as Mediator; so that the fulness of the Godhead may be in Him for our sake, and out of His fulness we may receive graciously.

Paternity may be of five kinds:

(1) Generative, as the First Person begat the Son by eternal generation, and as men beget their children.

(2) Adoptive, as the Triune God adopted the heirs of salvation before the world began, and as men and women adopt, and as Christ was the adopted Son of Joseph (Luke iii. 23).

(3) Creative, as the Father by the Son created angels and men, and as the Son as Mediator new-creates men in relation to Himself (2 Cor. v. 17).

(4) Regenerative, as Christ by His Spirit regenerates those brought by generative process into being by natural parents. This is attributed to the Spirit (John iii. 8), but He does it as the agent of Christ; as Christ created all things as the agent of the Father,—the result in both cases being credited to the One having authority.

(5) By moral transference, as Adam transferred the relation of himself and posterity to Satan, so that unrenewed men are of their Father the Devil (John viii. 44); and by which method the believer retransfers his relation from Satan to Christ by his moral right of choice.

I might have alluded, under 1 and 3, to the fact that the Spirit probably created the body of Christ from the substance of the Virgin, and generated his human spirit in her womb.

In this statement I have taken for granted, or assumed, that *Christ is the Father of believers*, the proof of which I now undertake to give.

1. He as the equal of the Father must possess the function of paternity, or He claimed what did not belong to Him, to be

the *equal* of the Father, and the express image of His person (Phil. ii. 6; Heb. i. 3).

2. Christ is the *only begotten* of the Father in His Divine nature; hence men, or believers, are not in their regenerate character begotten of the First Person.

3. They are then either begotten of Christ, or of the Spirit; or as I have stated are begotten of Christ by His Spirit. This afforded the *Son* the opportunity to exercise His generative capacity, as He must needs do to demonstrate His Divine character and Mediatorial fitness for the work undertaken, in bringing men into nearest and happiest relation to God and to be heirs of God.

4. The alienation of men from God, and their relation to Satan as his children, made this a necessary part of the mediatorial work, which He has performed, and surely will perform, by the work of His Spirit and in the power of His grace.

5. In Isa. ix. 6 He is called the Child born, in His humanity; the Son given, in His Divinity; and THE EVERLASTING FATHER, in the form and force of this mediatorial relation to His people. This is the carrying out of a covenant better than that of created sonship, which ceased by sin; while this is an everlasting one, a permanent relationship, by our participation in the Divine nature (2 Pet. i. 4), attainable only by such a generative process.

6. He is frequently called Father, as, in Heb. xii. 9, He is called the Father of Spirits. In 2 Cor. i. 3 He is called "the Father of mercies"; which with grace comes by Jesus Christ and is a mediatorial quality; and in James i. 17, the "Father of Lights" from whom every good and perfect gift cometh,—as we might well expect when all good is treasured up in Him, and every thing put under His control for the welfare of His children. In verse 18 it is said of Him, "Of His own will begat He us, that we might be a kind of first fruits of His creatures".

7. He takes paternal care and bestows *pity* (another mediatorial benefit) upon His children, even as an earthly parent can do; and as possessing *all* things, He is the sole, as He is the sure, provider for all their wants, and they can say and sing: "The Lord is my Shepherd; I shall not want (Ps. xxiii. 1)"; The earth is the Lord's and

the fulness thereof (Ps. xxiv. 1). Christ Himself says of David, and of all His children, "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation (Ps. lxxxix. 26).

8. In John xiv. 9, He answers Philip, "He that hath seen me hath seen the Father". He certainly did not mean that seeing Him, was seeing the *First Person*, or the essential Father, or the Father of creation; for He was not the Father in any of these senses, though there was general correspondence; but it must have been in the gracious, and mediatorial sense that He claimed to be Father, and more suited to the wants of the children of earth, than was the essential Father, whom Philip thought sufficient.

9. The elements of pity, sympathy, and compassion, impossible in an essential fatherhood, as the sentence of the covenant of works shows and the impossibility of even mental suffering by essential Deity proves, becomes possible as was the suffering and death of the Son of *Man*, or God in our nature.

10. The tenderness that finds expression in the article of Dr. Warfield becomes probable, and certain, in the force of our relation to Christ as His Children.

These views may be unusual, and may seem extreme, but I think they will bear scrutiny, and be a ground of a sure hope; and therefore I submit them to the judgment of your very able constituents.

John's First Letter

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There is not much that need be said in way of introduction to this epistle. It is anonymous but the authorship is not in doubt. The four opening verses show such a close likeness, on even a cursory examination, to the prolog of John's Gospel that there is little room for debate. The likeness is not that of an imitator. The attack on the Johannine authorship of gospel and epistles is almost forgotten and only of historic interest to-day. The Apostle John writes, probably from Ephesus for that was his home in the later years of his life when this letter gives evidence of having been written, for the Church. As his Gospel was written for neither Jew, nor Greek, nor Roman, but for the Christian, so this epistle is well called a general epistle.

Our purpose in this sketch is to touch upon the prominent points of the message in such a way as to suggest a possible opening up of the message as a whole. Preparatory to that an outline will be helpful, so as to put in unified form the course to be followed in our study. The making of such an outline is difficult, as the letter is not argumentative. There is a good deal of repetition and the divisions may be varied with much latitude. No outline

will probably be fully satisfactory to anyone except simply as a guide in studying the epistle.

Introduction.—i. 1-4.

I. *God is Light.*—i. 5—ii. 27.

1. *Light and Darkness.*—i. 5-10.

- a. Walking in light or darkness.
- b. Confessing or denying sin.

2. *Keeping or Not Keeping His Commandments.*—ii. 1-6.

- a. Our Advocate.
- b. Proof of relationship.

3. *Loving or Hating our Brother.*—ii. 7-11.

- a. The commandment.
- b. The test.

4. *Loving the World or the Father.*—ii. 12-17.

- a. Interlude—reasons for writing.
- b. World and Father exclusive.

5. *Confessing or Denying the Son.*—ii. 18-27.

- a. The anichrist.
- b. The anointing.

II. *God is Love.*—ii. 28—v. 12.

1. *Relation to the Father.*—ii. 28—iii. 12.

- a. Adopted as children of God.
- b. Living as children of God.

2. *Relation to the World.*—iii. 13-24.

- a. Hated by the world.

- b. Different from the world.
- 3. *Relation to Truth and Error.*—iv. 1-6.
 - a. The difference in the spirits.
 - b. The difference in us.
- 4. *Relation to the Brethren.*—iv. 7-21.
 - a. God's Love for us.
 - b. Ours for the brethren.
 - c. The latter proving the former.
- 5. *Relation to the Son.*—v. 1-12.
 - a. The victory through Christ.
 - b. The witness in Christ.
- Conclusion.*—v. 13-21.

The Introduction is short. John refers to his apostolic authority as one who was himself witness of the life of Christ. He refers very definitely to the message of his Gospel, using several of his characteristic words, such as manifest, bear witness, life and the Word; and states his purpose in writing, that we may share his experience with Christ and that his joy may be increased.

If we wish a key word for the whole epistle it will be, *Life*. The word itself does not appear often enough to become monotonous, but in various forms and in thought it fills the book. Two other important words are *Light* and *Love*. We choose these words to head the two main divisions of the book, though in several passages they almost run into each other and are quite interchangeable. We divide with ii. 28, for though the thought of abiding in Christ is continued in the twenty-eighth verse, the thought of our adoption as children of God begins its definite development with this verse.

The message, section one, is *God is Light*,—a thought developed by five contrasts, each complete by itself and yet all fusing together by very natural transitions of thought and language. Starting with the word, light, the natural contrast is inevitable with darkness. Since God is Light, if we have fellowship with him we can not walk in darkness. That is contradictory, not simply in wording but in essence. The application of the words, light and darkness, is then made clear by showing that if we walk in the light, the blood of Jesus cleanseth us from all sin. We have all sinned, so if we walk in the light we confess our sins; if we deny having sinned

his word is not in us, we are walking in darkness

The second contrast is between keeping and not keeping his commandments. He is writing in order that we shall not sin; but we do sin, and so he points us to our Advocate and shows us that the test of our relationship to him is in our keeping his commandments.

Again the transition is by a word. The third contrast is between loving and hating our brother. He has been speaking of keeping commandments and now he emphasizes that commandment old and yet new, to love one another. This gives us another test of our relation to God. "He that loveth his brother abideth in the light", "but he that hateth his brother is in the darkness". Here we see plainly that the separate contrasts are meant to be simply different ways of looking at the same truth.

The fourth contrast is between loving the world and the Father. First, we have that beautiful interlude, "I write unto you, my little children—fathers—young men". Then briefly but insistently he lays down the law that the things of the world and the things of the Father are exclusive.

The last contrast rises to the climax. We have the promise of eternal life through Jesus Christ. The spirit of antichrist is denial of Jesus as the Son of God. But we have the anointing from the Holy One, which leads to the full confession of the Son which means life.

All these contrasts teach the same lesson, only in different figures. And it is worth noticing how similarly each paragraph ends. By stating the contrary i. 10 says: "If we confess our sins, his word abideth in us". The next section ends, ii. 5, 6: "Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked. "In ii. 10 it says that "he that loveth his brother abideth in the light" and in ii. 17 "he that doeth the will of God abideth forever". The first part of the Letter closes by saying that "his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him". In all but the first case the word, *abide*, occurs and the thought is there. The whole section is

bound together by that thought, "abide in him", the God who is Light.

The second section may well be headed, *God is Love*. The opening verses are as familiar as the opening verses of the first section, two magnificent passages, the one giving us the promise of forgiveness if we confess our sins and the other the assurance that we are the children of God, to be like him when we shall see him as he is.

Here again are five natural divisions, and they show a unity of thought as we use them to unfold various relationships.

First, we have the relation to the Father, this wonderful thought that Paul too liked so well of our being adopted as children of God. If then we are his children and to be like him by-and-by, we must live befittingly and "to this end was the Son of God manifested that he might destroy the works of the devil".

This need of living like children of God suggests the question of the relation to the world. We have already seen the impossibility of loving the world and the Father. The natural result is that we are hated by the world. This works out in one of the paradoxes of action and reaction. Because we are different from the world, we are hated by the world, and because hatred of the world and being hated by the world mark the Christian life we are different from those in the world. We have boldness toward God, our prayers are answered, we keep His commandments, His Spirit is in us.

At once arises the puzzle of the relation to truth and error. Much that is wrong takes to itself the semblance of truth, so we are reminded of the need to judge every message in the light of its recognition of Jesus Christ incarnate. Again too we must remember the difference in us. We are of God and the puzzles of the world should

not be our puzzles. The children of God will recognize the message of God.

In another form we have the matter treated of our relation to the brethren. This is the best loved passage in the epistle. God is love and God loves us. Then surely we shall love the brethren. We have a clear test of our relation to God, of our likeness to the God who is love, in our relation to the other children of the same Father.

The order has not been the same in the two sections, but both close with the Son central. In our relation to the Son, faith is of course first and our faith is the victory that overcometh the world. Once more it is a climax, victory through Christ. How can we count on victory? how be sure we are children of God? how know we have eternal life? The witness is in Christ. "He that hath the Son hath the life".

The Conclusion assures us that John has written this letter that we may know that we have eternal life. This gives us assurance in prayer. As children of God we ought not to sin; and though we are not perfect we know that the evil one can not harm us for we are Christ's and are safe through him unto everlasting life.

The purpose in this study is not to be exhaustive but simply suggestive. We have passed over with hardly a word the beautiful lessons to be found in the passages about the Advocate, the promise of eternal life, loving Him because He first loved us, the perfect love that casteth out fear, and our boldness in prayer. A study may be made separately of many passages, but this is meant rather as an outline of the whole letter. It should be used as a start in studying the letter more thoroughly, and the full message will be more impressive and more exactly understood than if studied piecemeal.

Daily Bible Study and Readings, for Practical and Devotional Ends

Conducted by the Educational Secretary

Readings in the New Testament—the Acts

THE ACTS OF THE APOSTLES presents the *First Phase in the Development of the Gospel*, as seen in the Founding and early Extension of the Church or Kingdom of God. As the Historical Books in the Old Testament are the embodiment of the Law in the National Life and Institutions of Israel, so the Acts, the one Historical Book in the New Testament, is the embodiment of the Law in the Life and Institutions of the Church, the Spiritual Israel.

Luke, at the opening of the Book, says that in his previous treatise—the Gospel that bears his name—he had dealt with “all that Jesus *began* to do and to teach”, ending with the crucifixion, resurrection and ascension. The labors of Jesus recorded in the Gospel are initiatory and preparatory to those recorded in the Acts. In the Acts he relates what the risen and ascended Jesus *continued* to do and to teach through His Apostles under the guidance of the Holy Spirit. The Book has been called “the Acts of the Holy Spirit”, but it should rather be “the Acts of the Risen and Exalted Jesus” by the Holy Spirit through the Apostles.

The Plan of the Book is outlined in Acts i. 8 :

“But ye shall receive power, when that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”.

This portrays the work of Jesus through the Apostles, in its beginning, progress and ultimate world-wide extension,—starting in and reaching out from the great racial centers, Jewish, Greek and Roman.

It may be looked upon as being made up of the following Parts :

Part I. The Founding of the Church in Jerusalem, at Pentecost, under the leadership of Peter and John, and its Extension from that Center over Syria, a semi-Gentile Region.—Chs. i.—x.

Part II. The Extension of the Church, under the leadership of Paul, a free missionary, from Antioch as a center, to the Greek-Gentile World.—Chs. xi. 1—xxi. 16.

Part. III. The Providential Preparation for, and Founding of, the Church at Rome, by Paul, a missionary in bonds, making ready for the Extension of the Gospel from Rome as a center to the Roman-Gentile World.—Chs. xxi. 17—xxviii. 31.

Part I. The Founding of the Church in Jerusalem, at Pentecost, under the leadership of Peter and John, and its Extension from that Center over Syria, a semi-Gentile Region.—Chs. i.—x.

Part I may be conveniently divided into the following Sections :

Section 1. Planting and Development of the Church in Jerusalem (chs. i.—v).

Section 2. Preparation by the Martyrdom of Stephen for the Extension of the Gospel from Jerusalem over Syria (chs. vi.—vii.).

Section 3. Extension of the Gospel, through Persecution, to Samaria, Ethiopia and West Palestine (chs. viii. 1—ix. 30).

Section 4. The Opening of the Way by Prosperity of the Church, for Peter officially to Receive the Gentiles into it (chs. ix. 31—x. 18).

Section 1. Planting and Development of the Church in Jerusalem, the Jewish Center.—Chs. i.—v.

MONDAY, OCTOBER 1.—*Acts i. 1-26.*

i. *Preparation for the Founding of the Church at Jerusalem.*—The events here recorded are an introduction to, and special preparation for, the great event of Chapter ii., the opening of the New Dispensation by the descent of the Holy Spirit.—After the dedication to Theophilus, Luke repeats the account of the resurrection and ascension (see Luke xxiv. 50-52), in order to show that Jesus risen gave special instruction to the Disciples, in the light of His resurrection, concerning the Kingdom of God which they, as His agents, were to establish; and to emphasize the special Promise by Jesus at that time of the Holy Spirit and enduement with power, of which this Book narrates the fulfilment (i. 1-11).—It gives the names of the Apostles and the number of adherents, and speaks approvingly of their unanimity and constancy in prayer while waiting for the promise (i. 12-14).—As the treachery of Judas had made vacant his place in the Apostolic body, he records the divinely-guided choice of Matthias, to complete the tribal number of twelve witnesses of Jesus' resurrection (i. 15-26).

"The Apostles had already seen the body of the Lord glorified on the mountain. What was then made clear to them by the Transfiguration was that He was, as declared, the Son in whom the Father was well-pleased; who had never done the will of the flesh, or of the tempter, but whose meat it had been to do the will of God. After His resurrection they had discerned that His whole condition was no longer that of the common finiteness of humanity; thereat they could no longer marvel, for He had, they knew, triumphed over death and the grave. When, therefore, in the morning, Jesus went from Jerusalem, and ascended the mount, and from thence was taken up on high—all this must have appeared to His disciples as a natural consequence of all His previous history".—*Baumgarten.*

TUESDAY, OCTOBER 2.—*Acts ii. 1-47.*

ii. *The Founding of the Mother-Church at Jerusalem, at Pentecost.*—The promised blessing came as they were in the upper chamber when multitudes from all the great Jewish centers of the world were in

Jerusalem, and it came with marked manifestations of the presence of the Holy Spirit (ii. 1-13).—Peter thereupon preached the first sermon of the New Dispensation, by which three thousand souls were added to the infant Church. He defended the Apostles; showed that the events were the fulfilment of Messianic prophecy, and God's demonstration that Jesus whom they had crucified was both Lord of all and Messiah; and he summoned his hearers to repent and believe the Gospel (ii. 14-40).—The power of the Holy Spirit led the three thousand souls saved on that day to such devotion that the Church had great prosperity, receiving daily additions of those who were being saved; in which respect it constituted a normal and model Church (ii. 41-47).

"The last clause of verse 4, which by no means implies that any labor or effort to learn had preceded, distinctly describes the whole as a free gift of the Spirit, and, moreover, intimates that various languages were spoken. Now, as the disciples had hitherto constituted a company which sat apart, this speaking in foreign languages could have had no direct reference to other persons whose ordinary languages were the same; it must therefore have had a special purpose and meaning of its own. When the disciples, filled with the Spirit of the Father and the Son, and elevated in thought and feeling, uttered aloud the praises of God in solemn adoration, and employed for this purpose various foreign languages, they prefigured in their persons the entire sacrificial human race of a future and distant age, in which all generations, tongues and languages will serve and glorify God, and His Anointed, in the Holy Ghost".—*Lange.*

WEDNESDAY, OCT. 3.—*Acts iii. 1—iv. 31.*

iii. *The Miracle at the Beautiful Gate of the Temple, resulting in the First Conflict with the Jewish Authorities.*—The infant Church made rapid and peaceful progress until this healing of the blind man in the name of Jesus of Nazareth brought the first danger from without, from the Sanhedrin (iii. 1-11).—Peter when called to account, ascribed the healing to the power of Jesus whom they had slain but whom God had glorified, and called upon these authorities to repent and secure the

blessings of the true Israel (iii. 12-26).—The Sanhedrin, enraged and amazed, apprehended the Apostles and imprisoned them until the next day, but in spite of this the number of men who believed increased to about five thousand (iv. 1-6).—On the next day, when on trial before the Council, and commanded to cease speaking and teaching in the name of Jesus, Peter and John boldly affirmed that there is no salvation except through Jesus, and declared their purpose to obey God rather than man,—their course receiving soon after the special Divine approval (iv. 5-31).

"These successive witness-bearings of Peter are all framed on one model, all strike the same note. In every one there is a Scriptural argument, more or less full, identifying Jesus with the Messiah of the prophets; a plain, piercing charge, laying the guilt of crucifying Christ to the door of his audience and judges; and a tender and pressing offer of mercy, through the blood of Christ, to his murderers".—*Arnot*.

THURSDAY, OCTOBER 4.—*Acts iv. 32—v. 42.*
iv. The Second Danger of the Church, Arising from Within resulted in the Death of Ananias and Sapphira, and Renewed Attack by the Sanhedrin.—The extraordinary prosperity and unanimity of the Church led to a community of goods, in

which the wealthy took upon themselves the support of those without means, apparently an ideal condition (iv. 32-37).—When Ananias and Sapphira brought a small outward offering and laid it at the Apostles' feet, with the pretence that it was the consecration of all their possessions. Peter declared it to be a lie against the Holy Ghost that dwelt in the Christian Church, and visited upon them a miraculous judgment, reminding of that upon Achan of old (v. 1-10).—Persecution here again resulted in the increased progress of the Church,—leading through many vicissitudes and through interventions Divine and human, to the boldest and freest public preaching of Jesus as the Messiah, the only Savior of men, and to the ingathering of multitudes of believers (v. 17-42).

"This is a picture of what every Christian Church ought to be, and what every Christian Church will probably be, when the fulness of the Spirit shall be poured out in the last days. Here we meet with no factions or divisions on the part of the people, no jealousy, no party spirit. No desire of distinction disturbed the harmony of the primitive Church. The first law of their divine Master was fulfilled; mutual and holy love was the sacred bond of their union, the ruling principle of their life and actions".—*Thompson*.

Section 2. Preparation by the Martyrdom of Stephen for the Extension of the Gospel over Syria.—Chs. vi.—vii.

FRIDAY, OCTOBER 5.—*Acts vi. 1-15.*

The First Dissension within the Church, and Stephen seized and brought before the Sanhedrin.—A new form of evil arose in the Church, a conflict between the widows of the foreign Jews, and those of the home Jews; which the Twelve undertook to remedy by appointing "seven men of honest report, full of the Holy Ghost and wisdom", to relieve the Apostles of this business. This organization of the Diaconate for this partially secular work greatly promoted the prosperity of the Church, a great company of the priests becoming at this time obedient to the faith (vi. 1-7).—Stephen, the leader of the seven, and who is especially declared to have been a man "full of faith and the Holy Ghost", became at once distinguished

as a preacher of the Word; and by his discussion with the foreign Jews so enraged them that they brought him before the Sanhedrin on the false charge of blasphemy (vi. 8-15).

"The apostolic institution of the office of deacon seemed to grow naturally out of a providential occasion. That occasion illustrated what was likely to be a common and permanent want of the Church, a want clearly foreseen, no doubt, by these inspired men. It was simply the need of a systematic arrangement for distributing the Church's alms among her needy members equitably and satisfactorily. The Apostles intended to secure such provision for needy Christians, in such a way as to relieve themselves of attention to it. They were called to the diaconry of the word,

and would remit the deaconry of tables to other hands. These phrases illustrate the greater expressiveness of the original in which one term is applied to both kinds of ministration".—*Nelson*.

SATURDAY, OCTOBER 6.—*Acts vii. 1-60.*

The Defense and Martyrdom of Stephen.—Stephen's defense was a terrible arraignment of these sinful and corrupt men, in response to the question of the High Priest, "Are these things so"? He showed first that they rested on false notions of the Old Testament; that in refusing to receive Jesus as Messiah and persecuting His Disciples they were simply following the example of their fathers in all ages in rejecting their inspired teachers, all of whom had like himself, taught the spiritual nature of the Mosaic economy (vii. 1-53).—The conclusion of the address was followed by his murder by the enraged

Jews, the young man, Saul, standing by and consenting to his death, and the Lord Jesus receiving his spirit and crowning him as the first martyr (vii. 54-60).

"The martyrdom of Stephen forms an epoch in the early history of the Church, the date of which is the more interesting on account of its bearing upon Paul's life. But the narrative in the Acts supplies us with no chronological data, from the day of Pentecost in A. D. 30 down to the famine under Claudius and the death of Herod Agrippa, in A. D. 44. That Paul's conversion followed at no long interval after Stephen's martyrdom seems clear; and various indications concur to place it somewhere within the limits of Caligula's four years' reign. Coming to narrower limits we shall see that the strongest arguments and the best modern opinions concur in fixing the conversion of Paul about A. D. 37".—*William Smith*.

Section 3. Extension of the Gospel, through the Persecution that followed Stephen's Death, to Samaria, Ethiopia, West Palestine and even to Damascus.—Chs. viii. 1—ix. 30.

In consequence of this persecution all the disciples, who had thus far clung to the Mother Church, were scattered abroad over Syria, *except the Apostles*, leading to the fulfilment of Christ's special command for the evangelization of that region. In this movement Philip the Evangelist was at the outset the leading spirit, although Peter and John subsequently co-operated with him, and later Saul was brought forward in persecution and in preparation for his mission of Apostle to the Gentiles.

SUNDAY, OCTOBER 7.—*Acts viii. 1-40.*

i. The Beginning of the Extension of the Gospel to the Semi-Gentile World, in the Preaching of Philip.—As a result of the great persecution that arose against the Jerusalem Church, on the death of Stephen, there was a scattering of many of the Disciples. Philip, one of the colleagues of Stephen, went out and evangelized Samara, where Peter and John followed him and recognized and approved the work among the Gentiles. The people received the Holy Ghost with the laying on of the Apostles' hands (viii. 1-25).—Philip was now sent upon a new mission, to the Eunuch of Candace, Queen of the Ethiopians, who received Jesus at his hands and was baptized, and became the Apostle to Ethiopia. Philip later, by direction of the Spirit of God, extended his mission to Ashdod and Cesarea, the whole of Upper and Western Palestine being thus covered (viii. 26-40).

"The preaching of the Gospel, begun

from Jerusalem according to Christ's command, had embraced all classes of the Jewish name—the pure Jews and the despised Samaritans, the representatives of the dispersion, and the circumcised prose lyte from the far southern regions which Christ Himself had called the ends of the earth. Such were the results accomplished about the epoch marked by the death of the Emperor Tiberius (A. D. 37) and distinguished also by the disgrace of Caiaphas and Pilate, the two chief actors in the death of Christ".—*William Smith*.

MONDAY, OCTOBER 8.—*Acts ix. 1-30.*

ii. The Extension of the Persecution by Saul to Damascus, to which the Gospel had been borne by Ananias and others,—resulting in Paul's Miraculous Conversion.—The persecution was at this time officially extended to Damascus by Saul, probably a member of the Sanhedrin, who had approved of the death of Stephen and who

in his madness ("breathing out threatenings and slaughter") purposed to destroy the Church (ix. 1, 2).—The Lord Jesus met him as he approached the city and transformed him. Blinded by the vision of his Lord, he was led into Damascus where Ananias was sent to meet him, and assure him that he was called to be the Apostle to the Gentiles, and then baptized him (ix. 3-19).—Saul immediately began a vigorous preaching and discussion of the Gospel with the Jews in Damascus, which resulted in a plot on their part to kill him, which he escaped by fleeing to Jerusalem. There he was received by Barnabas and the Apostles; but by the enmity of the Hellenistic Jews was driven out and returned to his native place, Tarsus (ix. 20-30).

"The light was that which the Jews called the *Shechinah*, or glorious presence of Jehovah, dwelling in the tabernacle—the divine indwelling majesty. It was the very light, the sacred light, which their

fathers knew so well. It appeared at sundry times, and in diverse forms, for various purposes; now of mercy, now of judgment. It was this light that blazed out in the flaming sword; that appeared to Abraham in Ur of the Chaldees; that was seen by Moses in the burning bush; that shone out in the pillar of fire, and compassed the top of Sinai; that dwelt in the Tabernacle and the Temple; that showed itself to Gideon's father; that kindled the fire on Solomon's altar; that was seen by Ezekiel departing and by Daniel in his visions; that for four hundred years left the earth, but reappeared at Bethlehem to the Wise Men and to the shepherds; at Christ's baptism; at the transfiguration; at Pentecost; at Stephen's martyrdom; and now at Saul's conversion; and afterward at Patmos. Such is the history of this wondrous light—the representation of Him who is the light of the world; of Him who is the brightness of Jehovah's glory. The history of that light is the Christology of Scripture". —Bonar.

Section 4. The Opening of the Way, by the Prosperity of the Church, for Peter Officially to receive the Gentiles into it.—Chs. ix. 31—x. 48.

TUESDAY, OCTOBER 9.—*Acts ix. 31—x. 20.*

i. *The Itinerary of Peter over Syria and the Message from Cornelius.*—The rest of the Churches at this time throughout all Syria gave Peter an opportunity to visit the whole region. In this journey occurred the healing of Eneas at Lydda and the restoration to life of Tabitha or Dorcas at Joppa, resulting in many believers in Jesus (ix. 31-43).—While Peter was tarrying in Joppa he received a message from Cesarea from Cornelius the Centurion, a devout Gentile (x. 1-6).—As the soldiers in their journey approached Joppa Peter received a corresponding vision from heaven in which, thrice repeated, he was assured that the way into the Kingdom had been opened to the Gentiles, and his prejudices and doubts were finally removed (x. 7-20).

"It was with the susceptibility of Cornelius for the truth and with his faithful application of the knowledge which had hitherto been imparted to him, that God was well pleased. He who is faithful in that which is least will be intrusted with that which is much. Cornelius demon-

strates this faithfulness—this carefulness in rendering obedience—by his immediate compliance with the instructions which he had received".—Lange.

WEDNESDAY, OCTOBER 10.—*Acts x. 21-48.*

ii. *Peter's Visit to Cornelius, and the Reception of Cornelius and His Household into the Church as the First Gentile Family.*—At the bidding of the Holy Spirit Peter set out for Cesarea. In answer to the Apostle's inquiry concerning the reason for the message Cornelius related the vision (x. 21-33).—Peter's mind was now opened to an understanding of the purpose of God, as embracing both Jews and Gentiles in the plan of salvation by the Gospel. "God is no respecter of persons". As he uttered this conviction the Holy Spirit fell upon all who heard the words, and He commanded that Cornelius and his household should be baptized in the name of the Lord (x. 34-48).

"Cornelius was in Cesarea and Peter in Joppa—the Roman soldier in the modern city, which was built and named in the Emperor's honor—the Jewish Apostle in

the ancient seaport which associates its name with the early passages of Hebrew history—with the voyage of Jonah, the building of the Temple, the wars of the Maccabees. All the splendor of Cesarea, its buildings and its ships, and the Temple of Rome and the Emperor, which the sailors saw far out at sea, all has long since

vanished. Herod's magnificent city is a wreck on the shore. A few ruins are all that remain of the harbor. Joppa lingers on, like the Jewish people, dejected but not destroyed. Cesarea has perished, like the Roman Empire which called it into existence".—*Howson*.

Part II. The Extension of the Gospel, under the Leadership of Paul, the Free Missionary and Roman Citizen, from Antioch and Corinth, as Centers of the Greek-Gentile World.—Chs. xi. 1—xxi. 16.

The way had been prepared for this extension by the official introduction of the Gentiles into the Church by Peter representing the Twelve, and by the conversion of Paul and the creation of a new Apostolate for the very purpose of founding the Church among the Gentiles.

This Part of the Acts may be taken up under the following Sections :

Section 1. The establishment of a Greek-Gentile Center at Antioch (chs. xi. 1—xii. 25).

Section 2. The First Official Missionaries, Barnabas and Paul, sent out, by direction of the Holy Spirit, from Antioch to the Greek-Gentile world, and their work together in Asia Minor (chs. xiii. 1—xvi. 5).

Section 3. The Transference of Paul's Missionary Activity to the Greek-Gentiles of Europe, and its continuance there until the return to Ephesus (chs. xvi. 6—xviii. 22).

Section 4. Paul's Third Missionary Journey and the Establishment of another Greek Center in Asia Minor at Ephesus, where his work continued for three years (chs. xviii. 23—xix. 41).

Section 5. Paul's Fourth Missionary Tour, in Greece and Asia Minor, ending in his Journey to Jerusalem (chs. xx. 1—xxi. 16).

Section 1. The Establishment of a Greek-Gentile Center at Antioch, where the Preaching, at first confined to the Jews and Hellenists, was extended to the Greeks, or those who were distinctively Gentiles.—Chs. xi. 1—xii. 25.

THURSDAY, OCT. 11.—*Acts xi. 1-26.*

i. *Peter's Report to the Church at Jerusalem, of the Reception of the Gentiles and the official opening of Gospel Work at Antioch by Barnabas and Saul.*—The report of Peter, on his return to Jerusalem, was received with astonishment. His defense of his course was finally accepted by the Church, which was led to admit that "God hath also to the Gentiles granted repentance unto life" (xi. 1-15).—The disciples who had been driven out by the persecution had at length reached Antioch with the Gospel, at first preaching to none but Jews. Later they extended their message to the *Greeks*, meaning here (as the best text shows) the *Greek-Gentiles*; of whom great numbers turned to the Lord. The tidings of this reaching the Mother-Church at Jerusalem they sent forth Barnabas, a man full of the Holy Ghost and of faith, to look into the matter; who associated with himself

Saul for a year in preaching in Antioch, where the Disciples were first called *Christians* (xi. 19-26).

"The name stands above all other names to-day. Of no man is so much expected as the Christian. The man who despises your faith expects from you on its account what he expects from no other man. So he answers himself. After having traduced your Lord, and disproved your documents and cast scorn on your theology, if you do anything that calls down his displeasure he is the first to accuse of treason to the faith you profess. I ask for no higher intellectual and moral recognition of the purity of the religion of Jesus Christ. From no atheist is so much expected as from the weakest Christian. By Christians I understand Christ-ones, and were we what we ought to be there should be no other designation".—*Parker*.

FRIDAY OCTOBER 12.—*Acts xi. 27—xii. 25.*

ii. *Great Dearth at this time led the Church at Antioch to send Relief by Barnabas and Saul to the Mother-Church at Jerusalem—bringing the Gentile Church into Official Connection with that Jewish Center* (xi. 27-30).—This was a time when the evils of famine were aggravated by persecution and martyrdom, in which Herod killed James, the brother of John and imprisoned Peter “for whom prayer was made without ceasing by the Church”. On the same night that Herod would have brought him forth, for his trial or execution, Peter was miraculously delivered by the angel of the Lord, and astonished the disciples by appearing among them. After this appearance he seems to have left Jerusalem for a time. His escape created a great stir among the soldiers and led Herod, just as he was departing from

Judea to Cesarea, to command that the keepers should be put to death (xii. 1-19).—For Herod's conduct as here described. God smote him with a loathsome and excruciating death, just as the people were proclaiming him a god. “So the Word of God grew and multiplied”. Barnabas and Saul having fulfilled their mission, returned to Antioch (xii. 30-35).

“They carried from Antioch a contribution to sustain the Christians of Jewish origin at Jerusalem through the famine. From Jerusalem, and from Jews, came forth the spiritual things wherewith the Gentiles at Antioch were enriched; they only obey a law of the kingdom when they load the returning train with temporal gifts for Christian Jews in Jerusalem. Such reciprocal charities were eminently fitted to break down the partition walls and blend all believers into one”.—*Arnot*.

Section 2. The First Official Missionaries, Barnabas and Paul, sent out, by direction of the Holy Spirit, from Antioch to the Greek-Gentile world, and their Work together in Asia Minor.—Chs. xiii. 1—xvi. 5.

This work resulted in a Conflict over the Mosaic Institutions, which was referred to Jerusalem for settlement, and led later to a separation of the different parties.

SATURDAY, OCTOBER 13.—*Acts xiii. 1-52.*

i. *The Church, by the Holy Ghost, send out the First Apostles (i. e., Missionaries) to the Greek-Gentile World.*—These two Apostles were set apart by the Church, under the direction of the Holy Ghost, by the laying on of hands. They took up their work together, first across Cyprus, and then entered Asia Minor, accompanied by John Mark. The miracle performed by Saul (now called Paul) upon Elymas, the sorcerer, astonished those who witnessed it and led to faith in the doctrine of the Lord (xiii. 1-13).—The preaching upon the mainland was directed especially to the Jews; but their hostility so increased under the plain teaching of Paul that, at Antioch of Pisidia where they had twice offered the Gospel to the Jews, the Apostles went out of the Synagogue, and turned to the Gentiles (xiii. 14-41).—The Gentiles received them, but the Jews stirred up dissension and drove the Apostles out, who went forth to Iconium “filled with joy and with the Holy Ghost” (xiii. 42-52).

“History has contemptuously obliterated from her annals the names of countless kings, who have set forth from their

capitals for the scourge or conquest of nations at the head of armies, and with all the pomp and circumstance of glorious war; but centuries after these glorious conquerors are in their turn forgotten, whom she still deigns to commemorate, she will preserve in the grateful memory of mankind the names of these two poor Jews who started on foot, staff in hand, with little, perhaps, or nothing in their scrip, but the few dates that suffice to satisfy the hunger of the Eastern traveler”.—*Farrar*.

SUNDAY, OCTOBER 14.—*Acts xiv. 1-23.*

ii. *Continuation of the Missionary Tour through Iconium to Antioch, where Report by the Missionaries is made to the Church.*—The Apostles preached the Word and worked miracles at Iconium, but were again driven out by the Jewish party who stirred up the Gentiles against them. Fleeing to Derbe and Lystra they preached the Gospel there (xiv. 1-7).—The cure of the lame man at Lystra led the people to take them for “gods,” and when they rebuked idolatrous worship and preached one true God, the people, stirred up by the

Jews who had come from Antioch and Iconium, stoned Paul, who seems to have been restored supernaturally (xiv. 8-20).—The Apostles now withdrew on the way to Antioch, preaching and organizing the churches. Arrived at Antioch they gathered the Church and rehearsed their experience among the Gentiles (xiv. 21-28).

"Though Paul returned from this journey a shattered man, yet he returned with the mission-hunger in his heart, with the fixed conviction that the work and destiny in life to which God had specially called him was to be the Apostle of the heathen".—*Farrar*.

MONDAY, OCTOBER 15.—*Acts xv. 1-35.*

iii. *The Controversy in Antioch over Gentiles keeping the Law of Moses.*—Certain men came down from Judea at this time and taught that the Gentile converts must keep the Law of Moses, or they could not be saved; which caused dissension and led to the sending of Paul and Barnabas to the Church at Jerusalem to have the question decided there (xv. 1-5).—A council of the Apostles and elders at Jerusalem was shown by Peter that the question had long before been decided by Divine authority. With this James agreed; and it was decreed that the Gentiles should be left free from the rites of the law, being required only to refrain from anything that might reasonably cause complaint on the part of the Jewish Christians (xv. 6-21).—With this decree the Church sent some of its own number, with Paul and Barnabas, to Antioch, where the decision was received with great rejoicing (xv. 7-34).

"Thousands and tens of thousands of Christians yet live in the dreary shadow of legalism. God is only lawgiver and judge to them. There are thousands of persons who think that they are Christians because they are endeavoring to live aright; but they are Christians because they are endeavoring to live aright no more than a person is at home because he is trying to go there, though he does not know the way. A child that has lost its father's house, and that is trying to find it is not at home, but is a wanderer; and the person that is simply endeavoring to live aright,

and nothing more, and that, when he measures his life by the law of God, as interpreted to him through his own conscience, is conscious of daily breaking that law in every direction, is no more a Christian than a wanderer is a child at home. . . . A Christian is a child under the parental roof, saying, 'Abba, Father' ".—*Beecher*.

TUESDAY, OCT. 16.—*Acts xv. 36—xvi. 3.*

iv. *The Second Tour in Asia Minor and Cyprus, in which Paul and Barnabas Separate.*—Paul proposed this missionary journey for the confirmation of the disciples in every city that they had hitherto visited. Barnabas purposed to take with him his relative John Mark, Paul's objection to which led to sharp contention and separation. So Barnabas took Mark and undertook the work in Cyprus, while Paul chose Silas and went through Syria and Cilicia (xv. 36-40).—Barnabas now disappears from the history. Paul and Silas proceeded to Derbe and Lystra where they found Timothy who joined them; and they went through the cities delivering the decree of the Church at Jerusalem to the Churches, thereby establishing their faith and daily increasing their numbers (xvi. 1-5).—At this point they were brought to a halt in their mission by a revelation of the Holy Spirit, which prepared the way for the transfer of their work to Europe.

"More than two years had elapsed since his return from the First Journey. The second was begun A. D. 51, and occupied between three and four years, including eighteen months at Corinth, until A. D. 54. . . . With Silas, he goes through the provinces of Syria (in part) and Asia Minor. . . . At length from Troas, on the coast, he crosses to Europe, and preaches first at Philippi in Macedonia. A fact of special interest, to be noted here, is that Paul has no further thought in starting out than to visit the churches already established, in the field previously visited by Barnabas and himself. From place to place, and definitely from Asia to Europe, he was led by the Holy Spirit; and as he was directed, he went".—*Butler*.

Section 3. *The Transference of Paul's Missionary Activity to the Greek-Gentiles of Europe, until the Return to Ephesus.*—Chs. xvi. 6—xviii. 22.

WEDNESDAY, OCTOBER 17.—*Acts xvi. 6—xvii. 34.*

i. *The Missionary Work of Paul and Silas in Europe.*—Directed by the Holy Spirit, Paul, with Silas as his associate, passes over into Europe and begins the Gospel work in Macedonia at Philippi; from which he is driven by persecution, and where occurred his imprisonment and the conversion of the jailor (xvi. 6-40).—Driven from Philippi the missionaries preached the Gospel at Thessalonica and Berea.—Driven out again in consequence of an agitation raised by Jewish emissaries, Paul went to Athens, Silas remaining in Berea (xvii. 1-15).—At Athens Paul preached his famous sermon on Mar's Hill, and was rejected, but with some mingled results of faith and unbelief, some of the leaders accepting Jesus (xvii. 16-34).

"He announces a personal God, against the Greek belief in material deities; he declares the unity of the Godhead, against Polytheism; creation of all things by Him, against the Epicurean theory of a fortuitous concourse of atoms; of His government of the world, against the Stoical doctrine of Fate and the Epicurean notion of indifference".—*Wordsworth.*

THURSDAY, OCT. 18.—*Acts xviii. 1-22.*

ii. *Founding of the Greek-Gentile Center in Europe at Corinth.*—At Corinth Paul with his assistants continued to preach the

Gospel both to Jews and Greeks, working for a livelihood at his trade. On the arrival of Silas and Timotheus he was led to testify with special emphasis to the Jews *that Jesus was the Christ*, which aroused such opposition that *he withdrew publicly and officially from the Jews and turned to the Gentiles*, many of whom believed and were baptized. Encouraged by a heavenly vision he continued there teaching for a year and a half (xviii. 1-11).—The Jews at this time rose with one accord against Paul and brought him to trial before Gallio; who dismissed the prisoner and drove them from the judgment seat. Later the Apostle departed by way of Ephesus to Jerusalem, saluting the Church at Antioch on his way (xvii. 12-22).

"Corinth claims a conspicuous distinction as the residence of the Apostle during his most critical contest, both with the Jews and the Greeks, in defense of the very essence of the Gospel; as the place whence he wrote his first apostolic letters—the two Epistles to the Thessalonians; as the Church to which he addressed those other two epistles, which not only contain the fullest directions on matters of Christian faith and practice, but which reiterate, in terms unequalled in human language for simplicity and force, the one great central truth of the whole Gospel—*Jesus Christ and Him Crucified*".—*William Smith.*

Section 4. Paul's Third Missionary Journey, and the Establishment of another Greek-Gentile Center in Asia Minor, at Ephesus, where his work continued for three Years.—Chs. xviii. 23—xix. 41.

Paul's work at Ephesus at this time probably resulted in the establishment of the *Seven Churches of Asia*, to which the Seven Epistles in the Book of Revelation were addressed.

FRIDAY, OCT. 19.—*Acts xviii. 23—xix. 22.*

i. *Paul's Earlier Work in Ephesus, following Apollos.*—After visiting Galatia and Phrygia Paul proceeded to Ephesus, where he found that Apollos had accomplished a good work (xvii. 23-28).—He gave fuller instructions to the disciples who had known only John's baptism, and preached for three months to the Jews in the Synagogue. Violent opposition, however, compelled him to *separate the believers from both Jews and Gentiles*, and to form of them a distinct body for the spread of the Gospel over the whole of Asia Minor.

This purpose was carried out in the course of two years; special miracles wrought by Paul confirming the faith in the Gospel (xiv. 1-12).—At this time certain itinerant Jewish exorcists stirred up dissension, Paul so confounded them that the fear of God came on all, and many believed; resulting in the destruction of the books of magic and the rapid growth of the Church (xix. 13-20).

"The city of Ephesus was renowned throughout the world for the worship of Diana and the practice of magic. Though it was a Greek city, like Athens or Corinth,

the manners of its inhabitants were half Oriental. The image of the tutelary goddess resembled an Indian idol rather than the beautiful forms which crowded the Acropolis at Athens; and the enemy which Paul had to oppose was not a vaunting philosophy, as at Corinth, but a dark and Asiatic superstition. The worship of Diana and the practice of magic were closely connected together".—*Conybeare*.

SATURDAY, OCT. 20.—*Acts xix. 23-41*.

ii. *Paul's work in Ephesus brought to an end by a Fanatical Pagan Outburst*.—Paul's preaching resulted in a great stir over the way of salvation. Demetrius, who made silver shrines for the worshippers of the Temple of Diana, found that the Gospel was interfering with his profits, and so appealed to the worshippers of Diana, lest her magnificence should be destroyed (xix. 23-27).—Roused to frenzy in defense of Diana, they hurried some of Paul's disciples into the theatre, while he himself was barely prevented from going by the timely warning of some of the "chief people of Asia" who were his friends. The Jews meantime urged on the mob by exposing to their fury Alexander, probably a Chris-

tian opposed to idolatry (xix. 33-34).—The Town Clerk appealed to the Roman authority to dissolve the riotous assembly, after which Paul withdrew from Ephesus (xix. 35-49).

"The speech [of the officer] is a pattern of candid argument and judicious tact. He first allays the fanatical passions of his listeners by a simple appeal. Then he bids them remember that Paul and his companions had not been guilty of profaning the Temple, or of calumnious expressions against the goddess. Then he points out that the remedy for any injustice was amply provided by the assizes, or by an appeal to the proconsul. And he reminds them that such an uproar exposed the city to the displeasure of the Romans; for, however great the liberties of an ancient and loyal city, a tumultuous meeting which endangered the public peace would never be tolerated. . . . Thus God used the eloquence of a Greek magistrate to protect His servant, as He had used the right of Roman citizenship at Philippi, and the justice of a Roman governor at Corinth".—*Howson*.

Section 5. *Paul's Fourth Missionary Tour, in Greece and Asia Minor, ending in his Journey to Jerusalem*.—Chs. xx. 1—xxi. 16.

SUNDAY, OCTOBER 21.—*Acts xx. 1-16*.

Paul's Farewell to Ephesus and His Hindered Journey to Jerusalem accomplished.—Paul bade an affectionate farewell to the Church at Ephesus, over which he had wept for three years, his closing address deeply moving his disciples (xx. 1-38).—On his way to Jerusalem he passed through the Churches of Macedonia, comforting the disciples, crossing over to Troy, from which he again passed through Asia Minor, the leaders at Ephesus going out to greet him. He comforted them, assuring them that for Jews and Greeks there was but one way of salvation. After many warnings and hindrances he reaches Cesarea by way of Tyre, where he was entertained by Philip the Evangelist, and from which, notwithstanding many warnings, he continued and finally reached Jerusalem (xxi. 1-16).

Thus was ended Paul's mission to the Greek-Gentiles, and the way prepared for his mission to Rome, which directly or indirectly occupies the remainder of the Book of Acts.

"These farewell words are full of application to preacher and teacher, and to hearers. They show what to preach or teach; not merely that which is novel or learned, beautiful or stirring, but, with all that is attainable of these, that matter, style and manner always and only contribute to the one supreme end of profitable teaching. And they intimate a fact that can not be too frequently or deeply pondered; that with every utterance and reception of God's truth, there comes to speaker and hearer either positive blessing or positive guilt".—*Butler*.

Part III. *Providential Preparation for Founding the Church at Rome, by Paul—now a Missionary in Bonds and in Death-grapple with apostate and doomed Judaism—making*

ready for the Extension of the Gospel from Rome as the Center for the Roman-Gentile World.—Chs. xxi. 17—xxviii. 31.

In the remainder of Acts Paul appears as representing the Religion of Jesus in Death-grapple with Apostate Judaism. It may be conveniently considered under two Sections:

Section 1. Paul's Report to the Mother-Church at Jerusalem of the Extraordinary Results of His Ministry to the Greek-Gentiles, and His Subsequent Trials from the Deadly Opposition of the Apostate Jewish Party, until His Appeal to Caesar sends him to Rome (chs. xxi. 17—xxvi. 32).

Section 2. Paul's Preaching as a Prisoner in Rome, and the Preparation for the Extension of the Church from this Roman-Gentile Center (chs. xxvii. 1—xxviii. 31).

Section 1 includes:—

i. Experiences and Trials of Paul at Jerusalem.—Chs. xxi. 17—xxiii. 35.

MONDAY, OCTOBER 22.—*Acts xxi. 17-36.*

i. (i.) *Paul's Report of His Work among the Greek-Gentiles to the Mother-Church.*—On his arrival in the City Paul reported the great things accomplished among the Gentiles, and attempted, by the advice of the authorities in the Church, to conciliate the Jews by concessions to their views (xxi. 17-26).—This enraged them and led them to attempt to kill him; from which attempt he was rescued by the Chief Captain of the garrison of the castle of Antonia. The mob cried out and bore false witness against him, and all the city was moved. The uproar was brought to an end by the use of military force. Paul was borne up the stairs of the Castle by the soldiers, and saved from the intended violence (xxi. 27-36).

"The extreme corruption and wickedness, not only of the mass of the Jewish people, but even of the rulers and chief men, is asserted by Josephus in the strongest terms: 'For the time was fruitful among the Jews in all sorts of wickedness, so that they left no evil deed undone; nor was there any new form of wickedness which anyone could invent, if he wished to do so. Thus they were all corrupt, both in their public and in their private relations; and they vied with each other who should excel in impiety toward God and injustice to men'. At the same time Josephus testifies to the existence among them of a species of *zeal for religion*—a readiness to attend the feasts, a regularity in the offering of sacrifice, an almost superstitious regard for the Temple, and a fanatic abhorrence of all who sought to 'change the customs which Moses had delivered' ".—*Rawlinson.*

TUESDAY, OCT. 23.—*Acts xxi. 37—xxii. 29.*

(ii.) *Paul's Defense addressed to the Jewish Mob.*—By permission of the Commander of the Castle, to whom Paul explained who he was, the Apostle was permitted to defend himself before the mob, speaking in the Hebrew or Aramaic tongue. His defense rehearsed his history, especially the story of his conversion before Damascus. His address was cut short when he made the statement, that in a trance at Jerusalem he had seen Jesus, the Just One, who had made known to him his future mission to the Gentiles (xxi. 37—xxii. 21).—This roused the fury of the mob, and the Chief Captain was again forced to rescue him from death. When he boldly declared that he was a Roman Citizen, free-born, the Captain was alarmed for his own safety and put an immediate stop to the proposed examination of Paul by scourging (xxii. 22-29).

"The Roman commander yields to the unconscious mastery of so brave and courteous a spirit and grants Paul the only liberty he asks, the liberty of speech. Though many strange places were occupied as a pulpit by this matchless prisoner-preacher of the Cross, none was so striking as this, the stairway between the Roman quarters and the venerated area of Jewish pride and worship. And the vast auditory became strangely still. For even the mad, murderous mob was awed into a temporary quiet as this unresisting, yet undaunted, strong-hearted man, standing chained to two mailed men, stretched forth his manacled right hand to summon their attention. The whole scene is sublime beyond expression.—*Butler.*

WEDNESDAY, OCT. 24.—*Acts xxii. 30—xxiii. 11.*

(iii.) *Paul's Defense before the Sanhedrin, and His Third Rescue by the Romans.*—To satisfy the Jews the Chief Captain now called together the Sanhedrin, who eagerly entered upon their task. They added insult and wanton violence to their otherwise ignominious treatment (xxii. 30—xxiii. 5).—Paul's defense of himself brought about a discussion between the Sadducees and Pharisees that ended in another exhibition of mob violence. The Chief Captain fearing that they would tear Paul in pieces, again sent soldiers for his rescue. That night the Lord cheered him with a vision, assuring him that as he had testified for Him at Jerusalem, so he should also bear witness at Rome (xxiii. 6-11).

"The pungency of the Apostle's reproof needs no other justification than the one he gave. Luther was wont to launch such thunderbolts, and great and earnest men in all ages have brought their unjust judges suddenly to the bar. Ananias seems to have been struck dumb, and some courtiers or aspirants for favors endeavored to shield their astonished patron by flinging his official dignity over the ermined culprit whose conduct they dare

not excuse. For Paul there is no need for apology. He had cause to be angry, and in his apology made clear an important distinction between the office and the man. He respects the priesthood while he denounces the criminal".—*Arnot.*

THURSDAY, OCT. 25,—*Acts xxiii. 11-35.*

(iv.) *Conspiracy to Assassinate Paul, and his Third Rescue by the Chief Captain.*—Certain Jews—probably of the Zealots—now banded together—relying upon the protection of the Sanhedrin—to kill Paul. The plot was discovered by Paul's nephew and revealed to the Chief Captain, who bound him to secrecy (xxiii. 11-22).—Without the least delay the Commander dispatched Paul by night, with a strong guard, to Cesarea, to Felix the Roman Governor, commending him as a Roman to be protected from the Jews (xxiii. 23-30).—The Governor received him cordially and placed him in safe-keeping (xxiii. 31-35).

"It is rarely seen in the events of life that the designs of man accord with those of God. That of Lysias here was to place the person of Paul out of danger; that of God, to preserve Paul, and send him afterwards to Rome".—*Quesnel.*

ii. *Paul's Experiences and Trials as a Prisoner, in Cesarea, beyond the Jurisdiction of the Jews.*—Chs. xxiv. 1—xxvi. 32.

FRIDAY, OCTOBER 26.—*Acts xxiv. 1-27.*

(i.) *Paul's Trial before Felix, the Roman Governor.*—The Jewish authorities followed Paul to Cesarea, and by their trained advocate, Tertullus, preferred their charges against him (xxiv. 1-9).—Paul stated his case clearly before Felix, who heard it as a judge, but deferred his decision until he should hear the testimony of Claudius Lysias, the Chief Captain,—treating Paul with consideration in the interval, hoping to receive money from him. Once more the Apostle was brought to make a statement before Felix and his wife Drusilla, who as a Jewess desired to hear Paul; to whom he preached a powerful practical sermon. Then the case dragged on for two years, until Porcius Festus succeeded Felix (xxiv. 10-27).

"Who ought to have been here". This also is a skilful argument on the part of

the Apostle, it being the custom of the Romans not to judge a prisoner without the accusers face to face. They were not here for two reasons: They would be afraid of the consequences of their actions; They had made themselves liable to punishment for attempting to kill, and for inciting a tumult".—*Peloubet.*

SATURDAY, OCTOBER 27.—*Acts xxv. 1-12.*

(ii.) *Renewed Proceedings against Paul, instigated by the Sanhedrin.*—When Festus came into the place of Felix, the Sanhedrin took advantage of a visit of the governor to Jerusalem, and sought to induce him to send Paul to Jerusalem, where he would again be in their power (xxv. 1-51).—On his return to Cesarea Felix summoned Paul to answer the renewed charges the Jews had come to make against him. Paul's patience was at length exhausted, and he,

as a Roman Citizen, *appealed to Caesar*, to whom Festus decided that he should go (xxv. 6-12).—*The way was thus providentially opened for Paul to Rome*, from which center the next stage in his Apostolic work was to be carried on.

“‘I appeal unto Caesar’. Paul left in all these cases a healthy example which the Church required in subsequent years. He had no morbid craving after suffering or death. No man ever lived in a closer communion with his God, or in a more steadfast readiness to depart and be with Christ. But he knew that it was his duty to remain at his post till the Captain of his salvation gave a clear note of withdrawal, and that clear note was only given when every avenue of escape was cut off. Paul therefore used his knowledge and his tact in order to ascertain the Master’s will and discover whether it was His wish that His faithful servant should depart or tarry yet awhile for the discharge of his earthly duties. This was an example necessary for the Church in subsequent ages”.—*Stokes*.

SUNDAY, OCT. 28.—*Acts xxv. 13—xxvi. 32.*

(iii.) *Paul’s Last Public Defense, before Agrippa, and the Decision to send him to Rome Confirmed.*—Festus, who was himself ignorant of the Jewish law, took advantage soon after his accession, of a visit of ceremony from Agrippa with Bernice (his Queen and sister), to secure the judgment of the King as an expert. When Festus

had stated the case as he understood it, on Agrippa’s desire to hear the matter for himself, the prisoner was brought forth the next day, introduced to the King and permitted to speak for himself (xxv. 13-27).—Having a more intelligent and less bigoted auditor, Paul, in a remarkably lucid and detailed account of his career, explained his conversion from Judaism to Christianity (xxvi. 1-23).—His eloquence and earnestness, which made Festus (in his ignorance of the Scriptures) think him “mad”, manifestly produced a profound impression on Agrippa. When they had considered the case apart, their decision was, that they might have set him free, had not his appeal to Caesar removed him from their jurisdiction (xxvi. 24-32).

“The result of this trial was a complete vindication of Paul before the world From this time a kindly feeling seems to have sprung up in the king’s heart towards this strange Nazarene sect. Stier, in his *Words of the Apostles*, calls attention to the fact of this Agrippa, at the outbreak of the great Jewish war, some eight or nine years after the scene at Cesarea, protecting the Christians, giving them succor, and receiving them kindly into his territory”.—*Schaff*.

“The procurator [Festus] had now lost the control of the case; and had no more power to acquit the prisoner than to condemn him. One effect of Agrippa’s decision may have been that Festus modified his report, and commended Paul to the clemency of the court at Rome”.—*Hackett*.

Section 2. Paul’s Journey as a Prisoner to Rome, and the Providential Preparation for the Extension of the Gospel from this Roman-Gentile Center.—Chs. xxvii. 1—xxviii. 31.

The purpose of the Apostate Jews had thus been providentially thwarted, and their malicious persecution overruled in such a way as to place Paul, with every advantage of position in his favor, in the great Roman Center from which the final stage of his work for the Gentile world was to be directed.

MONDAY, OCTOBER 29.—*Acts xxvii. 1-44.*

i. *The Voyage of Paul, from Cesarea, until the Shipwreck at Malta.*—Paul with other prisoners started at the opening of Winter with a Roman guard, on his voyage towards Rome, but was met by adverse winds and a great tempest (xxvii. 1-20).—As shipwreck, stared them in the face, the Apostle was comforted in a vision, and assured the sailors that they would be shipwrecked, but saved. As drifting upon

the rocks, they waited for the day, Paul by supernatural guidance foiled a plot of the sailors and soldiers to kill the prisoners and desert the ship, and so directed its management that it was safely run ashore and all were saved (xxvii. 21-44).

“The circumstance [the noise of the breakers] furnishes reason for believing that the traditionary scene of the shipwreck is the actual one. It is impossible to enter St. Paul’s Bay from the east, with-

out passing the point of Koura ; and while the land there, as navigators inform us, is too low to be seen in a stormy night, the breakers can be heard at a considerable distance, and in a northeasterly gale are so violent as to form on charts the distinctive feature of that headland".—*Hackett*.

TUESDAY, OCTOBER 30.—*Acts xxviii. 1-16.*

ii. *The Experiences of the Wrecked Voyagers at Malta, and their Journey thence to Rome.*—After enjoying marked hospitality from the islanders—due largely to the credentials furnished by Paul's miraculous escape from death by the bite of a viper—the voyagers again started, at the close of the winter season, on their way to Rome (xxviii. 1-12).—Landing at Puteoli, they traveled by the well-known Roman road to the City, being met on the way and welcomed by the Roman Christians. On their arrival they were delivered over to the Captain of the Guard, whose kindly treatment of Paul seems to show that the letters sent by Festus were such as to commend the prisoner (xxviii. 13-16).

"And so we came to Rome'. In such a manner as this Paul had not thought to come to Rome ; the goal was reached, but by what a different road from that which he had proposed. For this end had the Roman chief captain torn him from the hands of the Jews ; for this had an unscrupulous governor violated, in regard to him, that justice which he now must seek before a higher tribunal ; for this, then, had all the hatred of his foes been constrained to co-operate for the fulfilment of his ardent desire. And now at last his feet stand within the gates of pagan Rome. He comes accused as a malefactor, but yet one to whom the opportunity of proclaiming the Gospel shall not at first be wanting. Perhaps he would himself have desired this crisis to have arrived earlier, but the Lord's hour only struck now, and at the close we see that it was best thus. . . .

What a moment was this in the annals of the kingdom of God, when this plain inhabitant of Tarsus, unmarked and unencumbered, made his entry into the world's capital, in which he shall at once win so

many subjects for the spiritual kingdom of God, and lay the first foundation of the transformation of pagan into Christian Rome.—*Van Oosterzee*.

WEDNESDAY, OCT. 31.—*Act. xxviii. 17-31.*

iii. *Paul's Opening Work in Founding the Church at Rome, the Roman-Gentile Center for the World.*—Paul began his work in Rome as usual, by addressing himself first to the Jews. Calling together the chief men in the synagogues, he told them what had brought him to Rome, and at their request fully explained and proved his doctrine concerning Jesus as the Messiah. Here, as everywhere else, the effects upon his hearers were diverse, "some believing and some not believing" (xxviii. 17-24).—As a parting address to those who depart from him in unbelief, he quotes the words of judgment, spoken by the Holy Ghost through the prophet Isaiah (vi. 9, 10)—which had been applied to the apostate Jews by Jesus (Matt. xiii. 4) and by John (John xii. 40), and to which added solemnity was added by this crisis in the Eternal City (xxviii. 25-29).—After these Jews had departed, Paul, still a prisoner but "in his own hired house", continued for two years his Gospel labors chiefly among the Gentiles. His forced connection with Nero's household, at the heart of the Roman Empire, gave him an opportunity and an influence such as no free man could possibly have enjoyed.

"Fully and boldly, to all that visited his humble abode, he proclaimed the establishment of that kingdom of God (pre-announced through the prophets) by the incarnation, and the life, the death, the resurrection, and the ascension of the Lord Jesus. And this prolonged, successful and unfettered ministry of the 'prisoner of the Lord' fitly completes this succinct and well-defined account of the great process by which Christianity was carried from its cradle at Jerusalem, not only to its secondary homes in Antioch, Philippi, Corinth, Ephesus and other cities of inferior rank, but also to its throne in the Eternal City, the locality selected for its highest exaltation and its most profound abasement".—*Alexander*.

Notes Editorial and Critical

Professor Borden P. Bowne on the Bible

PROFESSOR WILLIS J. BEECHER, D. D., AUBURN, N. Y.

My attention has recently been called to the little book of Professor Bowne, a book of 107 small pages, published eight years ago under the title "The Christian Revelation". I speak of it now for two purposes: First, I desire to recommend it to the readers of *The Bible Student and Teacher* as in many respects an exceptionally strong and true treatment of the subject. Second, I desire to point out its real bearings on the type of Biblical criticism which the Bible League opposes. It is commonly regarded, I believe, as a defense of that criticism, and its author intended it to allay the anxiety which many feel in view of that criticism; we shall find that its proper effect is directly the reverse.

Strong Presentation of Principles

The book presents a theory of divine revelation as found in the Bible, the unique revelation made in God's dealings with Israel, and in the origins of Christianity.

"God was in the historical movement out of which the Bible came, and in it in such a way that out of it we have won a supremely valuable knowledge of God. . . . God was there, guiding the movement for his own self-revelation" (p. 64).

"Of God's self-revealing movement the Bible is the historical and literary product and record" (p. 6).

"The revelation consists in what we have learned concerning God, his character, and his purposes; and the revelation is mainly made by a great historical movement. Of this movement the Bible is at once the product and the historical and literary record" (p. 59).

It also teaches a pronounced doctrine of inspiration. The authors of the Scriptures "spoke and wrote under the actuating influence of the Holy Spirit".

"God did not dictate the Scriptures, he inspired them; and that in such a way that the authors were at once themselves

and also attained to a higher insight than was possible to their unaided powers" (pp. 43, 47-48).

Of "this divine influence and guidance" in the writing of the Scriptures, it says that they "are more manifest to-day than ever before".

It compares the Bible with the scriptures of other religions, with the result of finding it unique. There is a

"world-wide difference between the Bible and all other scriptures, between Christ and all other masters" (p. 13).

In this "historic movement" and the record of it

"we have a revelation of God which outranks in value all others which he may have made, or which men may have feigned or imagined" (p. 11).

It regards this revelation as belonging to a different sphere from what we commonly describe as "nature", insisting on our human need of an especial revelation from God. It affirms

"that the revelation of nature is ambiguous and incomplete" (p. 31).

It enlarges upon this proposition, upon our need of supplementary revelation, and upon the revelation recorded in the Bible as meeting this need. The world's "deepest lack"

"is the lack of just those ways of thinking about God and his relation to us which we have learned from his revelation of himself" (p. 14).

"The unity of God, the doctrine without which rational science would perish, has come to men mainly through the influence of Christian teaching. Philosophy has followed after, and found reasons" (p. 30).

"More than ever, for faith and trust in this awful God, do we need the historic revelation of God in Jesus Christ". "Not . . . that Christianity removes . . . the intellectual difficulties we feel in contemplating life and the world; it rather

outflanks them by a revelation of God which makes it possible to trust and love him, notwithstanding the mystery of his ways" (p. 36).

Taking this view of the matter, Professor Bowne says concerning the faith that God has revealed himself through the prophets and through his Son,

"This faith will last as long as the Christian church; I believe it will last as long as the human race" (p. 5).

As the sequence of these views we are not surprised to find Professor Bowne insisting on *the general truthfulness of the Scriptures* in distinction from any doctrine of their inerrancy or their verbal infallibility. He holds that their thorough truthfulness as the record of the historical movement in which God revealed himself is the one thing that is essential, and he holds that as a matter of fact they are thus truthful.

"The errors into which they may have fallen are comparatively few in any case" (p. 44).

"The truth of the revelation depends on the general truth of the history, and not at all on the infallibility of the record" (p. 59).

"The question of Biblical inerrancy need not enter at all. We need only consider the general truthfulness of the record" (p. 63).

"We have no longer a dictated and infallible book, but we have the record of the self-revelation of God in history and in the thought and feeling of holy men" (p. 106).

In this insistence upon the truthfulness of the Scriptures as the point of emphasis for our generation, most of the members of the Bible League are, I think, in hearty accord with Professor Bowne, though we should also insist that the testimony of these holy and competent and truthful men is not to be disregarded when we come to discuss questions of inspiration and inerrancy. We appreciate the importance of Professor Bowne's position that the scriptural revelation of God to us is through a historical movement. Everything depends on the question whether the record we have of the movement is credible.

And this is our one great difference with the advocates of the Wellhausen criticism. Their basal proposition is that the Script-

ures are not generally truthful in matters of history. They reject the outline of the history as given in the Old and New Testaments, and they reject a large proportion of the details of it statement by statement. Professor Bowne's argument is an irrefutable condemnation of their whole doctrine. No polemic on the conservative side could make the condemnation more sweeping. If he is correct, then their denial of the testimony found in the Scriptures is a denial of revelation itself.

The Weak Point in the Book

Professor Bowne does not put the matter in this way. *The weak part of the book is its presentation of the concrete existing issues.* He divides persons interested in the Bible into two classes, those who think that God gave the Bible by dictation, and those who have more intelligent opinions. Then he assumes that the second class is now superseding the first, and he finds the situation encouraging.

Describing the first class, he says:

"... they claim that the Books of Chronicles or the Books of Esther and Ruth were written at the dictation of the Holy Spirit. The doctrine of dictation as held by traditional theology applies to the whole canon" (p. 48).

"This conception of a dictated book has always ruled popular theological thought, and for manifest reasons. The notion of a revelation through history, through the moral life of a community, through the insight of godly men, is comparatively difficult and uncertain" (pp. 41, 42).

These are strange statements for an intelligent man to make. Has there ever been a Protestant community anywhere whose thoughtful members would find anything "difficult and uncertain" in the idea of God's revealing himself "through history, through the moral life of a community, through the insight of godly men; or failed to find just this in the Bible"? In speaking of divine revelation we all use the terms that primarily denote human speech, and different persons use those terms with different degrees of intelligence; but has the idea of a literally dictated Bible ever been so held that it properly amounted to a received tradition, dominating theological thought?

Clearly the attitude toward the Bible which Professor Bowne commends is that of most conservative thinkers. Even those who hold the strictest views as to the inerrancy of the Scriptures do not make inerrancy a substitute for general truthfulness. What he says concerning the general historical truth of the record we all accept and emphasize. Just as clearly

the attitude which he commends is not that of any consistent follower of the Wellhausen criticism; for the fundamental presupposition of that criticism is that the Bible is not to be depended upon in its account of the origins of the religion of Jehovah—that is to say, its account of the movement in which God has especially revealed himself to men.

Determining Literary Authorship

In the August number we called attention to the absurdity of the Pentateuch Higher Critics' claim to the identification of the so-called compilers and emenders of the Mosaic books, citing the case of William Sharp's authorship of "Fiona McLeod".

The following note will be of interest to those who followed the argument in the August number:

The Expository Times, of Edinburgh, tells how Professor Orr and Professor Denney are joint Editors of The United Free Church Magazine, and they have been so from the beginning. Which of them writes the Introductory Notes? Both have their hand in them. And it requires a modern critic to assign each paragraph to its author. Professor Orr delights to narrate that he set the Notes in one number in front of a modern critic, who after

careful consideration, was clever enough to put the wrong initials at the end of every one of the Notes!

Some years ago a New York Publishing firm offered a prize for the person who should guess aright the author of a story published anonymously. Many were the guesses made. None was right. Nevertheless the author was a well-known and voluminous writer.

Who shall say positively that John Hay did or did not write "The Breadwinners", and that Sir Philip Francis did or did not give to the world the Letters of Junius?

If this doubt about literature of recent date, how much more must there be when it is attempted to prove that individual writers made up a composite collection called the Books of Moses, and to put one's finger on the particular writers! It is a case of *reductio ad absurdum*.

Modern Novel Writing and Reading

A recent writer says: "We get less of a sense life in the present-day novel. Are there any characters that we know for love or for hatred as we do Becky and Dobbin, Beatrice, Pendennis, David and Dora, Peggotty, Dorothea, Gwendolen, Felix and a host of others"? Have we to-day the style and characterization of Thackeray or George Eliot? Have we writers like Scott, Dickens and Lytton?

The following is the *dictum* of Andrew Lang on modern fiction, contrasted with the great "Masters" of last century:

Andrew Lang's statement is that Sir Walter Scott would have been horrified if he could have foreseen that, within less than three hundred years, male and female novelists, often as ignorant of books as of life, would monopolize the general attention, and would give themselves out as

authorities on politics, ethics, society, theology, religion and Homeric criticism. Scott wrote true to facts, even in novels. Dickens caricatured, but he knew the life he described. So did Thackeray. Nothing is worse than a novel which undertakes to teach when the author is ignorant of the subject. Unconsciously thousands of people who read stories in daily papers, and many of the cheaper magazines, assume that the fiction corresponds with fact; that they are learning manners or customs, or at least receiving an idea of life under some circumstances. In nine cases out of ten the reverse is true. The story writers know little of the life they imagine. Many of them betray their origin, and their ignorance of good usage.

And yet it is this miserable *stuff* that is being read to the practical neglect of all

real and valuable literature, and that is shaping the thought—or thoughtlessness—not of the godless masses merely, but of pulpit and pew, of church and home! Is there not a call everywhere for just such

work as The American Bible League proposes in order to bring Christian men and women back to the Bible with its sane views of this world—as well as the next? Make the Bible the most attractive of books.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

The Present Outlook in the Field

REV. OLIVER C. MORSE, D.D., EXECUTIVE SECRETARY

Work Being Done by the Pittsburgh Branch

An encouraging move has been made towards increasing the membership of the Pittsburgh Branch and awakening more widespread interest in its work.

Through its Secretary-Treasurer, Mr. Ralph W. Harbison, the Pittsburgh Branch has during the past month communicated with upwards of 2,500 pastors of different denominations in Western Pennsylvania and Eastern Ohio, calling their attention:

1. To "the great need for aggressive work in awakening renewed interest in the Bible as the authoritative word of God, and in that study and criticism of the Scriptures which is known as constructive, as opposed to destructive".

2. To the short campaign for members, undertaken last spring in a few of the churches, as only preliminary to the effort now being undertaken to bring the cause of the Bible League before the churches of various denominations within 100 miles of Pittsburgh.

3. To a resolution adopted by the Executive Committee of the Pittsburgh Branch, that the churches in the Pittsburgh district, that is, in Pittsburgh or within 100 miles of that city, "be asked to set apart one Sabbath, or week, at the beginning of the fall work, preferably towards the close of September or early in October; that is, at such time as would be most convenient, when the work of the League could be presented to the people; leaving, of course, the manner of presentation to the pastors".

The letter then calls attention to the

"widespread critical attitude toward the Word of God that is already sapping the very life of the churches and causing thousands to drift out on the sea of skepticism and unbelief"; with the added statement that "The American Bible League with its strong backing of scholarly men is endeavoring to stem the tide". It calls upon them to help in every way they can", and appeals to those to whom the letter is addressed to "join with the Pittsburgh Branch and help make Western Pennsylvania, and the immediate country, more than ever the home of conservative Biblical teaching and sound doctrine". The letter closes by calling attention to the literature published concerning the League, and to its monthly magazine, "*The Bible Student and Teacher*".

Such spontaneous and active interest, on the part of this first among the recently organized Branches of the League, promises well for the good cause in general and its further extension.

A letter recently received from the Rev. W. L. McEwan, Chairman of the Pittsburgh Branch, also tells of activity on its part in arranging for working Committees.

The Executive Committee of this Branch has been further enlarged through the acceptance of appointments on it by the following persons: Rev. David R. Breed, D.D., of the Western Presbyterian Theological Seminary; Rev. John J. McNaugher, D.D., Professor in the U. P. Theological Seminary, Allegheny; Rev. Chas. W. Smith,

D. D., Editor of the Pittsburgh Christian Advocate; Rev. W. R. Wedderspoon, D. D., Pastor in the Methodist Church; and

Mr. Robert A. Orr, of the firm of Robinson & Orr, and President of the Pittsburgh Young Men's Christian Association.

The Chicago Organization and Plans for its approaching Bible Conference

Similarly encouraging is the news from the Chicago Branch. Following is a full list of the Officers and Committee Members of the temporary organization of this important Branch:

Chairman

Rev. W. S. Plumer Bryan, D. D., Church of the Covenant.

Vice-Chairmen

Rev. Francis J. Hall, D. D., Prof. Dogmatic Theology, Western Theological Seminary (Prot. Epis.).

Rev. Hugh. M. Scott, D. D., Prof. Church History, Chicago Theological Seminary (Cong'l).

Rev. W. H. Burns, D. D., Wicker Park M. E. Church.

Rev. J. R. Straton, D. D., Second Baptist Church.

Rev. G. H. Gerberding, D. D., Prof. Historic Theology and Homiletics, Evangelical Lutheran Seminary.

Rev. J. G. Finkbeiner, Adams Street Evangelical Church.

Rt. Rev. Chas. E. Cheney, D. D., Bishop Reformed Episcopal Church.

Rev. M. Bross Thomas, D. D., Prof. Biblical Literature, Lake Forest College.

Mr. John H. Hunter, Secretary, Director, Evening Department Moody Bible Institute.

Mr. Louis A. Bowman, Treasurer, Jones & Bowman, Attorneys at Law.

Executive Committee

(In addition to the above officers)

Rev. A. L. Shute, D. D., Fulton St. M. E. Church.

Rev. T. F. Dornblaser, D. D., Grace Evangelical Lutheran Church.

Rev. Alexander Patterson, D. D., Morgan Park Presbyterian Church.

Mr. Louis A. Bowman, Jones & Bowman, Attorneys at Law.

Mr. McKenzie Cleland, Phelps & Cleland, Attorneys at Law.

Mr. Samuel S. Scott, Carson, Pirie, Scott & Co., Merchant.

Rev. James P. Thoms, D. D., Pilgrim Baptist Church.

Active preparations are under way for the holding of a Bible Conference in Association Hall, on October 29, 30 and 31. It is too early to report the full program of exercises, but through recent communications from the Chairman we are encouraged to believe that the Conference will be a strong one, and our prayerful hope and expectation is that its influence will be most helpful upon those who attend, and will be widely extended and full of encouragement to loyal believers in the teachings and authority of God's word, through the reports that will be given of its sessions.

The purpose in general of the Conference, like that of the Bible League itself and of all its Branches, will be to promote a thorough, reverent and constructive study of the Bible, and to maintain the historic faith of the Church in its Divine inspiration and supreme authority as the word of God.

The Plan of the Program contemplates four different Classes of Addresses:

1. Those mainly technical, dealing with the questions of scholarship at issue to-day.

2. Addresses directed mainly to ministers.

3. Popular addresses, to the Christian public in general.

4. Briefer addresses, opening two symposia, to be followed by voluntary remarks from members of the League.

The first of these classes of addresses will be given before twelve o'clock each day, and will number five or six; the second at noon each day during the three days of the Conference; the third, during each of the two evenings of the Conference, two on each evening; and the fourth will be given in the afternoons. The noon addresses may reach an outside limit of thirty-five minutes, the afternoon addresses fifteen minutes, all other addresses thirty minutes.

The subjects to be considered at the Bible Conference will include the following:

An Inspired Bible, the Historic Faith of the Church.

Our Incarnate Lord and His Authority as a Teacher.

The Present State of Christian Evidences.

Evolution as a Working Theory of the Universe.

The Miraculous Elements in the Christian Religion.

Presuppositions of Old Testament Criticism.

Presuppositions of New Testament Criticism.

Christ's Attitude towards the Scriptures.

The Spirit and the Word.

Results of Babylonian Archaeology.

Results of Egyptian Archaeology.

The invited speakers will represent different Denominations and also Seminaries and other institutions of learning, besides including pastors and those connected with the every-day work of the Church. It is hoped that, as the Conference is to begin Monday, some of the speakers may be heard in one or more pulpits the preceding Sunday, and others who can remain through Wednesday at some of the mid-week services.

Ministerial associations of Chicago will be invited to adjourn their meetings for Monday to enable their members to attend the opening session of the Conference, and ministers and theological students within

one hundred miles of Chicago will be invited to attend.

Opportunity will be afforded at one or more of the sessions of the Conference for the presentation of the League's work and interests in general, and for enrollment of those who are sympathetic with its purpose and desirous of combining their influence and efforts with those of others for the furtherance of its work.

These arrangements are general and more or less tentative and subject to change.

Among the speakers who will take part in the Conference are Rev. Dr. Luther T. Townsend, of Boston; Rev. Dr. David J. Burrell, of the Collegiate Reformed Church of New York; Rev. Dr. G. Frederick Wright, Prof. of the Harmony of Science and Religion, Oberlin College, Oberlin, O.; Prof. A. T. Clay, University of Pennsylvania; Prof. W. G. Craig, D. D., LL. D., and Prof. B. L. Hobson, D. D., of McCormick Theological Seminary; Rev. Dr. Joseph D. Wilson, Ref. Epis. Theological Seminary, Philadelphia; Rev. Dr. W. H. Burns, Pastor of the Wicker Park M. E. Church of Chicago; Rev. Dr. Hugh M. Scott, Professor of Church History in Chicago Theological Seminary (Congregational); Rev. Dr. Francis J. Hall, Professor of Dogmatic Theology, Prot. Epis. Western Theological Seminary.

Plans of the Canadian Branch

The plans for active work on the part of the most recently established Branch organization of the League in Toronto, Canada, have suffered temporary delay through the sickness and death of a son of the Rev. Dr. Elmore Harris, a Christian

boy of great promise. Dr. Harris has been particularly interested in the formation and work of the Toronto Branch, and will have the profound sympathy of all members of the League in his sad bereavement.

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will You help it in these four ways?

The Bible Student and Teacher

Volume V

NOVEMBER, 1906

Number 5

The Love That Fulfils The Law

PROFESSOR EDWARD H. MERRELL, D. D., RIPON, WIS.

In his Dissertation on the Nature of True Virtue Jonathan Edwards reached this conclusion as to the nature of virtue: "*Virtue is the love of being*". This, we think, may be accepted as the purest, highest, and safest generalization ever reached in the history of ethical thought. The question, What is obligation, as to its nature and the conditions of its existence? is an old one, and the answers to it have been many. Socrates identified virtue with knowledge, Aristotle with moderation, the Stoics with self-sufficiency, the Epicureans with the pursuit of happiness, and modern writers have advanced numerous theories, which it is beyond the present purpose to trace.

It is an interesting fact, that at the present time there is a growing sentiment toward including all of the virtues in the one fundamental one of love. Love is accounted the "greatest thing in the world", and preachers who hold divergent theories in regard to fundamental morals seem more and more to be accepting the Edwardean formula that virtue is the love of being, that all of the so-called virtues are but forms of loving, and the Pauline principle that love is the fulfilment of the law. This drift of thinking is seemingly led by the Scriptures, for in regard to the supremacy of love they are full and explicit. "On these two commandments", said Christ, "the whole law hangeth, and the prophets",—referring to the two prime commandments to love God with all the heart, and one's neighbor as oneself. Paul in announcing that love is the fulfilment of the law, added, "And if there be any other commandment, it is briefly comprehended in this saying, namely, 'Thou shalt love thy neighbor as thyself'". And in his wonderful prose poem on love, he calls this supreme virtue greater than either faith or hope. Love is the greatest because both faith and hope are clearly comprehended in it. The true lover of God and man is the only one who exercises faith, and has the anchoring hope. "The logical root of Paul's ethics", says Professor Stevens, "is found in his doctrine of love, the most fundamental and comprehensive virtue". Fundamental indeed, for all of the other virtues are but forms of this prime and comprehensive one.

Definition of the Terms Used

But if virtue is "the love of being", we must be careful to know what the terms of our definition signify. And it must be evident that the "being" referred to in the definition is not some vague abstraction, for love can not terminate on a mere idea or concept of the mind considered as something

real. Edwards enlarged the word being by saying that love terminates on "being in general". But here we must discriminate again, for love can not terminate on the being of mere matter, or other being, unless it has the attribute of intrinsic value. Love must terminate on "beings" that have good or value in themselves, the fact of sentiency or the capacity for experiencing pleasure or pain. A soul has intrinsic worth; a lump of gold or a diamond has only relative worth. We may love a soul for the good that is in itself; but we value a material good simply for its uses. We are ever asking how far a relative good can minister to the absolute good that is in a soul or in the heart of God. The theory that love is the sum of virtue "presents no cold abstraction called right, the measure and the end of virtue, which robs it of warmth and soul. The virtue which it provides for is warm with all living interests, having an object which the soul embraces with perennial sympathy, and works for with a strength cheerfully expended, but always renewed".

From this it clearly follows that the motive in the virtue that fulfils the law is *in the end chosen and pursued*. Motives to choice are many, but the one that determines the ethical quality of an act is in the end itself, the inward reason for which the ultimate preference of the soul is made. The love of beings for the absolute value that is in themselves is the true morality, the right heart, the complete righteousness. The loving of beings thus is the ethical perfection in which, with much of infirmity and error of judgment, we become perfect as the Father in heaven is perfect. The refusal to love beings for their intrinsic worth, by the subordination of the will and reason to desire, is what we call sin. For this reason sin is sometimes identified with selfishness, but this is not quite an exact use of the word. Sin refuses to choose the good, notwithstanding its intrinsic worth, by subordinating the will to some form of desire.

But if it is important to fix the meaning of the word "being" in the Edwardean formula, to know the exact meaning of "love" is much more so. Love is a vastly abused word, and it has been turned to account in advocating many a heresy and foolish notion. It has done service for the worldling in making a virtue of his neighborliness, for the doting parent in coddling the child with maudlin affectionateness, for the restless husband or wife who has proposed the absence of love as a ground for divorce, and for the emotional moralist who reduces virtue to a mushy sentiment. If virtue is the love of being, and sin is the exact opposite, we can not be too careful to determine just what that love is.

And first and most important of all it must be noted that virtuous love is an act of the soul carrying with it the will. We call it a choice, a supreme preference, an unreserved devotion, an entire consecration, and by other such terms that imply a voluntary and complete surrender of the soul to the accepted end of true life. That there will be concurrent emotional states is of course true, and for these we have particular names and descriptions; but the core of virtuous love is the voluntary acceptance of the good of beings

because of the supreme value in that good as good. Virtue then is the movement of the soul in this supreme choice, and this is the love that fulfils the law.*

Love the Supreme, All-comprehending Virtue

But it will be asked, Are there other virtues? and are they not separate the one from the other and independent?

If our analysis and the teaching of the Scripture are correct, that is impossible. There can be no true virtue that has not love as its root. Love is the bed-rock of true moral character, and the specific virtues are the outcroppings from the underrunning rock. Love is the root of the tree, and gratitude, justice, mercy, self-denial, humility, faith, and the rest are the branches and the fruit. These virtuous acts are all of them love, benevolence, good-willing, modified by, and blended with, the different natural affections, and it is these constitutional affections that furnish the names for the so-called particular virtues. What, for example, is gratitude but love toward a benefactor, manifesting itself in a purpose to requite? The impulse to requite is not a virtue, for the impulse is purely constitutional and involuntary. The good and the bad alike share in the impulse, but only the good manifest a true benevolence toward a benefactor. Justice is love dealing with the interests and deserts of men. The constitutional impulse to treat all interests according to their value belongs to us all, but the impulse again is not virtue. It becomes a virtue only when love, good-willing, enters into the impulse to regulate and control it. Justice that goes beyond what love requires and appoints, becomes a sin. Mercy is love towards the undeserving, and it sets aside the penalty, provided the interests shall not suffer thereby; for love must respect the interests of all. Love wills the good of all, and mercy may not spare the wrong-doer when all must suffer thereby. But the disposition to spare the offender abides, even while the penalty is inflicted. Thus we see that mercy and justice are not opposed, for they both harmonize in the fact, and exercise of love. In overt act they are opposed, for the penalty can not be both inflicted and set aside at the same time. But the officer of the law, if he is a good man, does not lay aside his merciful disposition of love even in the very act executing the penalty. Self-denial is love holding in subjection the desires and passions. Veracity is love exercised in communicating our impressions of facts to our neighbor. Unloving communicating of the facts to our neighbor is not virtuous veracity. Such communication may be the result of a constitutional impulse, a natural admiration of the truth, or it may be in malice. In the former case it is one of the forms of sentimentalism, and in the latter it is a gross form of vice. In either form true virtuousness is lacking, for love is lacking. Humility is a benevolent disposition to take the place in the social scale that belongs to us. Faith is love committing the soul to the veracity of God. "The greatest of these is love", says Paul, and for the good reason that neither faith nor hope is virtuous unless rooted in love.

*We regret that limitations of space compel the omission at this point of Professor Merrell's extended and interesting philosophical discussion of this subject.—Editor.

All of the virtues admit of a similar analysis, for there can be no true virtue in particular acts, if the stream of life is corrupted through and through by sinful lusts.

We see from this analysis the reason for the current statement that every virtue has its counterfeit; for many of the acts of men have the semblance of virtues, while they lack the true spirit of a sound morality. The heart of love is not in them. But it is not probably true that the virtues are consciously counterfeited; that is, assumed for the attainment of some personal end. They are rather conventional and factitious, acts done as the correct thing to do, just as Saul in his ignorance and unbelief verily thought he ought to do many things contrary to the name of Jesus of Nazareth. In his sane life after his conversion he never supposed that those acts had any virtuous merit in them. Rather, because of them he accounted himself the most unworthy of all saints.

The Extraordinary Fruits of Love

If, then, love is the supreme, all comprehending virtue, we must look for extraordinary fruit from it when it becomes the abiding principle in a human heart. When Paul prays that the Ephesian Christians may have Christ dwelling in them through faith, he adds that it is to the end that they, 'being rooted and grounded in love, may come to know what is the breadth and length and height and depth of the surpassing knowledge of Christ, and that they may be filled unto the fulness of God'. The simple condition of the sublime attainment is the germ fact of being rooted and grounded in love. He also tells them to walk in love as Christ loved them. This love is evidently a state of the heart, "the organ of man's controlling will-power, the home of self-consecration and holy purpose". When it is rooted and grounded in this deep soil, what must the harvest be? Let us note a few special products.

1. *Penitence*.—Penitence is more than an emotional state, for it implies a voluntary rejection of all past sin. There will be an intellectual apprehension of sin and its consequences, and the feelings will be awakened to a loathing of all forms of transgression; but the loathing will not avail, if the voluntary powers are still in subjection. Sin is nothing other than refusal to love, by subjecting the will to some form of desire, to the worldly appetite. Love, therefore, excludes sin by its very nature, and in such exclusion constitutes the virtue of penitence. "If any man love the world, the love of the Father is not in him". And the contrary is also true: if any man love the Father, the love of the world is not in him. In penitence the spirit of self-justification is annihilated, and the soul justifies God and acquits Him of all blame.

But in the exercise of love the mind comes into another relation to sin; namely, the appreciation of its nature, an insight into its tendencies, and an abhorrence of its fascinations. It is a sorry day for the world when sin comes to be regarded in the common thought and consciousness as a mere blunder, an accident, a constitutional evolution from implanted mental

traits, or a necessary event in the midst of current social forces. Society is safe only when the common mind is deeply impressed with the awful nature of guilt; and this impression can be gained only in the exercise of love. The ethical jumble which sees all persons as about morally alike, the difference being one of degree, and not of kind, is demoralization and peril. The churches can never be revived until the spirit of love, that draws the heart to God and man in a supreme consecration, clarifies and energizes the mind in regard to the fact of sin. The devouring zeal for the saving of souls from present and endless ruin is simply the moral enthusiasm which penitence, the fruit of love, awakens.

2. Another fruit of the virtue of love is *Conscientiousness*.—There has been much of ambiguity in the use of the word conscience, but I here direct attention to its primary meaning only. As such it is that rational power of the mind by which it perceives and affirms obligation, and formulates the law of obligation. Obedience to this law we call right; for right is nothing other than conformity of the life to the law of duty or obligation. This is a voluntary act; in short, it is love holding the life in the way of absolute honesty; for absolute honesty and conscientiousness are the same thing. Saul's conscientiousness in persecuting the Christians lacked the true honesty, because it was not underrun by the purpose of love. He was exceedingly mad, and madness and conscientiousness are mutually exclusive. The honest man is the noblest work of God, but he only is fundamentally honest who loves God and his brother in a complete self-devotion.

3. And, again, love from its very nature creates in the heart the spirit of *Disinterestedness*.—Love seeketh not her own. Love puts self-good in with the common good and seeks it all without regard to the pay. The supreme interest in love rests in the object loved, and not in self. In disinterested love the feelings quiver in the life that seeks to promote the good of others. This excludes envy, for love drinks at the waters that refresh the souls of others. It rejoices in the good of others with joy like that of the angels. Here is also awakened the divine sympathy that enters lovingly into the sorrows of others, and seeks to alleviate and bless. Dr. Arthur Smith tells of a woman who declined to give for missions on the ground that the heathen had never done anything for her. But what had the world done for Christ when he came to die for it? I suppose that the one who has not come to love the heathen has not yet learned the root element in a true Christian character.

4. And this naturally leads to the thought that love is *Impartial*.—This does not mean that the mind makes no discrimination in respect to the goodness or badness of others, their happiness or misery; but it does mean that their intrinsic value is steadily regarded, whatever their moral or other state. Love excludes the spirit of clannishness and caste exclusiveness. Love knows as such neither Jew nor Greek, bond nor free, male nor female, but knows every one as brother. The impartiality of love embraces enemies as well as friends, and seeks their good. This is the Christ spirit and to have less is to be less than Christian. "But I say unto you, Love your enemies, pray for them that persecute you; that ye may be sons of your Father who is

in heaven : for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust ". The near and the remote, irrespective of character or condition, are to be regarded equally in love ; but for the sake of economy of effort love puts in practical work where it will tell for most. " If any man provide not for his own, especially for those of his own household, he hath denied the faith, and is worse than an infidel ". And this for the obvious reason, that if love does not do work where work will tell for most, its absence is clearly proved ; and the unloving is an infidel.

5. But this thought may be made more clear by noting that love is both *Complacent* and *Displacent*.—I mention both complacency and displacency, for it is an ethical impossibility that either shall exist without the other. These moral qualities are respectively love's attitude toward virtuous and sinful character. In the contemplation of holy character there is an instantaneous judgment of approbation, or praiseworthiness, and with this a feeling of satisfaction, or what may be called ethical pleasure in the goodness as such. This feeling is shared by the good and the bad alike, for the human heart can hardly be so depraved that it will not delight in the good for their very goodness. This constitutional movement of feeling is not virtue ; there must be added the love, the purpose of the will, to put the life on the side of goodness as against all forms of sinning. Love seeks the good of all in a life devoted to the promotion of goodness.

But complacency can not exist without its opposite, displacency. As the knowledge of infinity implies the knowledge of finiteness, and knowledge of the relative that of the absolute, so the complacent implies its co-ordinate, the displacent. The greater the delight in goodness, the greater the abhorrence of badness. In the perception of wickedness there is a revolt of feeling against the agent of the badness, and love sets the soul in fixed opposition to the sin, and all of the works of those who in sin oppose God and the moral order. Love supports the good which sin tends to destroy. The community is safe only when there is a right feeling and purpose in regard to the fact of transgressions. It is the fear of sinning rather than the fear of punishment that makes society safe.

It is entirely fashionable at the present time to repudiate the vigorous statements of the so-called imprecatory portions of Scripture ; and the terrible arraignments of such of the old preachers as Edwards was are esteemed unprofitable, if not brutal. Edwards' sermon, " Sinners in the hands of an angry God ", is often mentioned as a type of the horrible lot, and the spirit and method of such preaching are rejected with nothing less than loathing. Now, we may not endorse the bold rhetoric of Edwards, and it is certain that the like of it would not be tolerated in a modern congregation. From the sermon referred to we find these words : " The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire, abhors you and is dreadfully provoked ". No genius of a preacher could be large enough to make words like those tolerable in a modern congregation.

But, rhetoric apart, we must still inquire whether there is any truth back of the representation. Shall we find anything in it harmonious with God's own revelations of himself in his attitude of love toward sinners? What must we say of words like these: "Because I called, and ye refused; I stretched forth my hand and no man regarded, I also will laugh at your calamity, and mock when your fear cometh! When your fear cometh as desolation, and your destruction as a whirlwind; then shall ye call, but I will not answer; ye shall seek me early but shall not find me, for that ye hated instruction, and did not choose the fear of the Lord".

It is not yet proved that there is any malice in the imprecatory Psalms, but it is entirely evident that there is utter displacency toward the enemies of God. The word "hate" in Scripture speech may mean nothing other than a wholesome feeling of loathing on account of sin. The love of complacency must imply that of displacency, and they grow and strengthen together.

6. Love is *Veracious*.—It conforms the will to the reality of things rather than to the inventions and semblances of things. This must be so, for love is the choice of the good resident in sentient beings; it must be true and not false to that good. In statement, love conforms our words to the facts as we apprehend them; in action, love sets our conduct in harmony with the nature and relations of things. The unloving strive to conform the world and the ways of the Author of it to the fancies of their pride, prejudice, and rebellion; the loving, on the other hand, are infinitely willing to accept the ways and words of God, and they find their delight in heavenly, as distinct from worldly, conformity.

But it must be remembered that it is not a virtue to tell the truth without the spirit of love. To call up the misdeeds of another, long passed, repented of, and put away, for the sake of hate or mischief, may be formally truthful, but it is offensive to the spirit of loving veracity. Some of the worst forms of slander are perpetrated in telling the truth. The liar, of course, has no love, but neither has he that makes an assault on reputation under a form of truthful words.

It is interesting to note that two of the precepts of the ten commandments relate to lying. "Thou shalt not bear false witness against thy neighbor" clearly does so relate; but so also in its primary sense does this: "Thou shalt not take the name of the Lord thy God in vain"; for it means, first of all, Thou shalt not make oath to a lie. Indeed unlove is ever, in one form or another, unvaracious; and it should not surprise us that God from the awful solemnities of Sinai sent his rebuke of the vice thundering down the ages. It is a fatal error to be out of harmony with the reality, nature, and relations of the divine order. Love sets the mind in deep and abiding harmony with the truest and the Most High.

7. Love is *Consecration*.—Indeed, from its nature love must be essentially the same as consecration. Love sets the soul in its fundamental attitude toward God and our fellow men; and it must, therefore, set self apart and dedicate all there is of power or resource to the promotion of the end chosen. To decline this consecration is to corrupt, or rather annihilate,

love, and it results in a conformity to the world which inevitably extinguishes the religious life. We often set apart times and occasions for consecrating ourselves anew to God; and this is well, if we rightly understand ourselves. But we go astray, if we assume that we are in a current state of withholding, and must give back at stated times the devotion that is constantly due. The consecration meeting should rather be a time of serious examination to discover whether our love, or consecration, has failed. Stability should be an attribute of love, and increasing stability is one of the proofs of growth in grace and progressive sanctification.

The love that consecrates enriches its subject in the blessed experience of giving. Dr. Arthur Smith has recently said that "religion is a commodity of such sort that the more you export the more you have". He was speaking of giving for missions, but the principle covers in its application the total of religious life. He but stated a true corollary to the gospel paradox, "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it". The consecrated life is the only one that has the springs of joy welling within; but, better still, the response of God comes to such a life, bestowing pardon, peace, and blessedness.

8. Furthermore, the secret of *Efficiency* is found in the exercise of love.—This must be so from the nature of the case; for love is the fundamental preference of a renewed soul, and it is impossible that it should not be the prime source of that soul's essential power. We are great in our purposes, but weak in our driftings; and we are greatest in the purposes that lie deepest in the soul's regard. It is those purposes that enlist the soul's espousals and enthusiasms, and kindle the holy zeal which conquers all obstacles, lifting the life to increasingly greater heights of joyous experience and noble accomplishment. The heart set to the promotion of the good is the main-spring of all worthy activity. The zeal for God and humanity is mightier than that for princes. The wail of Wolsey is a form of humanity's lament for the loss of power and reward in the pursuit of inferior ends:

"O Cromwell, Cromwell,
Had I but served my God with half the zeal
I served my king, he would not in my age
Have left me naked to mine enemies"!

When love to God and man is shed abroad in the heart, and the mind in its exercise becomes clothed with power, it is interesting to note the skill and tact which are speedily developed in approaching and saving men. A sample illustration is that of Mr. George T. B. Davis, who narrates his experience in an April number of "The Sunday School Times". He says:

"I must confess that although I was a graduate of a university and a theological seminary, was an elder in a church, and assistant superintendent in a Sunday-school, yet I had never made it a habit to go out and speak to strangers about their souls' salvation, and lead them to a definite acceptance of Christ by pointing out to them definite passages in the Bible by following which they could be saved. I had led not a few

in my Sunday-school class to Christ, and had given all sorts of gospel and religious talks for many years; but I had not made a practice of doing personal work among strangers as well as friends". And he adds the following as the result of his new experience:

"Night after night I went up and down the aisles in the revival meetings pleading with men and boys to take Christ, showing them the way of salvation the best I could. For weeks, however, I dreaded the work, and did it merely from a sense of duty. Gradually I grew to love it, and to realize that it was my duty to do personal work, not only in the revival meetings at night, but on the street-cars as I rode down town, in the shops where I made purchases, on the streets, and wherever I went. You see I had had a taste of the work, and was beginning to love it". Thus love's passion often forms us anew.

9. This statement would be incomplete, were I not to add that love is *Holiness*.—And in saying this I have not, I suppose, come over upon controversial ground. The doctrines of Christian perfection or sanctification are not here to be discussed. By holiness is simply meant that entire consecration which love implies; for in love if anything is withheld the whole is corrupted. No one maintains that love exists at all unless it is whole-hearted. It sets the whole being apart for sacred service, to be consumed, so to say, like the gift on the Jewish altar, for the glory of God and the blessing of men. Love roots itself in the infinite good, and the exercise of it is holiness. This is doubtless what is intended in the command of Christ, "Ye therefore shall be perfect, as your heavenly Father is perfect"; that is, perfect in love. This can not mean, as some suppose, strive to be perfect; but rather, let your holy consecration be at every moment complete, as the God who is love itself is complete in his devotion to the good of his creatures.

The difference, therefore, between the holiness of the saints and that of God is not in completeness and incompleteness; but rather it is the difference between finiteness and infinity. Finite holiness will always be awed in the presence of the holiness of God. "I have heard of thee by the hearing of the ear", says Job, "but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes". Says Finney, "There is no comparing finite with infinite. The time will never come when creatures can with open face contemplate the infinite holiness of Jehovah without being like persons overcome with a harmony too intensely delightful to be calmly borne. Heaven seems not able to endure it without breaking forth into strains of inexpressible rapture. God sits in light too intense for the vision of saint or angel".

Let us then hear the conclusion of the whole matter, and it shall be in the inspired words of the great apostle.

"If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a clanging cymbal. . . . But now abideth faith, hope, love, these three; and the greatest of these is love".

And yet again:

"Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery,

Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: Love therefore is the fulfilling of the law ”.

The Historicity of Genesis Corroborated

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Critics, rationalists and skeptics have not always been in the right. They have differed widely among themselves. So, too, various positions formerly complacently advanced and tenaciously held have been found untenable when illuminated by the light of advancing research and increasing knowledge.

Some Testimony in Favor of its Historicity

Skeptics formerly doubted the historicity of the kingly characters mentioned in Genesis xiv., but it is now thought by the best Assyriologists that the very names of those kings are found on the monuments, and their exploits and personal letters are to be read among the inscriptions.¹ Even Driver admits that “the historical improbabilities of the narrative contained in this chapter have been exaggerated”.² So, too, on the monuments of Egypt the Egyptological references have been abundantly confirmed.³ The “Chaldean Genesis” has come to light, and the cuneiform Flood-story has been translated. “So many facts”, says MacCoun, are historically confirmed by archaeology and science that we can not doubt the balance. That some can not yet be confirmed by no means proves their falsity”.⁴

As time passes it will doubtless be increasingly seen that the things of Holy Writ are more abundantly proved to be true. It was a full score years ago that Prof. O. C. Whitehouse noted it as a cheering indication that both Egyptologists and Assyriologists then had “introduced a very wholesome

¹See Sayce *Higher Criticism and the Monuments*, pp. xiv. 161, 169; *Early Israel and Surrounding Nations*, pp. xv. f. 212, 256, 312; *Babylonians and Assyrians*, p. 219ff.; *Genesis* (Temple Bible), p. 151f.; Hommel *Ancient Hebrew Tradition*, pp. 43f., 158ff.; Price *Monuments and O. T.*, p. 101f.; Schrader *Cuneiform Inscriptions and the O. T.*, 120-122; Hastings *Diet. of the Bible*, I. 88, 148, 236, 375; Laurie *Assyrian Echoes of the Word*, p. 55f.; MacCoun *Holy Land in Geog. and Hist.*, II. 13; *Meth. Review*.

²*Lit. of O. T.*, p. 15.

³See Kyle, in *Bible Student*, Nov. 1901, p. 268ff.; Jan. 1902, p. 29ff.; Robinson *Pharaohs of The Bondage and Exodus*, pp. 38-41, 103f.; Sayce *Higher Criticism and The Monuments*, pp. 207-233; *Genesis* (Temple Bible), p. xxi.; Urquhart *The Bible, Its Structure and Purpose*, I. 247-251; Geikie *Hours with the Bible*, I. 5; Humphrey *Sacred History*, p. 522f.; Harman *Intro. to The Scriptures*, pp. 197-202; Rawlinson *Egypt and Babylon*, chap. xiii. and onward; Whedon *O. T. Comm.*, I. 40; Elliott *Mosaic Authorship of The Pentateuch*, pp. 246-255; Schaff-Herzog *Ency.*, II., 709f.; Smith *Diet. of the Bible*, I. 895a.; Burt *Redemption's Dawn*, pp. 119-124.

⁴MacCoun *Holy Land in Geog. and Hist.*, II. 1; see also *Bible Student*, June, 1902, p. 308.

reaction in favor of upholding the validity of Old Testament history".¹ Several years ago (1897) Professor Hommel wrote: "But truth must in the end prevail. The monuments speak with no flattering tongue, and already I see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called 'Higher Critics' of the Pentateuch, and, leaving such old-fashioned errors behind them, attain to a clearer conception of the real facts. The gales of Spring are already beginning to sweep across the fields that have so long lain ice-bound".² And in 1899 Professor Price wrote: "Some of the alleged results of Higher Criticism have been already modified in view of the discovery of new and hitherto unknown facts. And the modifications necessitated by the pursuit of Oriental Archaeology promise greater things for the future".³

What may thus be true of the Old Testament generally, and of the Pentateuch specifically, is not untrue of Genesis. Professor Sayce has recently said, in his Introduction to Genesis, in the "Temple Bible": "Recent archaeological research has thus shown that there is no reason why the Pentateuch should not be *substantially* a work of the age to which tradition assigns it. Still less reason is there for holding that the narratives it contains are not historically true" (p. xii). And in the sixth edition of his "*Higher Criticism and The Monuments*" he states that while, by the critic, the narratives of Genesis had been resolved into a series of myths or idealistic fictions, yet by the Assyriologist some of them have been rescued for the historian. The skepticism which refuses to those narratives the character of history has been decidedly negated by the results of Assyriological research (p. 172f).

Instead of Christians retiring from their position of faith in the Bible (and in Genesis, which is the foundation of all that follows it in the Sacred Volume), the future will probably see, as the past so many times has seen, unbelievers, rationalists, critics, speculative scientists, etc., retreating with as good grace as possible, from some of the positions which, with such complacent assurance and dogmatic pertinacity, they have formerly maintained. The Old Book has already witnessed the burial of many a philosophic, scientific, historical and critical figment; and, if the Lord tarries, will undoubtedly witness many more.

So, while it is a fact that many critics hold to the mythical theory of Genesis, yet, on the other hand, many scholars contend for the historicity of that book. And as its legendary or mythical nature has never been proved or made fairly plausible; and as, so to speak, all after-revelation rests on the Genesis foundation: and as, still further, the Prophets, Apostles and Christ looked upon it as authentic, we still may consistently adhere to its truthfulness.

We here note that some years ago the Rev. Dr. M. S. Terry, after briefly evincing the genuineness and credibility of the book, and stating that

¹ Introduction to Schrader *Cuneiform Inscriptions and The O. T.*, vol. I., p. xx.

² *Ancient Hebrew Tradition*, p. viii.

³ *Monuments and O. T.*, p. 21. See Sayce *Early Israel, etc.*, p. xi.; Evetts *New Light on The Bible*, p. x.; Geikie *Hours with the Bible*, I. 5.

certain facts "stand opposed to all theories which would make the contents of Genesis a tissue of myths or legends", continues: "The contents of this ancient book, whether considered as throwing invaluable light on the beginnings of human history or as revealing the preparatory steps and sublime displays of the redemption of Christ, are of unspeakable importance. We admire the lofty monotheism apparent from the beginning; the unique grandeur of the account of creation; the orderly progress and commanding wisdom which stand out so prominently in the details of the first historic week, opening with the light of God and ending with the holy Sabbath rest. The narrative of man in the Garden of Eden is too simple and artless to be considered as a myth, an allegory, or a fiction. The sin and punishment of the first pair, taken in connection with the promise of the redeeming Seed, and the symbols of final glorification and of flaming justice placed at the gate of Eden to watch the way of the tree of life, are too profound and apocalyptic to be conceptions of human origin".¹ We wish that he had not since backslidden from this safe, sane and scientific position.

Denials of the Critics not Substantiated

It is not a difficult task, nor one requiring a great amount of mother wit, to deny that a writer's productions are historical. When that writer has written in such a way as to leave the impression on his readers that he was recording what he himself deemed true and trustworthy, the mere assertion by some modern scholar that such writings are mythic or legendary is not all-sufficient. Something more than a mere *ipse dixit* is necessary. And this is especially so in regard to those writings which by holy and scholarly men have been for ages looked upon not only as authentic but even as sacred.

It is easy to deny. It is sometimes much harder to substantiate such denial. After a wholesale denial of the trustworthiness of the early chapters of Genesis, it may be found to be a difficult task to build up firmly and unmistakably the theory of that untrustworthiness. By a few strokes of his pen a modern critic may do away with the historic verity of man's creation, temptation, fall, the reality of the pre-diluvian Patriarchs, of Noah and the Flood; but he has on his hands an endless job in order to show that these things are not true and to demonstrate the impregnableness of his position.

Thus, e. g., the deniers of man's creation, as recorded in Genesis, have been trying for more than two score years to prove the doctrine of evolution. Yet, notwithstanding the fact that this doctrine so widely believed, it is admitted (even by those who accept it) to be yet an *unproved hypothesis*. It is likewise a waning hypothesis. So, likewise, man's fall from a state of original innocency may be denied, but its deniers have as yet been unable on any other basis to give satisfactory explanation of man's depraved and sinful state throughout the course of his history, as well as of the Messianic plan of providing salvation for the fallen *Adamic race*. Thus Dr. Worcester, rejecting the Bible history of the fall and believing with Science (?) in man as "slowly struggling upward from the humblest terrestrial beginnings", is

¹ *Whedon Old Testament Comm.*, I. 54f.

in sore perplexity. Nevertheless he admits what he calls an original sin, which, however, "does not spring from the transgression of Adam. "No! it rather "lies in the *carnal nature of man*". Again, he speaks of "the evil that is in every child of man, and seems an essential part of human nature".¹ What a confession! He has virtually conceded the untenableness of his own position, and has given a strong but unconscious testimony to the truthfulness of the Genesis account of the entrance of sin. So, too, the actuality of Abraham may be disputed, but the intelligent belief in his historic reality explains far more easily the subsequent facts relative to Israel and to redemption.²

A Strange and Untenable Position

One thing that is brought forward in connection with portions of the book of Genesis is astounding, and at the same time, almost amusing. It is the idea that Genesis, having been written with a religious and not with a scientific object, need not be actually true! And so some writers seem virtually to express the idea that, while science demands truth, religion may thrive on error. Thus, while man's reasoning nature calls for real facts, his religious nature can get along very well on the untrue Science, e. g., would not be satisfied with the legendary and mythical; but religion can accept fiction (put forth as fact), if it be set forth with a theological purpose.³

Now if this were so, and the religious nature of man could thrive about as well on tradition as on truth, on fiction as on fact, of course it would make but little difference whether it had error or truth upon which to subsist. There would, consequently, be no need of a true Revelation from God, no need of a special and Divinely given plan of salvation to be believed, accepted and lived. And possibly this is one reason why this class of thinkers are always so ready to throw aside the plain teachings of the Bible.

And yet our Savior taught the Pharisee of His time that traditions were not so good as truths (Mark vii. 1-13). He Himself was called the *Truth*; was said to be full of truth. And one of the great objects of His coming was to bear witness, not to myth and legend, but to the truth (John i. 14; xiv. 6; xviii. 37). According to Him it is the truth that makes men free (ch. viii. 32). In sending Him God had respect unto the truth (John i. 18). Did He not have equal respect for truth when He had previously sent and spoken through the Prophet (Heb. i. 1, 2)? And did not the race, even in its "childhood", need truth instead of myth, the same as we do to-day? Besides, if Jesus Christ was the Truth embodied, and spoke nothing but the truth, how, we ask, could He do this while agreeing to the (supposed) myths of Genesis and even building upon them?

¹ Worcester *Genesis*, etc., pp. 15ff., 141.

² See König, in *S. S. Times* for Sept. 14, 1901, p. 1; Hastings *Dict. of Bible*, II., 147 a.

³ See *S. S. Times*, June 22, 1901, p. 7; Hastings *Dict. of Bible*, II. 146b.; Worcester *Genesis*, etc., pp. 79, 83, 86f., 140; Dods *Genesis*, chap. I.; Abbott *Life and Literature of The Hebrews*, p. 53f.; Griffith-Jones *Ascent through Christ*, pp. 82f.; Laing *Human Origins*, p. 209ff.

Some apparently do not want the truth. They appear to be like those ancient Israelites who loved to have the prophets prophesy falsely (Jer. v. 30, 31; Mic. ii. 11). Christ found the same class of persons in His day. And He told them plainly that the reason why they did not believe Him was because He had told them the truth (John viii. 45ff).—A similar class exists still. This may be one reason why, despite contrary evidences, so many insist on mythologizing Genesis. Their very idea, that writing with a scientific object demands a stricter adherence to the truth than if writing with a religious object, looks suspicious, to say the least. J. J. S. Perowne once said concerning Genesis: "Hard critics have tried all they can to mar its beauty and to detract from its utility. In fact, the bitterness of the attacks on a document so venerable, so full of undying interest, hallowed by the love of many generations, makes one almost suspect that a secret malevolence must have been the mainspring of hostile criticism. Certain it is that no book has met with more determined and unsparing assailants".¹

The fact that Genesis, even in its early narratives, is written as historically real is not without large significance. The writer was plainly honest and evidently thought he was relating facts. This is conceded even by Radical and disbelieving Critics. Prof. H. G. Mitchell, in his "*The World before Abraham*", thinks that the writers of those early narrations erroneously supposed themselves to be writing veritable history. And Gunkel, in his "*Legends of Genesis*", states that "both the narrators and auditors regarded the legends as 'true stories'" (p. 39).² Not only is there significance in the fact itself, but the critical concessions of it are likewise highly significant.

We believe it can honestly be said that no good and sufficient reasons have as yet been advanced which really militate against the historicity of Genesis. As, then, the trustworthiness of that book has not been successfully impeached; as, indeed, in many ways it seems rather to have been corroborated; as, further, that book purports to relate realities, and as what it thus relates is contradictory neither to reason nor to known facts,—we shall not be unwise, uncritical or unscientific, if we adhere to its strict historicity. Being then historical, what it narrates relative to the early days of humanity is both reliable and valuable. We may therefore turn to it with revived and enlarged confidence, in the expectation, too, that the constantly occurring victories of modern research, the ever-cumulative stores of antiquarian knowledge—every advance, in fact, in relevant exegesis and science—will aid in ever-increasing understanding of humanity's early days as therein set forth.

It may be asked how the facts relating to earliest man were retained and recorded. As we have no absolute knowledge on this point, we can but state how it *may* have been. It will doubtless be generally admitted that the real facts of the history of the earliest man, such as those pertaining to

¹Smith *Dict. of the Bible*, I. 892a.

² See *Bible Student*, June, 1903, pp. 308, 355.

his original home and condition, his temptation and fall, his after-history, together with some of the main outline facts of his principal early descendants—these things must first have been known with certainty :

(1) Such facts would be certainly known to those who had personally passed through the experience.

(2) They would be known to those to whom they were recounted by the actors.

(3) There would thenceforth pass down a record, either in writing or in the memories of men, of these actual beginnings of the Race.

These things (under Divine oversight, if need be) would, among some, be preserved in their general integrity. With others there would doubtless linger variously distorted remnants or notions of the facts. And the traditions of ancient peoples—warped, localized, tribalized and mythologized, though they are—might well have been built upon whatever of such remnants of primeval truth still indistinctly lingered ; while the superior Hebrew accounts might be those things that had been preserved in their integrity.¹

The Traditional and Analytical Views--A Contrast*

BY THE LATE REV. C. J. ELLICOTT, D. D., BISHOP OF GLOUCESTER AND
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It will be well to enter into details, and to proceed to place these alleged certitudes of the Critics in contrast with that Traditional view of the characteristics and composition of the Old Testament which, with some modifications, has existed for two and twenty centuries ; and which, we may very confidently say, will substantially remain to the end. Modifications there may be. Each age as it passes suggests, it may be, some rectifications. Each period of controversy, like the present, necessitates a closer study, both of matter and of language, and consequently a clearer perception of those details in which surer knowledge enables us to introduce rectifications and corrections. These modifications we may expect, but subversive changes in the estimate of the true nature of Holy Scripture, such as those which we are now invited to accept, will never enter into the *credenda* of the Catholic Church.

¹On the historicity of Gen. I.-III., see Dr. D. S. Gregory in *Homiletic Review* for Sept. 1901, p. 279f. ; 1901, p. 373f. On the perfect agreement of the therein contained Creation-History with science, see Urquhart *The Bible, Its Structure, etc.*, vol. II., section I., chaps. ii.-vii. ; Whitelaw *Patriarchal Times*, pp. 18-22 ; Hahn in *S. S. Times*, June 22, 1901, p. 11.

*This paper is a reprint in part of the Second Lecture in a Course delivered by the distinguished Bishop to the Clergy and Laity of the Archdeaconries of Gloucester and Cirencester, and afterwards printed by the London Society for Promoting Christian Knowledge, in a booklet entitled "Christus Comprobator ; or, Testimony of Jesus to the Old Testament". We know of no clearer presentation of the critical issue than this which is set forth under the title "The Two Theories". The statement prepares for "The Two Arguments" in the next address. We are sure that we are conferring a great favor upon our readers, if we can induce them to read this argument which is up-to-date notwithstanding the fact that it was published more than half a score of years ago.—*Editor*.

We begin, then, by defining what we mean by the expression we are using,—the Traditional view of the Old Testament. We mean that view of the contents, their authorship, and their trustworthiness, that prevailed in the Jewish Church after the final formation of the Canon of the Old Testament, that is clearly to be recognized in the New Testament,—and has continued in the Christian Church, with but little substantial modification, to this nineteenth century of salvation. Now, however, in the closing years of this century, we are told that this view must, to a great extent, be given up. We are in fact called upon to set aside the greater part of the beliefs of the past, and to see in the Old Testament a collection of ancient documents, many of highly composite structure, which came consecutively into existence centuries later than when they have been supposed to have been written; and which, after various re-editings and redactions, only received the form in which we now possess them, in the later, if not the latest, period of the Exile.

What general answer have we to make to these startling demands? Well, to begin with, certainly this,—that the view that we are thus, somewhat summarily, called upon to dismiss may in substance be recognized as dating from the time of Apocrypha. We find in the writings of that period not only the same recognized divisions that were current in the days of our Lord¹, but a deliberate ascription of sacredness to the ancient Books², and especially to the Mosaic Law and to its author, into whose soul Wisdom herself vouchsafed to enter³. The Books of the Old Testament were apparently ascribed, as we now ascribe them to prophets,—the term prophets in the Apocrypha⁴ being applied not only to men who ‘showed what should come to pass’, and who spake ‘from the mouth of the Lord’, but who were guided by His Spirit, and ranked with the ‘friends of God’.

¶ We may recognize substantially the same views in Philo, though in a more exaggerated form. With him the Old Testament is ever regarded as one divine whole, breathed through by the Spirit of God, one inseparably connected holy Word, of which the Pentateuch is to be accounted the crown and the glory⁵. The same views are expressed by Josephus, though in more restrained and moderate terms. He, too, regards the Sacred Scriptures as a divine whole. They were written by a succession of prophets, the greatest of whom was the inspired writer of the Pentateuch,—true prophets, yet with separate gifts,—some writing under immediate inspiration from God, others only truthfully and faithfully recording the events of their own times, though never without some measures of divine guidance and direction⁶.

Such generally were the views entertained in the Jewish Church after the formation of the Canon of the Old Testament; such the views in the time of our Lord; and such, though not without various modifications in detail, the

¹Ecclus. i. Prologue.

²1 Macc. xii. 9.

³Wisd. x. 16.

⁴See Bretschneider, *Dogmatik der Apocryph. Schriften*, 4, 68 sq.

⁵Eccles. xlviii. 25.

⁶1 Esdras i. 47.

⁷Wisd. vii. 27.

⁸See Ewald, *History of Israel*, vol. vii. p. 204 (Transl.). London, 1885.

⁹See Josephus, *Contra Apionem*, i. 7, 8.

views entertained by the early writers in the Christian Church,—the Eastern Church involving more of the speculative element, the Western more of the formulated and traditional. The broad principles that were maintained were the harmony of the teaching of the writers of the Old Testament¹ the organic unity of the two Testaments², the self-sufficiency of Scripture for the setting forth of truth³, and its blessed and plenary perfection⁴. It is only in heretical writings, and particularly in the Clementine Homilies, that we find any traces of that kind of criticism of the Old Testament with which this nineteenth century has made us so painfully familiar. Even from early days controversy has prevailed in regard of the nature of the inspiration and the infallibility of Holy Scripture, but it is only in the last hundred and forty years⁵, and particularly in the last quarter of a century, that the broad principles of the Traditional view have been deliberately and even contemptuously flung aside, and the genuineness, integrity, and trustworthiness of the Old Testament impugned and traversed by the industrious ingenuity and really limitless assumptions of modern analysis.

This destructive criticism has, however, not been without its uses. It has at last compelled us to study more diligently and systematically the Old Testament. For a very long period the critical study of the Old Testament has been comparatively neglected by biblical scholars. The Hebrew language has to a great extent dropped out of the curriculum of modern theology; the critical questions that have been now brought to the front by men of singular acumen, as well as of untiring industry, come upon us with a kind of startling novelty; and we find ourselves, as it were, taken by surprise, and brought suddenly face to face with questions pressed upon us by experts, to which we are uneasily conscious that we can give no answers that can stand five minutes of steady criticism.

This state of things is, however, passing away. We are at length beginning to realize the gravity of the present state of the Old Testament controversy. The Traditional views are being re-examined under the light of modern discoveries; and efforts are beginning to be made fairly to put in contrast that inspired and trustworthy record of the past bearing the name of the Old Testament, and sealed with a belief of more than two thousand years in its genuineness and integrity, with that strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after-event prophecy to which modern critical analysis has sought to reduce that which our Church, day by day, calls the 'most Holy Word' of Almighty God.

Such a contrast we are now endeavoring to make in this Charge,—a contrast which it is believed will in itself go far to re-assure the perplexed

¹Comp. Justin M., *Cohort. ad Graecos*, cap. 8, compared with cap. 7.

²Comp. Clem. Alex. *Strom.* vii. 16.

³Athan. *Contra Gentes*, cap. 1.

⁴Cyprian (*Prolog. ad Test. adv. Judaeos*) uses the expression 'divinae fontes' in reference to the 'Scripturas veteres ac novas'.

⁵The commencement of the present Analytical system is referred by some writers to the French physician Astruc, who, about the time named, pointed out that the passages containing the name Elohim can be arranged in a kind of narrative form. See Ladd, *Doctr. of Sacred Scripture*, vol. ii. p. 240.

and the doubtful, and will show what we must term the dangerous credulity of those who are advising us, for the sake of the shaken faith of young men of our Universities, to accept the leading conclusions of this revolutionary analysis. To strive to help failing faith is a noble endeavor, but there are limits to the extent to which that help is to be carried. Are we to have no thought for the countless numbers of those simple trustful believers who, in the language of a modern poet, are leading 'lives of melodious days', because clinging to the old faith, and accepting what Apostles and Evangelists, yea, and the Dear Lord Himself, have expressly guaranteed to them? Are these babes in Christ to be forgotten? Are good and earnest men to be so over-eager for the comparatively few, as to lose sight of those whose very salvation may be endangered by this precipitancy of literary credulity?

At any rate let us make our contrast. Let us state succinctly on the one side what we have termed the rectified Traditional view of the composition and authorship of the Old Testament, and, on the other side, the modern Analytical view; and then, further, those modifications of it which English Churchmen of earnestness and piety advise us to accept as helpful to weakened faith, and as that which, to use the words of one of these writers, may 'legitimately and without real loss be conceded'.¹ Conceded, and to whom? To Eduard Reuss and to Graf, to Kuenen and to Wellhausen, and to their followers in this country who adopt, in a greater or less degree, their conclusions. When the contrast has been completed, we will, without entering into any technicalities, let common sense be brought to bear upon the contrast, and endeavor to make a rough but equitable estimate of the preponderance of the probability which the Traditional view may claim over the Analytical view, and the real insufficiency of the arguments on which this latter view appears principally to rely. This done, we will then make our appeal to far higher and more conclusive authority.

I. The rectified Traditional view may be conveniently expressed under the following formulated statements:

We have full reason for believing,—

1. That the Book of Genesis was *compiled* by Moses,—in its earlier chapters from primeval documents² which may have been brought by Abraham from Chaldaea, and in its later chapters (except parts of xxxvi.), from family records of a distinctly contemporaneous origin, which we may reasonably believe to have been preserved in the families of the successive patriarchs as the archives of their race. That these should have been accessible to the divinely appointed leader of the race, himself a man of known learning³,—that he should have arranged them and illustrated them by contem-

¹*Lux Mundi*, p. 362.

²It appears now to be generally admitted that there may have been documents extant at the early date referred to, whether traced in a small character on brick tablets, or otherwise; see Lenormant, *Histoire Ancienne de l'Orient*, tome i. p. 18, Paris, 1881. See also an interesting article on early writing, *ib.* pp. 397-450; comp. Duncker, *History of Antiquity*, vol. i. p. 278 (Transl.), Lond., 1877. The cuneiform writing appears to have originally come from the Sumero-Accadians; see Lenormant, *ib.*, tome iv, p. 30.

³Acts vii. 22.

porary notes, is a supposition so reasonable, that, though no more than a supposition, it may be accepted at least as more plausible than any other which has yet been advanced.

2. That, of the four remaining Books of the Pentateuch, the first, the Book of Exodus, as the autobiographical character of large portions of it seems clearly to indicate, was *written* by Moses, or, at least, under his immediate direction and authority. That the Book of Leviticus, as containing the statutes and ordinances for the most part expressly stated to have been revealed to Moses, must, if not actually written by him, have been compiled by authorized scribes under his immediate supervision. That the Book of Numbers, as containing more mixed material, may be considered to have been compiled,—in part from the legislative revelation made directly to Moses, in part from contemporary records made by Moses in obedience to God's command¹, in part from documentary annals including reference to books² that may have been compiled during the lengthened abode in the wilderness,—but all, as the tenor of the whole Book and its concluding verse seem distinctly to imply, under the authority and general oversight of Moses. . . . Finally, that the Book of Deuteronomy, containing as it does, not without notes of time and place, the addresses of the closing days of the inspired legislator (which we may regard as having been specially recorded and preserved by official writers³), assumed its present form, as one passage seems in some degree to suggest⁴, under the hand of Joshua.

3. That the Book of Joshua, which is rightly considered by all recent critics as standing in close connection with the Pentateuch, was similarly compiled by some contempory writer or writers under the direction of Joshua,—in part, as the narrative seems to imply, from communications personally made by Joshua, and, in part, from documents and records made at the time by official writers and recorders, of whose existence and employment, even in those early days, we find traces in the Pentateuch.

4. That the Book of Judges is a compilation, not improbably made by the prophet Samuel from contemporary records, family memorials, and other existing materials,⁵ commencing with events recorded in Joshua, and extending, though not in perfect chronological order, over a period of about 400 years.

5. That the Books of Samuel and of Kings are compilations consisting in part of the compositions of contemporary prophets, beginning with Samuel and with Nathan and God,⁶ and in part of selected materials from official records, sacred and secular, put together, and perhaps added to by seers prophetic writers,⁷ of whom Jeremiah was the last and, as he well may have been, one of the principal contributors.⁸

¹Numb. xxxiii. 2 ; see also Exod. xvii. 14.

²Numb. xxi. 14, 27.

³See Girdlestone, *Foundations of the Bible*, pp. 21, 24, Lond., 1890.

⁴Deut. xxxii. 44.

⁵See Girdlestone, *Foundations of the Bible*, pp. 40 sq. Lond., 1890.

⁶1 Chron. xxix. 29.

⁷Comp. 2 Chron. ix. 29; xii. 15; xvi. 11, al.

⁸See Girdlestone, *Foundations of the Bible*, p. 35.

6. That the Books of Chronicles were a compilation, possibly, nay, even probably, by Ezra, made largely from the Books of Kings, or from the documents on which these Books were based, but with abundant references and allusions to nearly all the earlier historical Books including the Pentateuch.¹

7. That the Books of Ezra and Nehemiah were written by the writers whose names they bear,² and contain, in part, extracts from official documents and from contemporary records, and also, in part, narratives of personal history.

8. That the prophetic writings are written by those whose names are, in every case, specified in their writings, and that they contain, in some instances, portions of contemporary history, but that the main element of their writings is distinctly predictive, and has reference to events that belong to what was future and posterior to the time when they were mentioned by the writer.

9. Lastly, that the historical Books, as we now have them, bear plain and unmistakable marks of the work having passed through the hands, not only of the early compiler or compilers, but of later editors and revisers,—numerous notes, archæological and explanatory, some obviously of an early, and some of a late date, being found in nearly all the books, but particularly in the more ancient.³

Such would appear to be a fair and correct statement of what we have agreed to term the Traditional view of the historical and prophetic Books of the Old Testament, modified as it now is, and in some particulars, rectified, by modern research.

II. We now turn to the opposing theory, to which we have agreed to give the colorless epithet of 'Analytical', as claiming to be founded on a searching criticism of the historical Books of the Old Testament, and especially of what is now called the Hexateuch (the Pentateuch and the Book of Joshua)—these early Books involving the widest alleged divergences from the formulated statements which have been set forth in the foregoing paragraphs.

This Analytical view we will first place before the reader in the form now generally adopted by the most acute foreign critics of the Old Testament: we will then pass onward to notice the extent to which they have been accepted by recent writers of our own country and Church. The results that have been thus accepted will unhappily be found to be considerable; but the tone in which they are set forth is widely different from that adopted by the majority of the foreign critics, and is marked by a temperate and reverential spirit which, at any rate, shows some recognition of the momentous issues that are involved, and the influence they must exercise on the faith of the general reader of the Old Testament.

The results of the Analytical theory, as arrived at by the most acute foreign critics, may be thus briefly summarized:—

¹See Girdlestone, pp. 56 sq.

²Girdlestone, p. 12; but see Ladd, *Doctrine of Sacred Scripture*, vol. i. pp. 546 sq., Edinb., 1888.

³See especially, Girdlestone, *Foundations of the Bible*, chap. x., xi, pp. 66-81.

1. That the Old Testament did not assume its present form till a somewhat late date in the period of the Exile.

2. That the later historical Books, and especially the two Books of Chronicles, disclose methods of constructing history which justify the limited estimate that has been formed of the trustworthiness of the earlier Books, and prepare us for the inferences that have been drawn from a critical investigation of them.

3. That this critical investigation, in the case of the Pentateuch and the Book of Joshua (now usually called the Hexateuch), discloses at least three strata of narrative and legislative details, of different dates and distinctive peculiarities, which, after having been revised and re-edited, possibly several times, have at last been not unskilfully combined in the form in which they have now come down to us.

4. That the three strata more particularly to be recognized are (*a*) a History Book,—itself composite, as both names of Almighty God (Jehovah and Elohim) are to be found in it,—dating from the period of the early kings and prophets; (*b*) the Book of Deuteronomy, compiled in the days of Manasseh or Josiah by some unknown writer, and having some slight affinity with the above-mentioned History Book; (*c*) a document, in its earliest state of perhaps the same date as (*a*), historical only in form, using throughout the name Elohim,—sometimes called the *Grundschrift* or Fundamental Document, sometimes the Book of the Four Covenants, sometimes, though misleadingly, the earlier Elohist,—which, after having been carefully revised, became expanded in the time of the Exile into what is called the Priestly Code, its basis being Leviticus and allied portions of Exodus and Numbers.¹

5. That the three codes of Law found in the Pentateuch conform to and corroborate this analysis.

6. That in the present Books of Judges, Samuel, and Kings, we have remodelled history, and a repainting of the original picture² on a generally uniform principle,³ and with some reference to Deuteronomy,⁴—the accretions and corruptions in the Books of Samuel being numerous, and especially where the prophet stands in connection with the history of David;⁵ and the revision of the Books of Kings being also very unrestricted,⁶ though closer to the facts than in Judges or Samuel.⁷

7. That the Prophets used history as a vehicle for their own ideas;⁸ and that their so-called predictions are only fallible anticipations of the manner in which, according to their conceptions, the Deity would, consistently with the character they ascribed to Him, deal with the subjects of His government;⁹ and this, notwithstanding it is admitted that all the writers of the

¹Wellhausen, *Prolegomena to the History of Israel* (Transl.) Edinb., 1885.

²Wellhausen, pp. 293, 294.

³Ib., p. 277.

⁴Wellhausen, p. 280.

⁵Ib., p. 267.

⁶Ib., p. 272.

⁷Ib., p. 277.

⁸Kuenen, *Prophets and Prophecy*, p. 444 (Transl.), Lond., 1877.

⁹Muir, Introduction to Kuenen, *Prophets and Prophecy*, p. xxxviii.

New Testament, and our blessed Lord Himself, ascribe divine foreknowledge to the Israelitish prophets.¹

8. That thus,—to sum up a few leading results to which we are led by the foregoing statements,—we are to regard the Book of Deuteronomy as a fiction, founded it may be on traditions, and of no earlier date probably than the eighteenth year of Josiah; that the Tabernacle of Witness, or as it is now commonly called, the Tent of Meeting, and everything connected with it, had never any existence except in the fabricated history composed in the days of the Exile, and that, far from the Tabernacle being the prototype of the Temple, it was the 'Temple that suggested the deliberate and elaborate fiction of the Tabernacle;² and further, that the older books were remodelled according to the Mosaic form,³ and that Chronicles, especially, was falsified by Priests and Levites to sustain the belief that the tribe of Levi had been set apart from the days of Moses and that the Priesthood dated from that time,⁴—such a belief being, it is alleged, utterly inconsistent with the truth.

Such, in brief outline, is the Analytical view of the Old Testament, a view which, I regret to say, has very many supporters, and in Germany is fast becoming the accepted account of the origin and formation of the earlier portion of the Book of Life. That such a view should meet with acceptance in any Christian country is sad enough, and startling enough, but that it should meet with acceptance to a considerable extent at the hands of members of our own Church is full of very sad augury for the future. But it is so. In a carefully written article by one of our University Professors, and in a portion of a recent and well-known collection of theological treatises, the substance of much that has been just specified has been adopted and set forth as a view of the Old Testament that may be consistently maintained by an English Churchman.

We are told, for example :—

(1) That the earlier narratives before the call of Abraham are of the nature of myth⁵—myth being defined to be the product of mental activity not yet distinguished into history and poetry and philosophy.⁶

(2) That the Hexateuch owes its existence to three principal sources, viz. those already specified,—the composite History Book, sometimes called the prophetic narrative, Deuteronomy, and the Priests' Code; the first-mentioned being the oldest, the second belonging to the reign either of Manasseh or Josiah, and the third to the period of the Exile, when the laws, gradually developed out of an earlier and simpler system, were finally formulated in a complete and definite code.

(3) That the Book of Deuteronomy is a republication of the law in the spirit and power of Moses put dramatically into his mouth.⁷

¹Kuenen, p. 448.

²Wellhausen, pp. 37, 39.

³Ib., p. 126, note, 221, 222.

⁴*Lux Mundi*, p. 357.

⁵*Lux Mundi*, p. 355.

⁶Ib., 294.

⁷Ib., p. 356.

(4) That the later historical Books are of a composite structure, and present to us the phenomena of older narratives fitted into a compiler's framework¹; and, generally, that there is a considerable idealizing element in the Old Testament history².

(5) That in the Books of Chronicles we must admit unconscious idealizing of history, and a reading back into past records of a ritual development which is really later³.

(6) That the predictive knowledge of the prophets is general, and of the issue to which things tend; sometimes, but not usually, a knowledge of times and of seasons,⁴ prophetic inspiration being consistent with erroneous anticipations as to the circumstances and the opportunities of God's self-revelation.⁵

Such are the conclusions with regard to Old Testament criticism which English Churchmen are advising us to accept. Such the sort of compromise, if compromise it can justly be called, which those who stand in the old paths and substantially hold the Traditional view, are now invited to make with those who maintain in its completeness the Analytical view, as it has been set forth in this Address.

Now, in the first place, let any fair-minded reader simply set side by side the six statements just made with the eight statements of the Analytical view made a little earlier, and then form his opinion of the relation of the two. And will it not be this? that the difference in tenor between the two groups of statements is slight; and that it is impossible to regard the statements of the English writers as otherwise than expressive of a general acceptance of the Analytical view; modified, it will be observed, in certain details, and minimized, to some extent, in phraseology, but, when thus modified, in no degree approximating to the rectified Traditional view, or to be regarded as a mediating statement between the two theories.

We have really only two views to place in contrast; but, in doing so, it will be only right and equitable to recognize that we are not justified in imputing to the English advocates of the Analytical view the extreme opinions which the foreign advocates can be shown, either by direct statement or by necessary inference, indisputably to hold. This, however, may always be said,—that the tendency of unbalanced minds, if they accept any modified view, to pass onward into the unmodified, is very patent. The real harm then that has been done by recent English writers lies in the plain fact that they have, though with the very best intentions, actually prepared the way for shaken and unstable minds to arrive at results which will at last be found to involve inability to accept the supernatural, and so, a complete shipwreck of the faith.

These things are sad and serious, and do justify us in inviting these well-intentioned writers to reconsider their whole position, and to ask themselves whether they may not more profitably devote their efforts to a guarded

¹Prof. Driver, in *Contemporary Review* for Feb., 1890, p. 216.

²*Lux Mundi*, p. 354.

⁴Ib., p. 346; but see note, p. 345.

³Ib., p. 353.

⁵Ib., p. 346.

rectification, where it may be needed, of the Traditional view, and whether these over-hasty excursions into the Analytical are not full of peril, not only to simple and trustful souls, but even to those in whose interest these adventurous excursions have been made.

But we must now proceed onward with our general argument. We have set forth, we trust fairly and correctly, the two opposing views, the rectified Traditional and the Analytical, and also the few real modifications that have been suggested in the latter. We must now put these views to the test, and give full and fair consideration to the two leading arguments which must influence us in our choice between the Old and the New Learning,—between tradition and critical hypothesis,—between historical supernaturalism and ultimately natural development,—between alleged facts and alleged myths,—between the leading features of the belief of the Jewish and of the Christian Church, and the investigations, confessedly acute and elaborate, of a few distinguished scholars and critics of this last half of the nineteenth century.

These two leading arguments we will endeavor to develop in the next Address, and in those which will follow it. We will first make our appeal to the reasonable and the probable: we will then make that appeal which, if rightly made, must bring to a close all controversy,—the appeal to Him to whom the Old Testament bears witness, and whom the New Testament reveals,—to Him in whom dwell all the treasures of wisdom and knowledge,¹ the Light of the world as well as the Savior of the world,—the Lord Jesus Christ.

¹Col. ii. 3.

Diverse Critical Views of Jewish History*

BY HENRY WACE, D. D., DEAN OF CANTERBURY

The subject on which your Bishop has done me the honor to ask me to address you is that of "The Bible and Modern Investigation". The subject, as thus stated, is more general in character than that which has become so familiar to us of late years under the title of "The Higher Criticism". It includes, for instance, the question of the light which may be thrown upon the Bible by archæological investigations, and it refers to the New as well as to the Old Testament. At the same time it would, of course, be impossible to survey all this ground in the course of three lectures, and I shall probably be consulting the wishes of those who proposed these lectures,

*This paper is the opening Lecture of three delivered by Dean Wace to the Clergy at Norwich, England, by request of the Bishop, on the general subject of "The Bible and Modern Investigation". The Lectures were published in 1904 by the London Society for Promoting Christian Knowledge, and may be had in this country of E.S. Gorham, publisher, New York City. This paper shows what great differences exist even among those who are considered Radical Critics, as, e. g., between Dr. Driver, of Oxford and Dr. Dillmann, of Berlin, especially regarding the substantial historicity of the Pentateuch.
—Editor.

and of those who are attending them, if I consider mainly the question of the light which has been thrown upon the Old Testament by modern researches.

It is an advantage, that by choosing this title, the Bishop has placed the question of criticism in its true light. The word "criticism" may seem to some minds to suggest a critical, or even sceptical, temper on the part of those who practise it; but no such meaning ought to be in our minds in dealing with the subject. Such a disposition has undoubtedly existed in many critics, especially in the leading critics abroad; but the questions which are now so much occupying the mind of the Church and the world have taken their origin from the process, not only legitimate but necessary, of investigation. A vast mass of information respecting ancient history on the one side, and ancient Hebrew literature on the other, has been brought to light by the literary and archæological investigations of the last century, and it is an imperative obligation upon all thoughtful men, and particularly upon all thoughtful Christians, that they should consider what bearings these investigations have upon the books on which their faith in great measure depends, and upon the facts which those books assert and presuppose. Other people will do it, and have done it, if we do not; and if they approach the matter with bias, as many of them have done, one-sided conclusions may be drawn from such investigations, which may mislead the public mind and unsettle the faith of Christians.

The Nature and Scope of Critical Inquiry Illustrated

But it can not be requisite to spend any time, in an audience of Clergymen, in urging the necessity of taking part in these investigations, and of making ourselves acquainted with their results. It may be worth while, however, to illustrate in one or two instances the nature and scope of such critical inquiries. That branch of them which, at the moment, arouses the greatest interest is called the Higher Criticism; but its function may be very well illustrated by the Lower Criticism, which is that of the text of the Scriptures.

Take, for example, the work of scholars like Dr. Westcott and Dr. Hort, and the Revisers. Their work mainly consisted in ascertaining what is the true text of the sacred books. The facts brought to light since the time of the Reformation have made it clear that such a position as that practically assumed by the Roman Church at the Council of Trent, that any existing text of the New Testament could be accepted, without inquiry, as an authentic representation, is wholly inadmissible. The opportunities afforded us for the collation of manuscripts, and for reading the Fathers of the Eastern as well as of the Western Church, have made us aware of the fact that there are a large number of variations in the texts which have been handed down to us, and that careful inquiry is necessary in order to get as near as we can to the originals.

Take, for instance, the text respecting the three witnesses in the First Epistle of St. John. It is now generally recognized that important words in

that text are not part of the original composition, and criticism has rendered the Church a valuable service in establishing that fact. Every one would desire to avoid treating as a part of the Word of God words which were not written by its inspired authors. Or take the conclusion of St. Mark's Gospel. Whether we agree with the view of the Revisers that those concluding verses were not part of St. Mark's own Gospel, or whether with Dean Burgon and Dr. Salmon we think, as I do myself, that there is not sufficient reason for rejecting them, no one can doubt that their authenticity, in view of the difficulties connected with them, is a proper subject of inquiry, and that the Lower Criticism is doing a valuable work in carefully investigating the subject. What it is doing for us in all such cases is to render us more sure than we otherwise could be of what is the actual inspired revelation on which our faith relies.

The Higher Criticism aims at performing the same service in a higher sphere of investigation. We know what has been the result of such criticism during the last half-century respecting the New Testament. When I entered the ministry, more than forty years ago, the air was full of vague rumors that the German critics had undermined the authenticity of the Gospels and of St. Paul's Epistles; and I remember a very eminent Oriental scholar, a late Professor of Arabic at Oxford, telling me that two German laymen, Baur and Ewald, had done more to elucidate the Bible than all the clergymen in England. The result, however, has been a strange comment on such an observation. German and English scholars and divines have, by purely critical methods, dispersed these doubts, and the books of the New Testament now stand on firmer ground, as authentic productions of the persons to whom the Church has always attributed them, than they did before; their text has been purified and rendered more exact; and our faith that we can use them as the Word of God, spoken by His inspired Evangelists and Apostles, has received an invaluable confirmation.

These considerations will best illustrate the process which, amidst many difficulties and confusions, is now, no doubt to our great ultimate advantage, going forward with respect to the Old Testament. Men are inquiring respecting the Old Testament, as they did during the last half-century respecting the new, (*a*) What is its true text, and (*b*) Whether its books are rightly attributed to the authors whose names they have traditionally borne. Take, for instance, the Book of the prophet Isaiah. It is certainly a very interesting and, in some respects, important subject for inquiry, whether the latter half of that book is by the Isaiah of the first half. There are still scholars on both sides; and it is happily a question which may be discussed, and on which differences of opinion may prevail, without involving, as some other critical questions do, vital considerations respecting the trustworthiness of the sacred writings. But, according as it is decided one way or the other, considerable light is thrown upon the nature and range of ancient prophecy.

Or take the subject of the Psalms. Their current popular title affords a very good illustration of the nature of the critical questions with which scholars are at present more especially concerned. It is clear that it is not

possible to regard all the Psalms which bear the inscription of a Psalm of David as being really his; and that, for example, when at the end of Ps. lxxii. we read in the Hebrew, "The prayers of David the Son of Jesse are ended", although there are Psalms of Asaph and of the sons of Korah in the collection thus concluded, it can not have been intended to say that all the Psalms were those of David. It became therefore an imperative matter to ascertain, as far as possible, by such criticism as that of Professor Kirkpatrick in his valuable edition of the Psalter, or that of the equally valuable and instructive work of the late Rev. John Sharpe, what Psalms can be justly attributed to David, and what tests we can rely upon in the matter. The question, for instance, whether Psalm xviii. can, as Professor Kirkpatrick considers, be regarded as truly ascribed to David involves most important considerations respecting the character of the ancient Jewish religion, and, consequently respecting the whole history of the Jewish dispensation.

Questions such as these must needs be asked with respect to every book of the Old Testament. Not only is it impossible to prevent their being asked, but in a right spirit they ought to be asked; and those who are confident of the truth of their Christian faith will also be the most confident that, in the end, the answer will be of the greatest possible benefit to that faith. There may, indeed, be a painful interval of doubt and confusion, as there was with respect to the New Testament; but this is a necessary consequence of our infirmities of mind and heart, as well as of our comparative ignorance; and they constitute part of the strain and trial through which faith has had to pass in all ages.

The Main Critical Problems of the Hour

Having premised this brief recognition of the necessity and value of Criticism in general, let us pass to the main critical problems of the hour, those which relate to the authenticity and authority of the Old Testament Scriptures.

Of these problems the most important, because the most decisive in their general bearing, are those which relate to the Pentateuch. It is not, in this case, a mere question whether the so-called five Books of Moses are correctly attributed to him, or whether parts of them, at all events, are from other or later hands. As in the case of Isaiah, it is quite conceivable that questions of that nature might be discussed without affecting the substantial value of the books, and without any consequences to the general view taken of the Old Testament as a whole. It is true that as early as the Books of the Chronicles (2 Chron. xxv. 4; xxxv. 12) and Ezra (vi. 18) not only Deuteronomy but Leviticus and Numbers are quoted as "in the Book of Moses"; so that, as Dillmann observes in the opening of his famous discussion on the composition of the Hexateuch, the name Torah, and the opinion that Moses was the author of the whole Pentateuch, acquired from that time an almost dogmatic authority. Nevertheless it might reasonably be urged that the books were so called *a potiori*, as it is said, because Moses was regarded as the chief author, and that the title need not really mean more than the current appellation of the "Psalms of David"; not implying that all was his, but that he was the

chief author and originator. It must, I think, reasonably be allowed that expressions in the New Testament, such as "the Law of Moses", can not fairly be pressed to imply, of necessity, more than that the five books on the whole are of Mosaic origin and authority. By common consent the conclusion of Deuteronomy, describing Moses' death, can not be ascribed to him, and similar exceptions might be admitted with respect to other parts without inconsistency with the general title given to them by the Chronicler, or by the New Testament writers. Even then, of course, it would be a grave question how far the denial of Moses' authorship was to be carried; but there seems no inconsistency with Jewish and Christian tradition in admitting the inquiry in principle.

But this is not the point which creates anxiety at the present moment. What is alleged by a very influential school of Old Testament critics on the Continent, and, I am afraid I must say, a school not less influential in England, is that the Pentateuch in its present form and its apparent meaning, gives an entirely erroneous conception of the real course of Jewish history. The impression conveyed by it, and doubtless intended to be conveyed by it, is that God revealed Himself, from the outset of the patriarchal history, as the One Almighty God of heaven and earth; that He made a covenant with Abraham, and, through him, with the Jewish nation; that He then revealed Himself more definitely to Moses, and that Moses, in obedience to this revelation, laid down the great outlines of the religious and civil constitution of the Jews; so that the rest of the Jewish history is that of the manner in which the people either failed to obey these laws, or were elevated to a gradual apprehension and observance of them by a succession of prophets and kings, and, at length, by the severe discipline of the Captivity.

But, on the contrary, the view now very generally adopted is that the history of the Patriarchs has no adequate historical foundation; that Moses introduced only the rudiments of the faith and the laws which became the characteristic of the Jews, and that the portion of the Pentateuch which describes those laws in detail is to be assigned in the main to the period of the Exile, or subsequent to it; so that what is commonly known as the Mosaic system is really the result of a long development, and not its starting-point. This, it must be felt, involves nothing less than a revolution in the view of Jewish history and revelation which has prevailed, beyond question, in the Christian Church from its commencement, and in the Jewish Church at least since the time of the Chronicler.

It is difficult to see how another very serious result can be avoided; namely, that the Pentateuch, at all events, was compiled or composed in such a manner as to convey to the Jews themselves, and to the whole Church for some two thousand years, a mistaken, and even a completely false, view of the religion and the religious history of the people of God. The eighth principle of the Jewish religion to this day, as stated by Dr. Friedländer, in his authoritative manual on the subject, is: "I firmly believe that the law which we possess now is the same which has been given to Moses on Sinai". "The whole Torah", he explains (p. 134), "including both history and

precepts, is of Divine origin ; nothing is contained in the Torah that was not revealed to Moses by the Almighty ". From the time of Joshua " until the present, the Torah, in its integrity, has been in the hands of the children of Israel ". It is striking to reflect that if the prevalent theory has grave consequences for the traditional belief of the Church, it would seem absolutely destructive of Judaism, from which it cuts the whole ground it rests upon. But I adduce this consideration, for the present, only to show what has been the impression produced by the sacred books of the Jews upon the Jews themselves. If that view could be established, the books of the Pentateuch would cease to convey trustworthy information to ordinary people.

Now, of course, if these views can be proved, we must take the consequences ; but in so grave a matter we are bound to be careful in ascertaining what is really proved, and I understand that what I am chiefly asked to do in these lectures is to give an account of the extent to which such proof or evidence has gone. In doing this it seems to be my duty to put my own views as far as possible on one side. It would be quite impossible in three lectures to review the whole controversy of criticism ; and I might be justly deemed presumptuous if I were to attempt, on my own behalf, to controvert views admitted by such distinguished scholars, both in this country and in Europe. I will only beg respectfully that I may be allowed to reserve my own opinion on various points which I shall mention as provisionally admitted by many scholars. With that proviso, I think I shall be consulting your wishes and the intention of the bishop if I lay before you a statement of the conclusions on which the majority of critical scholars are agreed, and of the questions on which they differ.

The Points on Which a Majority of Critics Agree

Those points of difference are not quite fairly, or, at least, not adequately, explained in most of the popular books on this subject. Ordinary readers, for instance, of Professor G. A. Smith's brilliant volume on " Modern Criticism and the Preaching of the Old Testament " would derive the impression that there was only one sort of criticism, and one set of results from that criticism. " We may say ", he says (p. 72), " that Modern Criticism has won its war against the traditional theories. It only remains to fix the amount of the indemnity ". " We have seen ", he says again (p. 73), " that its main conclusions rest upon literary and historical facts furnished by the Old Testament itself . . . that they are as solid as the results can be of a science at work upon so remote a period of history ". Now, if this were true, it would be vain for a person like myself to beg for a suspension of judgment upon such conclusions, with such resources as are at his disposal on an occasion like this. But you will feel that it is a different matter to lay before you independent evidence of the results of criticism, and to point out as a matter of fact, and not of opinion, what the prevalent conclusions of modern investigation at the present stage really are.

Fortunately it is possible to do this very distinctly, not as the result of my own impressions, but in the statements of an eminent foreign scholar .

whose authority on the subject is unquestionable. I refer to the well-known name of Dr. Hermann Strack, Professor of Theology in the University of Berlin. He is well known for his own important contributions to Old Testament criticism and to Jewish learning; for the Commentary which, in conjunction with Professor Zöckler, he edited on the Old and New Testaments; and for his contributions, on some of the chief questions of criticism, to Herzog's Encyclopædia. He has published an "Introduction to the Old Testament", which in many respects, and particularly in the completeness of its account of the literature of the subject, is the most useful book of the kind; and the fifth edition of this Introduction from which I shall quote, was published in 1898. He tells us in the Preface that "in relation to questions of criticism, my endeavor has been to state their present position as objectively as possible, not putting my own opinion in the forefront. I believe", he says, "that a book of this kind may be a useful guide, in teaching and learning, to persons who, on many points, may have a very different opinion from my own". He himself is an earnest Christian, but accepts many of the critical conclusions he reports. I propose to lay before you, in the remainder of this lecture, statements made by this authoritative writer, in a book published in the midst of the critical world of Germany, as to the present position of critical inquiries into the Pentateuch, or rather the Hexateuch; for, as you will be aware, the Book of Joshua is regarded by most critics as closely connected, in respect to its composition, with the five so-called Books of Moses.

He says on page 31 *ff.*: "That the following propositions may be described as the results of investigation, up to the present time, which have received fairly general recognition:—

"(a) That five written sources lie at the foundation of the Hexateuch; namely, (1) P, commencing with the first chapter of Genesis, or the Priest Codex, . . . called by Ewald the Book of Origins, constituting the esoteric reproduction by a priestly hand of the oldest traditions of Israel; (2) H, the Law of Holiness, consisting of chapters xvii.—xxvi. of Leviticus, called by Dillmann the Sinaitical Law; (3) E, the Elohist, or second Elohist, . . . called by Dillmann the Book of the Israelite Legendary Narrative; (4) J, the Jehovist, . . . or the Prophetic Narrator; (5) D, . . . the author of the greater part of Deuteronomy.

"(b) Not a few sections, though they are only preserved in one or other of these written sources, are derived from an earlier time than these writings; as, for example, the Decalogue and the Book of the Covenant in Exodus (chapters xx.—xxiii.), and most of the poetical pieces. . . .

"(c) P, being the receptacle of the ceremonial laws, has, in course of time, received many, perhaps very many, enlargements. . . .

"(d) Among these writings there is a close relation, in language and expression, between P and H on the one side, and E and J on the other; and accordingly, the latter are sometimes described in their combination as JE".

The Points on Which the Critics Differ

Such, says Dr. Strack, are the points of fairly general agreement. On the other hand, "substantial differences subsist at present in relation to the following points: the succession in time and the absolute age", or, in other words, the relative and absolute age, "of these various written sources, the vicissitudes to which each of them has been exposed up to the time of its being combined with one or more of the others, and the number and character of the various recensions or combinations which it has undergone. The first-named differences, those which relate to the relative and absolute age of the documents, are of the greatest importance".

Dr. Strack proceeds, accordingly, to discuss these more particularly. The Hexateuch, he says, begins with a passage from P; namely, the first chapter of Genesis. For this reason, and also because the thread of P was evidently used for the purpose of arranging upon it the parts taken from other sources, it and the other Elohist source were for a long time regarded as older than the Jehovistic, and, above all, older than D. This remains, substantially, the view of Dillmann, by universal consent one of the two or three greatest names in Old Testament criticism, who died eight years ago.

But to this view a direct opposition is offered by a school which is commonly described as that of Graf and Wellhausen, but which was really originated seventy years ago by the eminent Strasburg critic Reuss. For a long time it attracted very little attention; but it was taken up by Wellhausen in 1878, and, in consequence of his brilliant exposition, it has since acquired a large circle of enthusiastic supporters, which, said Dr. Strack four years ago, is still on the increase.

It is important, if we are really to estimate the nature of this view, to realize the form in which Wellhausen presents it, and the consequences which in his mind, it involves. I quote again from Strack. He says (p. 53), that "through Wellhausen and his following, the view has now acquired almost sole surpemacy, that P in its oldest parts is only of Exilic origin, and, in the great mass of it, of post-Exilic origin, and that it is wholly untrustworthy for forming a judgment of Mosaic or even of pre-Exilic times. He calls it 'fiction', 'downright fiction', and says that it "has really succeeded in veiling the true time of its composition". The Tabernacle, he says, is not really the original, but the copy, of the Temple at Jerusalem; and another more temperate and reverent critic of the same school, Cornill, also maintains this view respecting the Tabernacle. It is the product, says Wellhausen, "of an imagination which does not simply paint a picture of the past, but calculates, and constructs, and produces nothing but dry schemes and skeletons". The incredible soberness of the narrative is, nevertheless, mere imagination; and so on.

Strack observes that this contention, "that the Tabernacle, with the innumerable particulars that are given us about its construction, relating to its materials, its measurements, its ornaments, can be due entirely to the imagination of the author of P, and that the very names and numbers, if

they do not also occur in J E came from the same imaginative source, requires from the reader a considerable exercise of belief in psychological improbabilities". Yet Dr. Driver, though in this and other subjects he softens Wellhausen, gives a substantial adherence to his view by saying that in this and other points "there is a good deal in P which can not be regarded as historical" ("Introduction", 6th edit., p. 128 n.), or, in plain language, matter of fact. Strack adds that he does not know of any satisfactory attempt to explain away the moral offensiveness of alleging the introduction of such deliberate untruths through Ezra. It can not, he thinks, be denied that there are historical, geographical, and similar errors in the books of the Old and New Testaments, as in the chronology of the Books of the Kings; but avowed or implied charges of deliberate misrepresentation of facts are, he says, to be decidedly repelled.

However, he adds, the state of the scientific struggle on this subject is, at the present day, "of so serious a character that the question whether Moses wrote anything, or how much, of the Pentateuch must for the time be regarded as a secondary matter". The point at issue now is "whether P, combined with the other documentary sources of the Pentateuch, does, or does not, afford a substantially true picture of the time of Moses, and whether P is previous to the Exile, or after it". He himself distinctly opposes the view of Wellhausen, as also did Dillmann. He points to such facts as that Egypt had from ancient times a numerous and influential caste of priests in various orders, and says it would be only natural that Israel should similarly, at an early date, have had an organized priesthood, and could not have waited for eight centuries without a written priestly law. Further, he observes that, in order to bring the Old Testament books into harmony with this new construction of history, they have to be violently handled, both critically and exegetically, and that the older historical books afford frequent evidence of matters in P which were known to them; also that P contains many laws which in the Exile, or after it, would be aimless or impracticable, while much is missed of which the omission in a post-Exilic book would be incomprehensible. Strack also strongly opposes the view that Deuteronomy was composed in the days of Josiah. On the whole, he concludes that "the various sources probably existed for a considerable time independently, side by side; that in copying them archaisms would naturally disappear, and additions would readily be made in the historical, and particularly in the legislative portions. Consequently the time of the composition of the various documents can not well be defined, even approximately, but at present their age is generally estimated much too low".

Now, I am not adducing these differences for the purpose of throwing any general discredit on criticism. It is inevitable in such a science, especially when pursued so recklessly as I must needs say it is in Germany, that great differences should arise in the course of its development. The conclusion to which I would point, and which seems to me unavoidable, is that, in matters of the utmost consequence to our view of the Old Testament, no settled results can be said to have been yet attained on purely critical

grounds. When we are told by a great scholar, writing in the purely objective spirit and method of Strack, that the main question now at issue is whether we can derive from the principal documents of the Pentateuch any true picture whatever of the age of Moses, we are obliged to conclude that criticism, standing by itself, is entirely at fault in its investigations. English books, therefore, which talk of the ascertained results of criticism, without drawing adequate attention to those which are not ascertained, are under a mistake; and are, however well intentioned their authors may be, misleading their readers. It may be that the majority of critics are right in analyzing the Pentateuch into five or six documents, as there is a large preponderance of opinion in favor of such analysis; but as to the conclusions to be drawn from that subdivision there is at present a vehement dispute; and some of the consequences which that dispute involves will be the subject of my second lecture.

A Few Words on My Critics*

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I do not know that I should have troubled your readers with this paper had it not been for the very kind notice of my book on *The Problem of the Old Testament*, which appeared in your first issue from the pen of Prof. Leitch, and for the desire I felt to remove one or two misconceptions which occur, I think, even in that friendly notice. I had it at one time in my mind to wait till my different critics had expressed themselves, then to write an article in some magazine dealing with their objections, if these seemed of sufficient importance. I found, however, as the months went on, that I had really very little to reply to. My book has been received on the whole by its critics, even those who differ widely from its standpoint, with a generosity which I should be ungrateful not warmly to acknowledge. My book has not proved unwelcome to the "traditionalists", as my friend Prof. Dods was certain it would (*British Weekly*, April 26th); and writers of a liberal tendency, with few exceptions, have not been stinted in their commendation of it as a reasoned statement of a case opposed to their own. Up to the present time, so far as I have seen, its severest critic has been myself. I do not, of course, draw any wide conclusions from this fact. Much, no doubt, has been *said* that has not been *written*; and the abler class of critics may not feel called upon to waste their time re-discussing matters which, to their own minds, have been long ago conclusively settled. I hope I am open to correction; certainly any mistakes in fact or presentation that were pointed out to me would have been at once acknowledged; I can only say that, so far as printed criticism has gone, I have found very little to recall or modify. One of the most gratifying things in the reviews of the book has been, the very

*This paper also appears in a new conservative magazine, "The Modern Puritan", published in Great Britain, to the Editor of which it was directly addressed.

general admission of the fairness and accuracy of my statements of the positions I impugn. Still a few points may be noted illustrative of the lines which criticism has commonly followed.

My cordial thanks are due to Dr. Leitch for his very friendly appreciation of my volume in your columns. If I venture to differ from him on the one point on which he indicates dissent, it is not so much, as he will see, because I disagree with him in the arguments by which he supports that dissent, as because I think that he sometimes misapprehends the line of my contention in the sections he objects to. It is possible that certain expressions of my own are in part responsible for that misapprehension, but I think a careful re-reading of my language will make my meaning reasonably clear. Certain chapters of my book are devoted to showing that, even granting the critics their theory of the analysis and dating of the Pentateuchal documents, the conclusions they draw as to the non-credibility of the patriarchal and Mosaic histories, and the late origin of Hebrew laws and institutions, do not in any wise follow; rather, the Biblical account of the history, religion, and institutions of Israel is, whatever the dates of the documents in their present shape, the only one which has verisimilitude, coherence, and historical evidence in its support. The critical view on these subjects, on the other hand, breaks down, as mainly the product of imagination acting, in defiance of tradition, under the dominance of certain naturalistic and evolutionary presuppositions. I take this part of the argument to have a valuable apologetic bearing, as it keeps the main issue in regard to history, religion, and institutions clear of questions which are primarily to be settled on literary grounds, and on which opinions will probably be to the end in some degree divided: as, moreover, it prepares the way for the unbiassed consideration of these literary theories on their own merits, with the result, as I try to show, that many of the so-called literary judgments are found to be really controlled by the theory of religion, and, apart from this, have no independent validity. I boldly challenge proof that the alleged J and E documents are writings of the 9th or 8th centuries; or that the Book of Deuteronomy originated in the age of Josiah, or shortly before; or that the so-called priestly history and legislation (P) was ever a self-subsisting document, or first saw the light after the exile. Remove from these conclusions, and from that of the post-exilic origin of the Psalms, the *concealed premiss* as to the evolutionary growth of Israel's religious ideas and usages, and they fall in great part to the ground of themselves.

When accordingly, Dr. Leitch points to the "inconclusive" character of my reasoning in these sections, and thinks that my "well-meant efforts in this direction are utterly ineffective", I humbly submit that he misconceives my argument, and imports into my phrase, "on the premises of the critical theory", a sense I never meant to give it. It is, of course, self-evident that if "the critical theory" is taken to include, not simply the later date, but the fraudulent origin of Deuteronomy; and again, not simply a late codification, but, as on the Wellhausen theory, a wholesale invention of an elaborate Code of Levitical Laws, with a fictitious tabernacle, priesthood, Levites, etc., there can be no talk of defending the credibility of the history on that basis.

It is my very object to show that a late date for the document, in its existing form, does not necessitate a late date for the laws, which, on other grounds, I try to prove must be early, and indeed Mosaic. I am very careful, therefore, throughout, or with slight exception, to explain that it is the critical theory, only *so far as concerns analysis and dates*, not in its implications as to non-historicity, fraudulent invention, or fictitious legislation, I am at that stage dealing with; and, on the basis of what the critical theory of documents and dates itself leaves us, I endeavor to argue to the truth of the history and the Mosaic character of the institutions. To concede that the Bible history and laws are irrevocably swept away if certain modes of composition, or later dates, are, *ex hypothesi*, accepted, does not seem to me a wise procedure. Rather, I think, we gain a firmer ground for arguing for an early date of the books when the facts of history and the religious institutions are seen to be substantially—I do not say in all details—untouched by critical reasonings.

The only other remark of Dr. Leitch's to which I venture to allude, is his observation that my argument obliges me "to leave out of consideration D and P". This is true, but the obvious reason, to which I give prominence, is, that, in dealing with the history, the stress, in the critical theory, falls almost wholly on the so-called J and E. Deuteronomy, it is allowed, rests almost solely on its historical allusions on the JE narratives; and P, by Wellhausen's admission, is in its history throughout parallel to JE. While, as respects the laws, it would clearly have been circular reasoning to appeal to P in proof of the early date of the disputed institutions, instead of to JE and the subsequent histories. In any case, Dr. Leitch will perceive, I think, that, whatever our diverse modes of argument, our essential belief and meaning is the same.

I should next, perhaps, refer to the very kindly-expressed article on my book by Prof. D. S. Margoliouth, of Oxford, which appears in the July number of *The Expositor*. Prof. Margoliouth's own critical position is not known to me, though, from certain things in his volume, *Lines of Defense of Biblical Revelation*, I should have supposed it to be reasonably conservative. This hardly tallies with the line of criticism followed in the *Expositor* article, though the exceptions taken in a few points to my book are so tentative and hypothetical, and withal so gently put, that I feel restrained from taking them too seriously.* I refer to only one point: the argument suggested from the finding of Deuteronomy in the reign of Josiah to the non-existence at that date of the other Pentateuchal books. "The important thing", the writer says, "is surely that the book of the Law just discovered was Deuteronomy, and that in circumstances which imply the absence of the other books" (p. 25 and context: italics mine). But is this so? So far from the circumstances of the

*I should observe, however, that Prof. Margoliouth is mistaken in supposing that the Bross Prize is a case of "bequests endowing the maintenance of particular opinions" (p. 19). Nor is it correct to say, with the writer of the review in the *Expository Times* (April, 1906), that "the Examiners would not have given it [the book] the prize, if they had not themselves been orthodox" (p. 320). Dr. Ladd, one of the ablest of judges, is anything but "orthodox" in the sense intended, as a very slight perusal of his recent work on the *Philosophy of Religion* will convince anyone. In that work he accepts the critical views combated in my book.

finding of the Book of Deuteronomy implying the absence of the other books, my contention is that the Book of Deuteronomy itself is witness that the other books, or main parts of them, already existed when it was written. This is certainly the case with the JE history, which, on the critics' own showing, was at least a century or two old in the reign of Josiah, and is throughout pre-supposed in Deuteronomy; and I have sought to show, in agreement with many critics, that the same is true of important parts of the Levitical Code, in particular of the Law of Holiness (H). It is very clear, therefore, that "the absence of the other books" is in no way a corollary from the finding of this book of the law, with its hortatory denunciations, striking home to the conscience, in the time of Josiah. The difficulties of the hypothesis of fraud are not met by the suggestion that it was only the king who required to be convinced; that the acceptance by others followed of course. Kings, especially when youths, are not omnipotent to effect revolutions in the teeth of combinations of powerful hostile interests, and there is not the slightest suggestion in the narrative of any doubt, then or afterwards, of the genuine Mosaic character of this presumably mouldy and dust-laden book.

My book was favored in the columns of *The Tribune* (March 2nd) with a courteous review from the pen of Prof. Estlin Carpenter, on which a word or two may profitably be said, the more that Prof. Carpenter's name occurs very frequently in the course of my own discussion. I looked with interest to see some real points made against my book by so representative a critic; but I confess that those actually adduced seemed to me amazingly small, and by no means well grounded. Here, *e. g.*, are a few, taken in order. "When, for instance", says Prof. Carpenter, "he quotes an early essay of Smend (1876), and asserts that 'time has done nothing to refute' his reasons, why does he not mention that Smend himself abandoned them when he produced his well-known commentary on the Book of Ezekiel"? The Index, had he consulted it, might have kept Prof. Carpenter from making so misleading a remark. The interesting essay referred to is expressly cited as belonging to "an earlier stage in his [Smend's] development" (*Old Testament Problem*, p. 159)—still, however, ten years after the appearance of Graf's work—and Smend's later standpoint is elsewhere made clear, with quotation (p. 306) in illustration from this very commentary on Ezekiel.

Again, remarking on my statement that "the only account we have of the construction" of the ark "is in the Priestly Code", he says: "Why does Dr. Orr neglect the statement in Deuteronomy (part of which he actually cites for another purpose), according to which Moses himself made the ark *before his second ascent*, as a receptacle for the new tables which were to be given him in lieu of those which he had broken"? This is supposed to contradict the Priestly account that Moses received elaborate instructions during his first sojourn on the mount, which were carried out *after* his second descent by Bezaleel. My simple reply is (1) that the retrospective allusion in Deuteronomy (x. 3) is not "an account of the construction" of the ark in the sense intended (the critics themselves, as I note, suppose it to be a reference to an omitted narrative in JE), and (2) that there is no real discrepancy between

Exodus and Deuteronomy on the matter. Moses, in Deuteronomy, at the distance of forty years, and in the freedom of hortatory speech, mentions the making of the ark as a receptacle for the tables without precise regard to chronology, and it is pedantic and absurd to understand him otherwise. Can anyone suppose, in view of the JE narrative in *Exodus* xxxiv. 1-4, which Deuteronomy admittedly follows, that the writer actually intended to convey that Moses literally, and with his own hands, constructed an ark of acacia wood in the brief interval between his receiving the command to hew the tables (*Exodus* xxxiv. 1), itself no slight work, and his rising up early the next morning to ascend the mount (verses 2, 4)? My imagination at any rate, is not equal to this effort.

One other specimen may suffice. "Why does the Professor attempt to show that the account of the Tent of Meeting outside the camp really means that it was placed in the centre like the Levitical Dwelling [also, however, be it observed, called the Tent of Meeting], and that the statement that people used to go out to it is to be interpreted after the fashion of Dathan and Abiram, who 'came out' and stood in the door of their own tents"? Professor Carpenter, unconsciously no doubt, entirely misrepresents me. I never said that the Tent declared to be "outside the camp" was really in its centre. The narrative, *Exodus* xxxiii. 7ff., in which this statement about the Tent being pitched outside the camp, "afar off", occurs, I take literally as it stands (*Old Testament Problem*, pp. 166-7); but argue that the normal position of the tabernacle, when arrangements were completed, is shown by many indications in JE, as well as in P, to have been *within* the encampment (see the whole passage, pp. 167-9). The argument may be good or bad, but it is not that which Professor Carpenter imputes to me.

It seems to Professor Carpenter incredible that documents so diverse in style as JE, P, and D, with their institutions, should "all belong to the Mosaic or the immediately post-Mosaic age". Was the text of Mr. Gladstone's Home Rule Bill, then, or the summaries drawn up in his lifetime of his proposals, the same in style with his speeches on the Irish Question; or would they have been if he himself had superintended the putting of the whole together? Whether the institutions could be Mosaic in origin depends on the view we take of their nature or consistency, and I have expressed my mind on that subject in my book.

Another organ which favored me with an exceedingly friendly, but discriminating, review, was *The Westminster Gazette* (March 5th). The critic is disturbed by my remark that the growing evidence of "the continuous intercourse of the Greeks with other countries" (not simply, as he puts it, the Mycenaean civilization,) "renders nugatory any objection based on the alleged names of Greek instruments in the account of Nebuchadnezzar's music". His comment is: "'Alleged' is a curious epithet. There can be no doubt that the names occur. . . . One of the words belongs to late Greek, and is, strangely enough, the name of an instrument much liked by Antiochus Epiphanes. Another seems to indicate by its spelling a Macedonian dialect form". I claim, on the other hand, that my original state-

ment and use of the word "alleged", is entirely justified. It is the case that of the four or five so-called Greek names formerly urged, only two at most merit serious discussion. One of these, *symphonia* does not occur in classical Greek at all in the sense of a single instrument, but only with the meaning of "concert" (Liddell and Scott's *Greek Lexicon* may be consulted on the point)*, and the assertion that it was the name of an instrument much liked by Antiochus is not warranted by anything in the texts. Neither is there any evidence that *pesanterin*, the other word, is a "Macedonian" dialectic variation of *pesanterin*, which occurs as early as Aristotle, though the terms are probably related. I mean, there is no evidence that the word *psalterion* is Macedonian, or that the Macedonians had a special kind of music, or that the Macedonians substituted "n" for "l"; all which is assumed in the critical argument. Of the remaining words, the *sabka*, Greek *sambuke*, is declared by the Greeks themselves to be a "a Syriac invention", and the *kithara* invented by Terpander, is figured on Assyrian monuments of the seventh century. The counterfact which the advocates of the late date of Daniel never really face is that, as noted by Pusey, "it is now conceded that there are neither Greek words, nor Graecisms, beyond the names of [these] two or three musical instruments" (*Daniel*, pp. 23-4). How explain this in the middle of the second century B. C.?

One other example of my *Westminster* critic's argument I can not refrain from citing. "It is patent", he says, "that there are sundry predictions in Scripture which were not fulfilled—that of Ezekiel, for instance, that Egypt should be Nebuchadnezzar's reward for his assault on Tyre. That Nebuchadnezzar invaded Egypt is probable, but that he had anything like a permanent possession of it is certainly not true". I only place alongside of this the following sentences from Dr. Pinches' recent volume on Assyrian and Babylonian discovery. "Next came the turn of Tyre, which the Babylonian King blockaded for no less than thirteen years (585-573 B.C.) Not only Tyre, therefore, but the whole district, owned the dominion of Nebuchadnezzar at this time. Just as successful were Nebuchadnezzar's operations against Egypt. According to the Egyptian inscription, the Babylonian King attacked Egypt in the year 577 B.C., penetrating as far as Syene and the borders of Ethiopia. Hophra, who still reigned, was defeated and deposed, the General Amasis being raised to the throne in his place to rule the land as a vassal of the Babylonian King. According to the only historical fragment of the reign of this King known, Nebuchadnezzar made an expedition to Egypt in his thirty-seventh year. This

*Furst says: "Since the Greeks themselves did not so name the instrument, it is perhaps Semitic".

[The above conclusion is corroborated by (1) the use of the word in the New Testament (*Luke* xv. 25), where it is commonly rendered "music"; (2) by like usage in classical Latin (e. g., Cic. *Cacl.* 15, *In Ver.* II, 3. 44, Sen. *Dial.* I, 3, Ep. 52, 123; Plin. *Nat. II.* II, 95, IX, 8, X, 29; and in the phrase *symphoniae pueri*); (3) by the absence in both Greek and Latin of any derivative term, such as *ascules*, *fidicen*, *citharista*, *psalteria*, denoting a performer on the instrument. Only in Prudentius and Isidorus we do find *symphonia* applied as a name to a kind of barrel-drum, itself of Eastern origin. And if we accept the judgment of the Assyriologist Hommel (*Theol. Litt. Blatt*, 28 Marz, 1902), the word is pure Chaldean!—[Editor "The Modern Puritan".]

was, to all appearance, against his vassal Amasis, who, like Zedekiah, had revolted against the power which had raised him to the throne. The rebellion was suppressed, but the ultimate fate of the Amasis is not known" (*Hist. Records*, etc., pp. 400-1).

I need not delay long on other criticisms. Prof. M. Dods, in his notice in *The British Weekly* (April 26th), does not discuss the main issues, but says: "Dr. Orr's own position we can not say we quite understand". This, it appears, because I argue that the J and E documents have their origin in Mosaic or immediately post-Mosaic times, yet are probably based in part on pre-Mosaic records. "In other words, J and E are at once original and compiled". I own I can not see the difficulty. It has been no uncommon thing for defenders, even of direct Mosaic authorship, to suggest that older records are employed in Genesis. May I mention, as a curious coincidence, that when Dr. Dods' notice reached me, I had just been reading with much appreciation his very excellent volume on *Genesis* in the *Expositor's Bible Series*, and was pondering in my own mind precisely the same difficulty regarding him as he feels about me. In that work Dr. Dods unquestionably treats the patriarchal narratives throughout as a serious and trustworthy record of God's earlier revelations to men—there is no suggestion even of an "ætiological myth" in *Genesis* vi., or hint of a legendary or semi-legendary character for the bulk of the narratives—yet, if the critical theory which I must assume Dr. Dods now endorses is accepted, it will be difficult to maintain this character for them, except, indeed, on the basis of just such arguments as I have advanced. An expositor may draw useful morals even from legends, but it is not in that spirit, much to his credit, that Dr. Dods deals with his texts, and I should like to be clearer than I am as to how he is able to keep the two things together.

May I say, in concluding, that the time is about past for pleading that these vital discussions as to the place and value of Old Testament history and revelation, in the light of critical theories, must be confined to Old Testament "scholars"—meaning, by this, chiefly professional Hebraists. The Editor of *The Expository Times* (April) sums up his criticism of my book in the words: "Dr. Orr, with all his reading, is not an Old Testament scholar. He knows it and apologizes for it [what I said was that I was not a 'professional expert' in this department: it is not my special subject] [therefore] he can not expect, and does not expect, that anything whatever that he says will carry any weight because he says it".*

Of course, I have not asked anyone to accept anything I say simply because I say it; but the whole remark is beside the point. Over twenty years ago (1885) the late Dr. Robertson Smith introduced the translation of Wellhausen's *Prolegomena* to the History of Israel to English readers with

*An obvious application of this canon would be that, as my critic is not "an Old Testament scholar" either, his judgment on my book, and on the Old Testament questions generally, is destitute of value also. But I should not like to draw this inference. Certainly the man who, in these days, accepts everything an Old Testament expert chooses to tell him without exercising his own judgment, is much to be pitied. He will have to swallow a good deal of contradictory matter.

the words: "The matters with which Prof. Wellhausen deals are such as no intelligent student of the Old Testament can afford to neglect; and the present volume gives the English reader, for the first time, an opportunity to form his own judgment on questions which are within the scope of anyone who reads the English Bible carefully, and is able to think clearly, and without prejudice, on its contents". These words are true. The niceties of Hebrew philology are important in their own place; but the power to form an intelligent judgment on the great issues in this controversy certainly does not depend on the possession of such learning. The world would be in a sorry plight if it did. The critics have come out into the open, and have very rightly appealed to the general judgment. To that judgment let them go. By it, in the long run, their theories will stand or fall.

Since the above was written, a longish review of my volume, by Prof. W. E. Addis, has appeared in the *Review of Theology and Philosophy* (September Number), to which, in another connection, more attention may be given. It so far meets the desires of those who have expressed the wish that the critics would come into the open, for Mr. Addis is entitled to rank among the foremost representatives of Pentateuchal criticism in this country. But what does the review amount to? It courteously recognizes the competent knowledge and general accuracy and fairness of my book: for the rest it is little more than a drawn-out reiteration of the things which I dispute, as though the very statement of them were disproof of my contentions; and, except in a few instances, as in regard to the place of the tabernacle (see page 83), priests and Levites, central altar, tithe-laws, without so much as a glance at my arguments to the contrary. "Dr. Orr's labor . . . has been labor in vain. He is absolutely unable to put himself in the position of his adversaries". "The same lack of real insight mars all Dr. Orr's work"—which means that I am unable to see things with Mr. Addis's eyes: an undoubted truth. So we have the old story of Israel's early tree and stone and image worship; of Jephthah and Chemosh; of David's serving other gods; of Ezekiel's degradation of the Levites; of the post-exilic origin of the Priestly Code, etc., as if it were no longer possible for a reasonable being to entertain a doubt of its correctness! "Where does the text support Dr. Orr's statement, that the stone [at Bethel] merely 'marked the site of the place'?" I should have thought that the context was sufficiently explicit: "And he called the name of that place Bethel [margin, that is, *the house of God*]; but the name of the city was Luz at the first" (*Genesis* xxviii. 19). "The Book of the Covenant sanctions altars at various places". Yet even the text he quotes says nothing of "altars"; "*an altar of earth shalt thou make to Me*", etc., (*Exodus* xx. 24). "Why does Deuteronomy state the general rule at great length, and with vehement reiteration, and convey no intimation that any exception was permissible"? But does not Moses himself in Deuteronomy give directions for the erection of an altar on Mount Ebal in the express terms of *Exodus* xx. 24, 25 (*cf. Deuteronomy* xxvii. 5-7)? And are local altars of some kind—for a time—not implied in *Deuteronomy* xvi. 21? "He fails to see that investigation has been slowly prepar-

ing the way for the theory on the origin of the Levitical Law which has now for long prevailed among competent scholars" (the test of "competency" being the acceptance of this already widely discredited theory). Yet I have written: "It is not without justice, as we shall by-and-bye see, that the claim is made for the Wellhausen hypothesis that it is the logical outcome of the whole critical movement of last century" (*Old Testament Problem*, p. 288). So throughout. It is this entire "obsession" by a particular theory which is the bane of the modern critical movement represented by Prof. Addis. Yet at the moment he was writing, one of the most radical of scholars, Dr. Hugo Winckler, was publishing an address delivered at Eisenach, in which the very foundations of the Wellhausen construction of Israel's history and religion are assailed! As for the really serious arguments I have offered against the post-exilian origin of the Law, the alleged Ezekelian degradation of the Levites, and the independent existence, at any time, of such a document as the critical P, not the slightest notice is taken. More need not be said at present.

Notes Editorial and Critical

Earlier Missionaries From the "Modern" View

REV. HENRY O. DWIGHT, LL. D.

"Missions from the Modern View"* says much about missionaries who are not "modern" implying that they were far behind the "modern" in breadth and even in attention to apostolic methods in missionary work. One is repeatedly inclined to qualify in very plain language this feature of the book. But the author has a sound and honest conscience which commonly gets hold of him after one of his sweeping charges against older missionaries, and compels him to retract the offensive allegation although the argument built upon it remains. For instance, on page 88 we find the following:

"In the early years of foreign missionary effort a common though unreal picture represented the missionary as wearing a tall hat and a dress coat, standing under a palm tree with a book in his hand talking to a company of half-clad savages crouching around and gazing at him in wonder. . . . Things are changed now."

A Gross
Caricature

This passage, standing at the head of a dissertation intended to show the "modern" missionary's appreciation of his need to learn the mind and method of thought of the savage, serves to fix in the reader's mind blundering stupidity in this direction as characterizing the early missionary, and by contrast the superior common sense of the "modern view" man. Yet the little phrase "though unreal" is an admission that the picture had no foundation in fact. If the picture was unreal, why ground an argument for the superiority of the "modern view" upon its reality? How have "things changed" now?

One is irresistibly led to believe that after the passage was written the phrase "though unreal" was inserted because the author's conscience condemned the suggestion that there ever was a general type of missionary such as the necessities of his argument required him to present. Farther along (on page 92) the retraction is emphasized in so many words by the statement that missionaries of the past did have a fair understanding of the mental characteristics of the people for whom they labored, and placed travelers and scientists under obligation by the accuracy and help-

**Missions from the Modern View*. By Robert A. Hume, of Ahmednagar, India. In our October issue will be found a review of this book by a "fellow missionary".—Editor.

fulness of their descriptions. The author's attitude when confronted by conscience reminds one of the man of the old story, who sallied forth to steal fruit in Scotland. He had climbed the garden wall, but was then confronted by the owner, who asked gruffly "Wher'r ye going, Sandy?" "Bock agen", said Sandy as he quickly climbed down his own side of the wall. Yet the scheme is not abandoned, of using the illustration in lieu of proof that would fortify the long introduction to the glorification of the "modern view missionary".

Instances of this extraordinary playing fast and loose are frequent in the book. After solemnly asserting that one point of superiority of missionaries of the modern view is their effort to enrich the life of the people in every way. On page 35 the author casually remarks, "In this the modern missionary is practically doing what all missionaries have more or less done from the first". After proving to his own satisfaction that the modern view man is a

*Unwarranted
Assumption*

superior person in not pushing, without understanding changes of customs among the people, he admits, page 120, that "it speaks much for the good sense of the average missionary that he has been prudent and far-sighted in the course which he has followed in regard to meddling with harmless customs of the people. This is all very well, but what becomes of the argument for the more admirable qualities of "modern" missionaries, unless the reader is supposed to be capable, like the Hindus among whom the author of the book lives, of believing at the same time two mutually exclusive propositions?

Another class of allegations made in depreciation of the earlier missionaries are the author's instances of the superior religious acumen imparted by the "modern view". For instance, on page 11, we are told that the modern view brings God most near to every single member of the world's population; on page 13, that the modern view shows how every religion has something of truth in it; on page 16, that the modern view makes Jesus Christ the human expression of God, God's relation to every man being seen to be simple and vital; on page 17, that modern Christian thought is

making the Holy Spirit truly universal in His presence and activity—Christian thought in the past having failed to recognize His omnipresence and His Universal activity; and on page 27, that the modern view shows God as always at work upon other peoples besides the ancient children of Israel.

Some of these statements make one wonder if one is reading the words of one newly interested in studying the Bible, who supposes others to be in the same stage of knowledge. But turn over the page and (page 28) one finds a statement like this: "Whereas the older view made idolatry one of the worst sins of non-Christians, the new view makes idolatry more ignorance than sin". Is it possible that the author never read Bishop Heber's line

"The heathen in his blindness
Bows down to wood and stone"?

Or perhaps Bishop Heber is more "modern" than the missionaries whom the author wishes to bring to the penitent's bench. If so there is Paul's utterance on Mars' Hill—"what ye ignorantly worship", etc. But at this point we turn the page again and find these words of Paul quoted as a proof-text for the superiority of the "modern view"! Let us silently admire the versatility of the logician!

I have spent fifty years of my life on the foreign mission field, among missionaries of several denominations and of four or five nationalities; absorbing from childhood the ideas on these subjects expressed in their conversations and consultations. I am bound to say that I never get clearer, more generous, and more hopeful views

*Old
Missionaries
Up-to-date*

than from those heroes of the early missions in Turkey, upon the nearness of God to every man in the world and His vital relation to every man, upon the quality of Jesus Christ as the human expression of God, upon the omnipresence and universal activity of the Holy Spirit, and upon the gracious truth that God has not left himself without witness among other peoples than the children of Israel. These were commonplace truths among their principles as missionaries of Jesus Christ. The writer

who argues that those wise and holy men were less qualified than himself for effective missionary work because they were not of the "modern view", has erected an argument as unstable on its legs as the image of Nebuchadnezzar's dream.

In this connection one more remarkable passage of this book should be noticed. A point in the modern "view", chosen for eulogy, is (page 16) that it emphasizes salvation as not essentially a matter of time and place, but as a matter of character and ethical condition. The implication is that the earlier missionaries had not this view. It is a calumny made more

*A Distinct
Calumny*

grievous by the form in which, according to his habit, the author retracts it on page 162; where he says of the early missionaries that there was among them some element of appreciation that salvation was a matter of character". But on page 34 the charge was made definite: "It is because under the older and more contracted view, there had been some who professed the name of Christian, but who did not become better men and women, that travelers and others with some degree of reason thought missions were doing no good". This passage would sacrifice to the interests of the "modern view" not the missionaries of the older days alone but their works which by the grace of God are the foundation of large Christian bodies to-day. The missionaries have ceased from their labors, but their works do follow them because acceptable in the sight of God, and because those early missionaries labored early and late in faith, in patience, and in prayer to lead their hearers to a comprehension that religion is life, and that profession is empty unless justified by deeds and aims and a complete new birth. To imply, as this passage does, that the early missionaries were less concerned than its author when false brethren crept into the churches unawares, is nothing less than a libel to which the

reader can easily apply the proper qualifying term.

Two chapters at the close of the book have no particular relation to the general topic of the superiority of missions from the modern view, unless they represent fruits of that "modern view" which were lacking in missions of the older view. The only part of their matter which comes

*Irrelevant
Chapters*

within the scope of this paper is the method which they outline for dealing with non-Christians. The method is the kindly, sympathetic, loving method which wins, where an arrogant, comminatory method drives hearers to shelter like rabbits before a shot-gun. But the sympathetic method is the one followed by all missionaries I ever met. It was taught to them, not by "views" modern or otherwise, but by the grace of God which enabled them to discern the thoughts of the people they sought to win. Only when blinded by self-conceit and ignorant of the life of the Saviour could any one anywhere come in contact with a living, palpitating soul and fail to see that sympathy, not scorn, unlocks the door to its secret chambers. "Maker and Mender of Men and Boys", as the unwritten sign of the missionary's profession, originated long before the author of this book was born.

There is no need to say more by way of illustrating the failure of the author in those parts of this book which would justify his eulogy of the "modern view" through depreciating the qualities of the older missionaries. But the attempt which he has made is so lacking in the judicial quality that any who really know the ideas, and the writings and the works of the older missionaries will see that the attempt has injured the school that favors missions of the modern view more than it does the missionaries whom it decries. Those whom the author wishes to please may well ask to be delivered from their friends.

When is a Critic a Critic?

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A steamboat on the Lake of Galilee ! Another rude reminder of the passing opportunity of the archeologist. The difference between scientific discovery and relic hunting is that the relic hunter *finds things*, while scientific discovery finds them *in their proper setting*. It is only so that the true worth of the objects can be appreciated. Indeed, except the setting be known, the relics are usually of little scientific value, and yet every step of modern progress in Bible lands destroys something of the setting so necessary to scientific research. But this archeological note—the note of the steamboat whistle—serves us here only as an introduction to the question : When is a critic a critic ?

Professor Vandyke of Princeton has pointed out that the pictures of the Old Masters are misunderstood and often unjustly criticized. They painted their pictures for particular places, under certain lights and shadows, and within special

Seeing Things in their Settings

surrounding color schemes ; but in modern Art Galleries their pictures are hung in places greatly different from those for which they were intended, with entirely different arrangement of lights and shadows, and within color-surroundings little less than destructive to the painter's ideal. The thing of first importance is *to hang the picture right* before criticism begins. Art and spirituality have a certain correspondence, not so much in essence as in the conditions necessary for appreciation. The Patriarchs and Prophets and Psalmists are the Old Masters of spirituality. Their productions were for certain situations in life, produced under certain social, political, moral and religious lights and shadows and a certain surrounding color-scheme of influences, enemies, opportunities, temptations and spiritual privileges. Now, not to mention the

homilists of all ages, *the critics especially and very flagrantly* have hung the picture of these Old Masters of spirituality in the cloistered seclusion of German and English Professorial studies and lecture rooms, under the lights and shadows of modern extravagantly artificial life, surrounded by the color-scheme of materialistic philosophy, in an age of speculation, under the charm of subjectivity, and the license of a defective logic ; and the result is the Radical Criticism of the day. Put the inspired Old Masters in their intended place, under the soft lights and shadows of Oriental life, surrounded by the color-scheme of morals, religion and philosophy for which they were intended, and criticism will take on an entirely different complexion. It is *only there and then* that true criticism begins. The critic who ignores archeology is like a chemist as curator of an Art Gallery, who is able to analyze everything into its constituent elements and eliminate every speck of impurity, but who likewise at the same time destroys all the pictures. When is a critic a critic ? When he is likewise an archeologist.

Biblical criticism has heretofore rather indifferently estimated the value of archeological research. The Radical Critics have either neglected it altogether or belittled the importance of its results ;

Place of Archeology

while conservative critics have usually accorded it no higher function than to corroborate the results of criticism. The smoke and the clanging bell and the discordant whistle of the steamboat on the Lake of Galilee serve us well in rudely reminding us of the greater importance of Biblical archeology as we see its opportunity ruthlessly trampled down by the march of modern progress.

The Failure of Christian Science as a "Religion"

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Our age presents a strange spectacle. Amid its materialisms many most excellent and intelligent persons are ardent believers in physical miracles. Bodily healings, they claim, are at their command by supernatural power. We do not propose to sift the proofs of this faith. Our aim is merely to show the prime defects of the new cult considered as a religion.

I. Christian Science has No Provision for Remission of Sin

Beneath our human nature is its sense of guilt. At the root of his being each man feels that there is something wrong. To this universal consciousness is the first appeal of any satisfying religion. In his fear and impotency; amid change and death; awed the vastness of the universe and the shadow of eternity, humanity, an impotent, erring mortality, cries, often blindly and stupidly, for Remission. Hea-

thenism itself expresses man's need. Over-earth and time she erects her altars. She gives life for sin. Her knife and fire destroy animal property for atonement. Mortal fear overcomes mortal greed.

Rivers of blood flow in propitiation. Flames of sacrifice have made lurid our world. They indeed witness a blind and pitiable superstition; but they also lift the veil from human nature, and in its heart show an overmastering demand.

This universal want in man Christian Science overlooks in its zeal and search for bodily cure. The aim of its literature is not remission. I find only a professed system of physical relief, and not of spiritual restoration. This reverses Scripture. Our Bible assumes our guiltiness. It begins in conscience. It offers remission. It conforms thus to the nature of man. Moses founded his system on sacrifice, perpetuated through a tabernacle and temple to Messiah Who, perfect in will and word and

work, is a moral model for a universe, and Who saves us, not by his *character* but by his *blood*. Law and Gospel witness the necessity of blood for propitiation and remission. Blood feeds, and hence symbolizes, life. Pain is only an incident of life—a brief thrill, then a fading memory. Life is the transcendent gift, of which pain is an accident. The spot which marks the end of life we view with awe. One red drop, one mortal stain, one faint trace left by years will fix the eye and dwell in the soul. In fly and eagle, in ant and lion, in limpet and whale, life is that inscrutable power which impresses reason and excites imagination, and thrills sensibility, more than all the phenomena of a dead universe. Scripture follows nature and makes life propitiation. The Divine Lamb without blemish, expiring, suffered. Yet not his pain nor his perfection was his atonement. *This was His blood as His life, given for man, and made of infinite worth by His Godhead.* Hence, amid all its divisions, Christendom unites on Calvary.

To us who hold on conviction the old faith, the saddest spectacle of our age is this intelligent, respectable, hungering multitude, who, seeking relief from temporal, transient human ills, follow wavering and glimmering lights, doubtful as ghostly luminosities fancied hovering over graves; and who are thus turned away from that restful and satisfying salvation that comes from the dying, risen, ascended and glorified Redeemer. We would call

them back to Calvary.

The humiliation of its Cross does not hide the glory. A dying man is our Incarnate God. In the last gasps of life He

*Cry of
the Soul
Answered*

proves His sovereign Creatorship. Jesus expiring is Omnipotent. He veils the skies He spread and the sun He formed. He shakes the world, and rends the rocks He laid in her foundations. He opens graves and paradise, showing that His pierced hands hold the keys of earth and

heaven. From His cross He parts the veil of the temple, while the priest, unconscious, is offering to Him as Jehovah the evening sacrifice. He provided for the universal human need, the remission of sin.

II. Christian Science hides the Eternal in the Temporal

The Supernatural, as transcending the natural and material, is as ineffaceable a factor in the Bible as is Remission of Sin. Let us turn to the writings of the oracle of Christian Science. Or we will enter a temple filled with anxious inquirers. The lecture gives a clew to the cult. It occupies itself with the flesh. Are prayers for healing answered? Who present are witnesses to our miracles? Shall we use the surgeon's knife when our petitions fail? In amputations shall we resort to anesthetics? Interest is confined to the corporeal organism. Triumphs of supernatural powers are over a relieved tooth; over a rheumatic limb; over an aching and even a bald head; over nervous disturbances, rather than over desperate disease and dislocation. Our assembly fix attention on the passing ills of the body, itself soon to be dust in darkness. Flesh and time absorb the hour. A cloud obscures the eternal. Amid all exercises an inevitable doubt spreads from the temples of Christian Science bewildering as a mountain-mist.

Reliable faith must have infallible answer. If I can not by prayer restore a severed limb; if I can not relieve a deadly cancer; if I can not overcome a consum-

Facing Death

ing leprosy, I can not be accredited with power over lesser ills. A limitation of my faith is confession of my impotency. Unable to cure all, I can be trusted to cure none. And able to cure all, I can stop death and make man immortal. Here Christian Science is confronted with all the analogies of nature and experiences of mankind.

Fossils in Laurentian rocks prove that cycles since minute millions died. Adam died; Noah died; Moses died; Prophets died; Messiah died; Apostles died; He who wrote "the prayer of faith saves the sick"

himself died. Since, billions have died. From analogy we infer that for future humanity is reserved a universal doom. The dust of all the generations of man witnesses his impotency to eliminate disease, triumph over death and achieve his corporeal immortality.

But here arises a question far beyond the domain of Christian Science. Our inquiry takes a wider range. It is vital to our age: *What distinguishes Bible miracles from all other claims to supernatural power? I will attempt a discrimination.*

We have seen that Remission of sin is the prime gift promised in Scripture. Old Testament and New make it the root-fact in every human life. See Moses in the encampment of Israel. From Jehovah, Creator of the Universe, he offers, through priestly sacrifice, personal and national forgiveness. He commands pain and death and destruction by flames, of valuable animal property. No national Jew

Bible Miracles and Remission

will slay and burn his lamb on the mere word of his fellow. Remission from Jehovah presumes attestation from Jehovah by miracle from Jehovah. Without proof of a Divine commission Moses would have been stoned for his offer and his ordination. Descending glory from the Almighty Creator on His tabernacle and temple visibly witnessed that *here* He remitted sin by faith in priestly sacrifice. Not thus attested by Himself the seats of His sovereignty in Israel would have been entitled to no more belief than shrines of Baal, or Isis, or Moloch, or Athene, or Venus, or Bacchus, or Jupiter.

Our Savior also promised Remission of sin. All the miracles of His ministry are signs and seals of His Divine authority. His supreme proof is His resurrection. Here are opposed to Him the analogies of nature and the doom of humanity. A corpse made alive contradicts the established order of our world.

But life is a fact familiar as death. I prove it by my senses. Our metropolis swarms with busy millions. They live. How do I know? They move. Not like a corpse by external force, as those electric figures flashed into dazzling activities by a distant dynamo. Only motion from with-

Questions asked by Christian Scientists

in proves life. When I see; when I hear; when I touch; when I taste; when I smell; when I walk; when I talk, I live. One voluntary lift of my finger is sufficient proof. A child knows whether its mother is alive or dead. It decides on the evidence of its senses. Society is based on our credence in the senses. Our banks, our railroads, our telegraphs, our telephones, our steamships would have no existence without the senses. Humanity would be an impossibility without the senses. Physical Science grounds all its discoveries on the senses, and thus harmonises with Christianity.

On one single, simple proof to eye and ear and touch, Reason rests her faith in the Resurrection of the Redeemer. Doctrine may be inscrutable where evidence is plain. Deductions of Science must be certain although her truths exceed comprehension. As before a court and jury, our appeal is to visible, audible and tangible fact. If, after death, Jesus moved and spoke and ate, He lived. Apostles are His witnesses. Does their testimony convince my reasons? On my affirmative

*Evidences of
Christ's
Resurrection*

answer to that question depends logically my own faith in Christ as a personal Savior, and in Scripture as His divine revelation of Himself. And I can speak only for myself. For nearly sixty years I have tested the Apostolic witnesses by those principles of evidence I learned as a lawyer from Blackstone and Starkie and Greenleaf, and which I applied in the trial of causes before courts and juries. To my reason the proofs of their ability and veracity are convincing and overwhelming. To the testimony of the Apostles I add the words of our Lord, promising and predicting His own resurrection. I study His character and apply to Him every test that my reason can suggest. I compare them with all the other billions of humanity. He alone is a witness without blemish. He alone conquers my reason, dissolves prejudice, and overcomes doubt. In Him the moral ideal of my race is my supreme trust, and I accredit Him when He asserts His own resurrection. Outside my Bible, all other witnesses are found wanting in those infal-

lible proofs which give the sole glory of immutable truth to the testimony of the Apostles, and our Lord.

But while these are the positive arguments convincing my reason, there is also a negative side of the question which should not be over looked.

Distinguished modern philosophers affirm that nature is inviolable and miracles impossible. Admit these postulates, and Jesus never performed any miracles and *knew* that He never performed any miracles. He was a supreme impostor. His recorded miracles are beyond our computation. Conscious of His impotency,

*Christ
Wrought
Miracles*

each of His professed miracles is a *fraud*. The glory at His birth—fraud! The voice at His baptism—fraud! His conquered temptation—fraud! Bartimeus restored—fraud! Loaves and fishes multiplied—fraud! Lazarus risen—fraud! Transfiguration—fraud! Agony—fraud! Cross and resurrection and ascension, each stamped with fraud. Then from Bethlehem to Bethany Jesus a fraud!

But if nature is inviolable and miracles impossible, and Jesus *believed* that He performed miracles, He is a supreme lunatic. We have in our Asylums deluded wretches who fancy themselves throned and sceptered over empires. Jesus claimed power not only over nations but over nature. He professed authority over billow and tempest; disease and death; earth and heaven. He asserted that He would raise humanity from the decay of the grave. He made Himself the Judge of our race, with title to award everlasting life and death. A man now with such claims would be consigned to an asylum. We thus see that Jesus was either an impostor or a lunatic, if it be true that nature is inviolable and miracles impossible. But when we examine the character of our Lord such a conclusion is absurd and monstrous. My keenest scrutiny proves Him an incarnation of Truth; the ideal of Holiness; the model of Righteousness for a universe and an eternity and an infallible witness on whose testimony I believe His resurrection. And to this weight of evidence I add thousands of years of prophecy embracing

nations, interpreting history, and illuminating Messiah.

Here we have the supreme glory of the Bible miracles exalting them above all competition. My reason accepts them on the testimonies of my Savior and His Apostles. In Gospels and Acts and Epis-

Glory of Bible Miracles

cles I study my witness. As a judge on his depositions decides questions of life and property, so I, in the records of Peter and John and Matthew and Mark and Luke and Paul, have before me all the evidence necessary for a legal opinion. Behind these are the Prophets. Above all is the immaculate and majestic Jesus. Other miracles supported thus I would believe. But my reason has found such marks of truth in my Bible only.

Graduated from college at the mature age of seventeen, I aspired to master Newton's *Principia* and La Place's *Mechanique Celeste* and the strange methods of Calculus. A year of study chilled my youthful zeal. I am as unable to demonstrate the Copernican System as to make the universe it explains. Yet I believe the principles of the Copernican System while my proofs are thin as air and as vitalizing and as satisfying. How much stronger my reasons for my faith in Scripture than my acceptance of Science! My Bible is ever with me. I have its testimonies at my command. I can read and ponder and conclude. I have thus a faith in the resurrection of my Lord more rational than my belief in the fundamental laws of the universe.

With the miracles of the Bible contrast human prodigies. Too often they bear the marks of ambitious and avaricious imposture.

Contrast with Human Prodigies

Tested by legal rules they prove fabrications of villains or delusions of visionaries. Bible miracles are evolutions of a venerable system extending through centuries, each performing its part in authenticating revelation, each having its place, each like a stone in an edifice giving strength to the

majestic temple of truth. After intoxicating the fancies of fanatics, and filling the pockets of villains and exciting the stare of the multitude, works of fraud and superstition pass away. Never do they become incorporated with the intellectual development of humanity. Miracles of the Bible live, designed chiefly to attest Christianity. They continue to enforce its moral system; to guide in spiritual experience, and illustrate and impress the doctrines of our salvation. They become emblems of faith and love and hope, musical in song and beautiful in art. Immortal, they inspire genius and symbolize the eternal.

In its proofs, we have said, Christianity and Science rest on the senses. Celestial facts come to Astronomy through the telescope. To the eye the spectroscope proves the unity of the universe. In retort and battery Chemistry utilizes touch and taste and smell. Geology, Botany and Mineralogy, with a sisterhood of studies, depend wholly on observation.

Christianity in her miracles anticipated the methods of Science. Through the senses the Almighty evinces His personal sovereignty of creatorship. He breaks the uniformity of nature that lulls into pantheistic stupidity, and interferes with that mechanism whose uniform perfection is an opiate to faith. Crown of all, He reveals His sovereignty of Remission by commanding earth and heaven from His cross and in His resurrection. In Jesus holiness is not a doctrine, but an incarnation. Immortality He makes a visible fact. Her types, her promises, her prophecies Christianity verifies to the eye in the person of Jesus. Her past, her present and her future she concentrates on a person. Her magnificence of evidence in prediction and miracle, like a firmament of stars, she revolves about a person. Her salvation for soul and body she expresses in a person. All her celestial employments are inspired by a person crowned with the visible glory of Godhead, and sceptered over the universe He created.

Method in Mir- acle Scientific

Professor Driver's "Assured Results", and His "Scientific" Method

Any one who can use it discriminatingly will find much of suggestion and help in the latest edition of Dr. Driver's work entitled "The Book of Genesis". In particular, the Professor has great skill in summarizing the teachings of the passages of Scripture as they appear in the Sacred narrative. When that has been done, he seems to have equal, if not greater, skill, in explaining or frittering away the sense which he, to begin with, has so clearly expressed.

We have been particularly impressed with this characteristic defect in his work by his treatment of "The Cosmogony of Genesis", in the supplement to the commentary on Chapters i. 1.—ii. 4, as found on pp. 19-33.

His conclusion is, that *it is impossible to reconcile the Mosaic Cosmogony with the teachings of Science*. On this point he says:

"But they [i. e., the efforts at reconciliation] have resulted only in the construction of artificial schemes which are repugnant to common sense, and, especially in the minds of students and lovers of Science, create prejudice against the entire system with which the Cosmogony is connected. . . . Upon the false science of antiquity its author has grafted a true and dignified representation of the relation of the world to God. It is not its office to forestall scientific discovery; it neither comes into collision with science, nor needs reconciliation with it. It must be read in the light of the age in which it was written; and while the spiritual teaching so vividly expressed by it can never lose its freshness or value, it must on its material side be interpreted in accordance with the place which it holds in the history of Semitic cosmological speculation".

His essay on this subject is an elaborate attempt, in the name of "Science", to dis-

credit the teaching of the foremost American Geologists and Scientists of the nineteenth century, Guyot, Dana, Dawson, etc. The array of scien-

tific names would seem to be somewhat

formidable as given in a footnote (page 33). It will be found, however, that the argument is made to rest not so much upon the teaching of competent scientists as upon the assertions of Dr. Driver himself. There is evidence in the footnote referred to that the "science" is a re-hash from so-called scientists, and there is the admission that his (Dr. Driver's) knowledge of the subject is second-hand.

Here is the one important statement in the footnote, which shows on what foundation he is mainly resting his case:

"H. Morton, "The Cosmogony of Genesis and its Reconcilers, reprinted from the *Bibliotheca Sacra*, April and July, 1897 (a detailed criticism by a man of science, who has also theological sympathies, of the schemes of the reconcilers). President Morton's general conclusions are the same as those adopted above".

Dr. Morton's criticism is thus cited as "established science", against the unscientific views of the scientists Guyot, Dana and Dawson, and of Mr. Gladstone.

Now the fatal defect of all this, as a foundation for argument, is that Dr. Morton, late President of the Stevens Institute of Technology, Hoboken, N. J., never had any standing as a scientist, nor as a theologian, nor as a Biblical scholar,—so that, so far as Dr. Driver's conclusions rest upon his "authority", they are utterly without warrant.

Dr. Morton's Views not reached scientifically, but picked up.

He assumes, first, the entire unsatisfactoriness of the results of all efforts at reconciliation, and then affirms that the new science has solved the Cosmogony of Genesis by annihilating it. On this point he says: "In view of the very unsatisfactory result of such great efforts on the part of men so distinguished in science and literature as the Reconcilers to whom we have referred, it is indeed a subject for gratitude that the labors of another class of scholars in a very different field have solved the problem of the Cosmogony of Genesis, as well as the countless other problems which present themselves to every thoughtful and intelligent reader of

the Scriptures who applies his mind as well as his eyes to the perusal of their pages”.

He meets Dawson's dissent from the conclusions of the Radical Criticism, as applied to the earlier books of the Bible, with this sweeping and crushing *ex cathedra* conclusions, that Dr. Dawson is incapable of an independent and unprejudiced treatment of the subject:

“A mind on which the scientific developments of the last thirty-three years could produce no more effect than this would of course remain firm in its earlier impressions, and hold in 1893 the views which appeared reasonable in 1860” (p. 273).

He seeks in a footnote on page 468, to have his readers understand that the views he has expressed in his discussion agree with those of the distinguished Editor of the “*Bibliotheca Sacra*”, and have his authority to back them. Here is what he says:

“Since writing the above, and indeed since the completion of this entire article, my attention has been drawn to the conclusions on the same subject recorded by Rev. G. Frederick Wright, D. D., in his admirable books, ‘*Studies in Science and Religion*’ (1882, pp. 365, et seq.), and ‘*The Divine Authority of the Bible*’ (pp. 196 f. seq.): and it gives me great pleasure to find how fully my general views, as expressed above, were entertained and expressed by him so long ago. In this connection *I may be permitted to disavow any claim to novelty in the views expressed in this article generally, which I freely acknowledge to have been derived in substance from the various writers to whom I have alluded in various places*”. The italics are ours.

The value of his “authorities” may be judged from the names of the writers from whom he acknowledges his views to “have been derived in substance”. The conservative reader will be able to decide how much dependence

he had better place upon what they say. Here they are: Professor Ladd, Marcus Dods, Andrew D. White, Professor Huxley, Henry Drummond, with a general appeal to “every one of the leaders of conservative Higher Criticism and Modern Theology”—

in which he names all the Radical Critics from Driver and Cheyne down (see p. 462).

The attempt to get the authority of Dr. Wright for his utterances is decidedly vicious. As is well known, the *Bibliotheca Sacra* invites to a large extent free discussion of the various sides of Biblical questions, and its Editor has various assistants in his work. We have reason to know that the articles of President Morton were published without any very definite knowledge on the part of the chief editor of what they contained. When, however, he saw them in print, and his attention was called to the footnote appealing to his authority for what Dr. Morton had printed, he found it necessary to devote several pages in the subsequent issue of the Quarterly to repudiating the claim, and putting himself squarely on the opposite side of the question. This he did in an “Editorial Note on Genesis and Geology”, in the October number, 1897 (p. 570). His view is not simply contrary but contradictory to that of the articles in question, as appears from a portion of the Note, as follows:

“*Apropos of President Morton's note on page 468, it is but fair for me to say that the general views in which we are represented to be in accord do not include our critical opinions concerning the origin of the Pentateuch; for I have not yet been convinced of the soundness of the arguments adduced for a late date of that literature; and my experience in attempting to verify the conclusions of Professor Driver and the class of critics to which he belongs has not given me unquestioning confidence in their*

methods of reasoning. I

may add, also, that prolonged attention to the subject has increased my respect for those who

Contrary View Endorsed

have sought a positive harmony between the geological history and the system unfolded in the first chapter of Genesis. It has seemed to me that the opponents of all attempts at positive harmonization have too generally failed to appreciate the peculiarities of popular literature as distinguished from scientific; and have assumed that the freer handling of language, appropriate to popular presentation is incapable of giving any expression to

An
“Authority”
Misrepresented

general truths. In this respect it has seemed to me that Gladstone has a great advantage over Huxley. The principles of interpretation of Genesis upon which Huxley has insisted would totally fail of attaining the truth when applied to general literature. Viewed in this light, the obscurities in the first chapter of Genesis seem of slight importance when compared with the numerous clear coincidences".

It is probable that if any competent man were asked, "What scientist on this side of the ocean is best fitted at the present time for dealing with this question"? the answer would be, Professor G. Frederick Wright, of Oberlin, Ohio, Editor of the *Bibliotheca Sacra*. His thorough Biblical knowledge and his world-wide geological investigations have made him a pre-eminent authority in this region. It is this man that places himself in a position, not only contradictory to that of President Morton, but in sympathetic attitude towards the work of the scientific writers whom Dr. Morton antagonizes.

When one takes all these facts into consideration he is driven to the conclusion that Professor Driver's boasted authority is no authority at all, and that his "assured results" are utterly "unscientific". It is at best but third-hand science from a second-hand scientist.

We happen to know that in the judg-

ment of Professor Wright Dr. Driver's *critical* conclusions are quite as little to be depended upon as his "scientific". When the English Professor's book on "Introduction" was published, the Oberlin Professor took occasion to examine every proof-text cited by the Oxford Professor in favor of the new critical view, and he showed his Theological classes that nearly all these so-called proof-texts militated against the view they were adduced to support, and that the others could be more naturally and satisfactorily explained in accordance with the Traditional views. And we feel assured that any man who has any logical faculty and training, and who will follow out the same line of investigation, will arrive at the same decision as Professor Wright.

Results of Attempted Reconciliations

We would advise inquirers to wait awhile before accepting Professor Driver's "assured results" and "scientific" method: and would suggest to them an

examination of Dana's presentation of his method of reconciling the Cosmogony in Genesis with the results of

science, as found in the chapter on Cosmogony in his *Manual of Geology*, pp. 741-746. We append a summary of Professor Dana's conclusions in tabulated form.

The Scientists
Conclusions

THE TWO RECORDS, SCIENTIFIC AND BIBLICAL

Science	Scriptures
The Universe in condition of "a gaseous fluid"	Void and formless Earth
Inorganic Era	
1st Day— Light Cosmical	1st Day— Light: "Let there be light"
2nd Day— The earth divided from the fluid around it, or individualized	2nd Day— The dividing of the waters below from the waters above the earth (the word translated <i>waters</i> may mean <i>fluid</i>)
3rd Day— (1) Outlining the land and water (2) Creation of vegetation	3rd Day— (1) The dividing of the land and water on the earth (2) Vegetation: in contrast with inorganic substances Moses defines it as that "which has seed in itself"

The Organic Era

- 4th Day—
Light from the sun
- 5th Day—
Creation of the lower order of animals
- 6th Day—
(1) Creation of mammals
(2) Creation of man

- 4th Day—
The sun, moon, and stars
- 5th Day—
The lower animals, those that swarm in the waters and the creeping and flying species of the land
- 6th Day—
(1) Beasts of prey ("creeping" here means "prowling")
(2) Man

Professor Dana, who was a Theologian and a Biblical scholar as well as a scientist, sums up the whole in the following pregnant and reverent words:

"There can be no real conflict between the two Books of the Great Author. Both

are revelations made by Him to man,—the earlier telling of God-made harmonies coming up from the deep past, and rising to their height when man appeared; the later teaching man's relations to his Maker, and speaking of loftier harmonies in the eternal future".

Something About Professor Foster's "Modern View"

Professor Frederick L. Anderson's "Analysis" and "Criticism" of Professor Foster's book, "The Finality of the Christian Religion", in *"The Bible Student and Teacher"* for August and September, have made it abundantly evident in general that the Chicago Professor is anything but a sane thinker or safe teacher. Notwithstanding the indorsement of his volume by the Senate" of "a great University", it has, in the judgment of competent critics—if the results of the discussion are to be accepted as conclusive—made an end of Christianity, instead of establishing its finality as a religion.

There are of course various ways in which the presentations of such a work might be met. It might be shown that what the author claims to be facts are mere assumptions; or, that his assumptions of so-called fundamental principles

are unwarranted; or that, even admitting his principles, the structure he has reared does not in any way match the reality. In so extended a piece of loose thinking the points calling for dissent are of course innumerable. We have only space for a brief presentation of the fundamental errors or assumptions upon which the entire structure rests.

The first fundamental defect in Professor Foster's book is his assumption of the so-called "Modern View" of the World and the Bible to be the truth.

This Professor Foster asserts to be scientifically demonstrated, and therefore not to be questioned by intelligent and sensible people.

Science and Criticism have done their work for the World and the Word, rendering scientifically untenable the Old Views of both—so affirms the Professor.

1. *The Two Views of the World*

According to *the Old View of the World*, God was in His world, immanent and yet transcendent, freely energizing in, and presiding over, all its ongoings.

According to *the New View*, "resident forces" constitute the dynamic and controlling factor in the universe, leaving no room for a supernatural ordering or intervention, so making Providence and miracles alike impossible. The only God recognized by Professor Foster—a late manufacture through adding his own subjectivism to

this Modern View of Science, under the stress of his own personal value-judgment—is a pantheistic something, not a being but a becoming, which if it really became would annihilate itself in so doing. And the Professor is absolutely certain that this Modern View—save so much of it perhaps as pertains to his latest "dummy" God, which in the further process of evolution he will have to repudiate—is demonstrated Science. To the sensible scientific man there can be no more

room to question his conclusions than the clodhopper finds for doubting that "the moon is made of green cheese"!

What has brought about this marvelous change, resulting in this Modern View of the World? Evolution, to be sure; which is taken to be a synonym for *exact science*. The Modern View of the world rests upon materialistic evolution. But suppose this to be a baseless assumption; what then becomes of this View?

The speculator, Mr. Herbert Spencer, is of course the recognized Father of the Modern Evolution, as the poet Lucretius was of the same view when it was Ancient.

Now, we affirm that Spencer's scheme of universal evolution out of a homogeneous cosmos has no claim to be entitled *Evolution Unscientific* "scientific", in either its organic or inorganic reaches. In the inorganic realm, as Mr. Malcolm Guthrie has so conclusively shown, Mr. Spencer was unable to get any initiative movement without positing at the outset "a lump with a *start* in it". In the proposed movement from that point onward up to man, the late Dubois Reymond insisted that there are at least seven impassable chasms; and his insistence has never been vacated. The scientific standing of the Spencerian hypothesis may be judged in either of two ways,—by what the "authorities" say about it, or by its success or failure in grasping and inductively explaining the "facts" of the universe.

An "authority" in any department of Thought is one who has had special opportunities of acquaintance with that department, has shown special ability and mastery in it, and is free from prejudices. What he has done entitles his opinion or conviction to special weight. Authority in the highest sense belongs to the "exact scientists", i. e., as Professor Tait explains it, to those who, having added something worth while to the world's stock of knowledge, have positively verified their conclusions and embodied them in mathematical formulae.

Now, it is a startling fact that no great

"exact scientist" has accepted the Spencerian Theory of Evolution.

Tested by Indeed, such men as
"Authority" Helmholtz, Virchow,
Clerk-Maxwell and Lord

Kelvin, on the other side of the ocean, and Joseph Henry on this side, have distinctly repudiated it; while many among those not classed as exact scientists, as, e. g., Professor Huxley, have been compelled to reject it, even in the region of organic evolution and in spite of their prejudices as biologists in favor of it.

Some strong points will be found in this connection in Professor Townsend's "Collapse of Evolution", containing his printed address at the Boston Conference of The American Bible League.

Turning from "authorities" to "facts", the Spencerian hypothesis has failed to take in and explain inductively the facts concerning the ongoings of the world. In the organic realm, for example, not an instance has ever been shown of either spontaneous generation or transmutation of species, which, among many other things, are essential to give it scientific basis.

A recent testimony, by a competent authority, on the present status of that phase of the evolution hypothesis that is perhaps oftenest claimed to have been "established" by appeal to "facts", is pertinent to the present discussion. Prof. George E. Post, of the Beirut Medical College, is reported to have asked Mr. Etheridge, of the Natural History Department of the British Museum, what he thought of "Darwinian Evolution". Here is the reported reply:

"In all this great museum there is not a particle of evidence of transmutation of species. Nine tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this

museum is full of proofs of the utter falsity of their views".

This is the conclusion to which the "facts" inductively lead. They are no more hospitable to the evolutionary hypothesis than the "authorities" are.

The professed acceptance of this theory by so many writers on science—we do not say scientific writers—has probably been mainly due to confounding Mr. Spencer's "Evolution" with "Development"; which he has shown in his "First Principles" to be an entirely different matter. He has insisted that "the act of evolving..... implies that its component matter has passed from a more concentrated state, has contracted. The antithetical word 'Involution' would more particularly explain the nature of the process". The conclusions thus reached, from the confusing of these two terms and two things, have naturally gone far beyond the warrant of fact.

That there is a foundation for a sane *theory of development*, cosmical, organic and historical, can not

<i>Why then</i>	be rationally denied.
<i>Widely</i>	The facts, as we find
<i>Accepted?</i>	them, certainly warrant
	the view that there has

been an orderly unfolding of the World and of History, according to a wise and far-reaching plan. This would better be called *the Theory of Development*, to distinguish it from "Evolution" as Mr. Spencer himself defines it, and from other evolutionary fads and speculations. It is defined in the *Standard Dictionary* as,

2. *The Two Views of the Bible*

The "Modern View" of the Bible is arrived at by the Critics by assuming the principle of evolution to be scientifically established and legitimately applicable to the Bible, and on this ground leaving out or expunging everything supernatural from the Bible. This view is just as truly without foundation as the "Modern View" of the world has been shown to be.

Professor Foster has in fact, gathered up—apparently without any thought or study of his own on the subject—what the most extreme Radical Critics of Germany have asserted concerning the Old Testament; while in dealing with the New Testament he has adopted and abridged the views of

"the theory of the orderly unfolding of the system of the universe, under Divine guidance, according to a Divine plan, and with various Divine interpositions". This has been pronounced by one of the foremost scientific men of this country—who is likewise a theologian and a Biblical scholar—to be a complete embodiment and exact statement of *all the facts in the case so far as they are known*. The proof is ample that all the elements included in this definition are warranted by the realities themselves.

But such "development" as this is in entire accordance with the Old View of the world, which makes a free God, not blind resident forces, the dynamic and controlling factor in the world of nature and of history. The way is still open therefore for God's work in creation, providence and redemption, with miraculous interposition and regenerating grace,—all of which are to-day unhesitatingly accepted and approved by the vast majority of scientists of the first order the world over, as has been repeatedly made evident by polling the leaders in the meetings of the great Scientific Associations.

There would appear therefore to be really no reason for admitting the "Modern View" of the world to be *scientific*, and the only thing to be accepted by sensible people; and, if this is the case, Professor Foster's assumption is without scientific foundation.

Wernle, who belongs to the same class as Professor Schmiedel; and he has labeled all this mass—perhaps we should say, *mass*—"assured results" of criticism. His Jesus can not even measure with the Jesus of Strauss and Renan,—the Virgin Birth, and the Resurrection being denied and Himself reduced to a "fallible, mistaken human soul, believing in demons, having 'fantastic' views of the Kingdom of God, and futile expectation of a speedy coming world-catastrophe that never came",—leaving one to wonder what there is of Christianity left.

In truth, as Professor Anderson has made plain, Professor Foster does not

even seem to know anything of what has been said by the great men of the ages, or even of the present age, in advocacy or defence of the Old View—contradictory to his own—of the Bible. As has already

been suggested, his book would better be named "The Making an End of the Christian Religion", than a demonstration of the *Finality* which he professedly started out to reach.

Professor Foster's False Theory of Religious Knowledge

Professor Föster attempts to destroy the foundations of certainty in Religion by applying to the subject, in addition to a false materialistic evolution, the so-called "value-judgment" of the Ritschlian School. This may readily be shown to rest upon a demonstrably false theory of knowledge, and indeed to render all religious knowledge—not to say all knowledge—impossible. It is evident, that if one assumes a false theory of knowledge, to begin with, the conclusions that he will reach are at once discounted even though his logic may be of the best.

The inquiry at the outset is, *What is the true theory of knowledge?* This is the only basis for intelligent criticism.

"To know" is to be certain, on the ground of proper evidence, that something *is*, in some relation observed or implied. There are always involved in it the following elements:

(1) A knowing subject, or mind, with its trustworthy faculties and powers, and its constitutional make-up or plan;

(2) An object of knowledge, with its peculiar qualities and constitution;

(3) A correspondence between the constitution of the knowing mind and the constitution of the objects known, so as to make knowledge possible;

(4) Assurance of a definite mental relation brought about between the two, which consists in the apprehension of that object by the proper faculties of the mind, in accordance with the constitution of the two.

(5) Satisfactory evidence as the proper and only basis for assurance or certitude.

Truth, or real, exact knowledge, is reached when the mental view or "thought" corresponds to the "thing" or object of knowledge; or whenever it becomes certain that the thought matches the reality.

Out of the various handling of these five factors have arisen the leading theories of knowledge now be-

Theories of Knowledge fore the world in the scientific and philosophical thinking of the age.

The dominating hypotheses of the past century may be designated as Critical Idealism, or the Kantian; Phenomenal Idealism, or that of Alexander Bain; Transfigured Realism, or that of Herbert Spencer; Demi-Skeptical Idealism, or the Ritschlian; and Natural Realism, or that of the Scottish School of Reid, which is the common sense view of all ages, and which is characterized by its acceptance of all the factors found in the analysis of knowledge just given.

Professor Foster's Theory of Knowledge Tested

Professor Foster accepts the fourth of these Views, which professes to be a New View but is yet partially an Old one, viz: the Ritschlian Religious Idealism that has so largely come to dominate the thinking in certain quarters. This View may be regarded as the outcome of the Kantian skepticism, inherent in the subjectivism of Kant's system, the pushing of which to its logical results has led to Critical Idealism. The skepticism of Kant's view covers the whole field of thought, scientific and religious; while that of Ritschl and his school

is a demi-skepticism, confined to the religious sphere.

The mind imposes its own forms of knowing upon its objects of knowledge, whether scientific or religious; therefore there can not be any certain knowledge of any objective reality either in the natural or religious world, corresponding to our scientific or religious notions; that is the logical outcome of Critical Idealism. The Ritschlian view is half-way skeptical,—affirming the knowledge of scientific realities while denying the knowledge of relig-

ious realities; the latter covering of course the alleged realities of our Christianity. In science pertaining to the world of nature—runs this view—there is such a thing as *judgments of fact*, i. e., judgments based upon facts or realities, and therefore constituting exact knowledge and assured truth. Not so, however, in the religious sphere. There man is shut up to *judgments of value*, i. e., judgments not based upon facts or realities, and therefore not amenable to logic, science or philosophy.

When we appeal to the advocates of this view directly: "Please tell us, sirs just what are these judgments of value that have no certain and settled value?"

What are "Value-Judgments?" answer, in Ritschlian phraseology: "*They are judgments selected or accepted on the basis of our volitional and affective dispositions*". Now that, stripped of the verbiage that befogs the man who utters it and the man who hears it, means simply that a man's religious knowledge is to be the result of his own choices ("volitional dispositions"), and the outcome of his own wishes ("affective dispositions"). In short, religious doctrine is *what one wants or elects to believe*.

Having thus brushed aside the solid basis of *fact* in the religious world, the Ritschlians make of the whole region of Religion a mere realm of individual opinion, in which it is literally true that one man's opinion is as good as another's, for the simple and sufficient reason that they are all alike worthless; and in which any man's opinion is liable to change at any moment with the shifty winds of inclination. One may be obliged to act upon such *value-judgments* in religion, they say, as if they were true; but they are never true, for the reason that there is no reality discoverable on which to base them. They have merely the value of counterfeit coin, which is never worth anything, and will never pass for anything when it is once found out.

(1) *The first fatal failure in this so-called New View is its shallow or false conception of the place and significance of Value in the natural system of psychology and in the Divine economy.*

The human soul or mind, with its capacities for knowledge, may be said to face continually, as its environment, man, the world (cosmos) and God; and to derive from these, through its powers of knowing, the aliment of fact and truth on which its completeness of life depends. From the first, *man*, individually and socially, it draws its psychological, social, civil and historical furnishing; from the second, the *world* or *cosmos*, the wide range of natural and physical sciences; from the third, *God*, its theological and religious conceptions,—all these representing a *substantial knowledge concerning substantial realities*.

But all this has merely the interest of abstract truth, and, if there were nothing beyond, would furnish no impulse to feeling or action, and so would leave man little better than an intellectual automaton.

Now there is in all the factors of this environment an element that matches the needs of man's nature,—

True View of "Value" they being made for the man and the man for them. Here is to be

seen Professor Royce's "world of appreciation". Here is the *pretium, worth*, or *value*, of which Lotze makes so much in his system. Here is found the Divine provision for meeting what Dr. McCosh, in his "Psychology of the Motive Powers", has suggestively and helpfully call "*appetences*", meaning by the term, not feeling, emotion, desire, choice or action, but those constitutional requirements or needs of the man that underlie and give rise to feeling and all the springs of action. It may be called comprehensively *the good*, or *the goods*, using the terms in their widest sense. Plato gathered up, analyzed and classified these elements of value for the ages in *the True, the Beautiful and the Good*.

More important for man practically than the general power to know is this power to know this *value-side* of man, the world and God, that brings them all into relation to himself and his needs. The judgments: This is true; This is beautiful; This is good (in whatever aspect), open the way for the feelings or emotions that furnish the springs of action. This intel-

lectual "appreciation" is the cognition, the apprehension, the judgment of a *pretium*, or *value*, existing as a reality or matter of fact in all this universal environment. If completeness of life be—as according to Spencer's view it is—the goal of man, this *value side* reveals the aims of life, furnishes the impulses to its development and opens the way to its completeness, all the way to its supreme altitude in the religious life, or the life in God.

Value-judgments, therefore are not the product of fleeting feelings or choices, when properly understood, but genuine *knowledges that match a reality* that underlies all feeling, purpose or action, and makes rational life at once possible and worth living. It is this *reality* that makes the *value* and without which it would not be possible.

All *value*, then, in this philosophic sense, results from the apprehension and affirmation of the correspondence of something in the soul's environment—in man or the cosmos or God—that relates them to the soul and answers to the appetences or constitutional needs of human nature. This something that we call *value* accredits itself to the rational mind, not as a notion or wish or choice, but as a veritable *reality* or *fact*. *Value-judgments* are not judgments at all except as they are judgments of fact. There can be no *value* that appeals to

Value-Judgments Rest on Facts

rational souls in the miracles of Jesus, or in His incarnation, Crucifixion, Resurrection and Ascension, except as they are recognized as *facts*. Referring to this New View, Rev. Dr. G. Campbell Morgan says justly, in "The Crises of the Christ":

"It is utterly false to declare that it is unimportant, whether the Man of Nazareth did actually rise from the dead. It is unfair, and illogical, and outside the final possibility of reason's acceptance, to affirm that the value of the resurrection remains if its fact be denied. The idea that the matter of supreme importance is value, apart from fact, is absurd, because it is presupposing an impossibility. The value has been created by the fact. Had there been no fact, there could have been

no value. Permanent values can only exist upon the bases of established facts. A value of perpetual force has never been created upon the basis of a so-called working hypothesis. Sooner or later the hypothesis will almost invariably cease to work, and when that happens the value passes like the mirage of the desert. If the hypothesis is to continue, it will be because it is finally demonstrated as being based upon fact. The permanent value therefore is the outcome of established fact. All the working values of the Gospel of grace are founded upon the fact of the resurrection of Jesus".

The True View thus sweeps away all the haziness of the New Thinking, and shows every proper value-judgment to be a judgment of fact. When Professor Foster, following Ritschl, ignores, either intentionally or otherwise, this essential character of the value-judgment, he flies in the face of all the facts; and therefore the conclusions that he reaches by the application of his false theory of knowledge have no real scientific basis.

(2) *The Second Fatal Failure of Professor Foster's book* is, that, under the stress of his theory of *value*, it ignores at least two of the elementary and essential factors that have been shown to enter into knowledge.

As has been seen, in applying the Ritschlian View, in his radical work, Professor Foster impugns the *trustworthiness of our powers of knowing*, especially in the religious sphere. He thereby closes the soul's outlook toward the God-ward side of its environment. Now, as a mat-

ter of fact, our faculties give us the same assurance—and by the same powers—of the great elements of religious

The Faculties Trustworthy

knowledge, as they do of any other kind of knowledge. All knowledge comes through consciousness; intuitive perception and insight; the processes of thought, embracing judgment and reason inductive and deductive; and the revelations through testimony and authority from other minds, whether human or divine. If the faculties are to be decided untrustworthy in the one region, the same logic will discredit

them in the other. The only scientific procedure, as James Martineau has shown, is to accept their testimony in all regions until they are demonstrated "cheats". As we have no other way of arriving at knowledge in any sphere, is is therefore well for us, as Dr. Martineau suggests, to make the most of them until we are provided with better faculties.

Professor Foster naturally and consequently ignores or casts aside *the evidence* on which all certainty in knowledge depends, and that comes to us, in the World and the Word, as to the reality of the great religious facts of God, sin, moral responsibility, death temporal and spiritual, the miracles, incarnation, crucifixion, resurrection and ascension of Christ, and atonement and salvation through His Cross, and indeed all the essentials of our Christianity. Now the knowledges of these are not mere mat-

*Evidence
All-Sufficient*

ters of opinion or speculation. They are not mere judgments of value,

in the shallow sense that we have exposed, to be puffed out of existence or changed at convenience by the passing choices or whims of men; but *eternally valid judgments of fact*. They are assured truths, the knowledge of which is a matter of life and death to man as a sinner in an ethically ordered, God-ruled world. There is therefore no scientific or philosophical

reason for denying skepticism in the region of science and affirming it in the region of religion. Even Kantian idealism is better than this, as being at least consistent in its skepticism.

The Ritschlian view is, in short, the formulation of that *subjectivism* which is the bane of the New Thinking. The man who accepts it puts his own shifting and passing inclinations and choices in the place of stable facts and realities and truths. Professor Foster's book is throughout an application of this false principle, so that none of his conclusions can be depended upon as valid for himself or anyone else. He has not given us a summary of human knowledge in the region on which he dwells, but a vast mass of undigested or ill-digested assumptions and assertions, expressing what he personally—and yet acting as the mouthpiece of the world of loose thinkers—wishes or chooses to have true. And this

*The Book
Indefensible*

is what the Chicago University indorses and sends out with its official seal, as the Modern, up-to-date, scientific View of the World and the Word of God, to be substituted for the old, evangelical and in their opinion, antiquated and obsolete; View! The choice between the two can be left with confidence to any common sense man, who is able to think straight.

Evangelistic and Missionary Section

Department of Biblical Evangelism

CONDUCTED BY WILLIAM PHILLIPS HALL

Effective Evangelistic Address

Of the evangelistic preaching of Paul and Barnabas it is said, in Acts xiv.1: "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and *so spake*, that a great multitude, both of the Jews and also of the Greeks, believed". From this it is clearly evident that Paul and Barnabas possessed and exercised the gift of effective evangelistic address.

To be able clearly to proclaim "the truth as it is in Christ Jesus" is a high and glorious privilege; to be able to teach "the things pertaining to the kingdom of God" is a princely accomplishment; but to "so speak" that multitudes forsake their sins and believe on the Lord Jesus Christ unto the salvation of their souls is nothing less than a work divine. That "all believers are divinely called to evangelize"

is becoming more and more an accepted fact; and with the acknowledgment and exercise of evangelistic responsibility and service comes the deeply felt need of the gift and power of effective evangelistic address. That this brief article may prove of both inspirational and practical value to the reader, the writer begs to call attention to the facts that follow:

First, that practically all preachers of the Gospel who have been truly "great in the kingdom of God" have possessed the gift of effective evangelistic address.

Secondly, that no preacher of the Gospel in this present day can properly consider himself fully obedient to and in perfect harmony with will of God, who does not possess and exercise the gift of effective evangelistic address.

Thirdly, that every believer in our Lord Jesus Christ may, upon meeting the necessary conditions divinely prescribed, enjoy and exercise the gift of moving men to God.

While Paul was a great theologian, he was pre-eminently a great evangelist. And it was largely because he was a great theologian that he was a great evangelist. His theology was the grand old theology of the so-called "old school"—the theology of the Master, of the Apostles and of all truly effective evangelistic preachers who have lived and labored in the Church and kingdom of God.

Like his divine Master, Paul spoke "with authority." There was no uncertain note in his evangelistic message and appeal. He

did not preach a theoretical salvation based upon an evolutionary hypothesis, but a present and practical salvation based upon the Rock of Ages, and the eternal truth of the everliving God. He believed in God, in His divine Son, in the Holy Spirit, in the absolute necessity of repentance and faith in our Lord Jesus Christ, in the supernatural regeneration of the soul by the Spirit of God and in the certainty of future rewards and punishment. He believed all of these things, and many others besides concerning the kingdom and truth of God, and as he believed so he spake; and that speaking was most marvellously effective in winning men to God. If we would speak with such evangelistic effectiveness as Paul spoke, we must believe what Paul believed, we must speak what Paul spoke, we must be empowered as Paul was empowered for his speaking, "with the Holy Ghost sent down from heaven", and we must have created within us by the Spirit, in answer to earnest, importunate prayer, that all-consuming passion for the salvation of the souls of men that characterized Paul.

We must not only "be willing to be offered", but we must fully offer ourselves upon the altar of a supreme devotion to our Lord in His great work of winning and saving men. Then, and not until then, will the Heavenly Fire fall, and with lips and lives aflame with the love, and life, and power of God, we shall "so speak" that multitudes, great multitudes, will believe and live forevermore!

Department of Biblical Foreign Missions

CONDUCTED BY REV. HENRY O. DWIGHT, LL. D.

Missions and The Higher Criticism: by a Conservative Liberal

One might suppose, after reading the utterances of some enthusiasts, that Higher Criticism has been a benefit to modern missions, and in fact that to it is due the most of what in them is good.

It has been pointed out already in the periodical press that such a supposition rests upon ability to travesty the ideas of the early missionary heroes of our time with a complacent cocksureness which

ought to be its own refutation. As to the real effect upon missions of the Higher Criticism we have weighty testimony from the field in an article entitled "The Indian Missionary and the Biblical Critic", written by that eminent missionary, Rev. H. U. Weitbrecht, Ph. D., D. D., and published in the *Church Missionary Intelligencer* for August, 1906. We give a condensation of this article as follows:

To translate and circulate the Bible is one of the missionary's chief and most effective duties. In what ways and to what

extent the modern treatment of the Bible bears upon this work is a question of the first importance.

I. *Losses from the Higher Criticism*

1. One effect of Higher Criticism shows itself in the use made of it by Mohammedan and Hindu writers. One Mohammedan, Justice Amir Ali, says that it is now shown conclusively that the New Testament writings are in many respects wholly unreliable. Another, Mirza Ghulam Ahmed, of Quadian, sees in the application to the New Testament of the methods already applied to the Old, a step toward the downfall of Christianity; for the most important question before all seekers after truth is whether "a single fact in the life of Jesus can be proved which shows him to be more than mortal." A Hindu writer, answering Dr. Weitbrecht's claim that the historical testimony of Christ about Himself is decisive, said that all scholars in England now regard the Gospels to be only partially historical, and that nothing that he (Dr. Weitbrecht) could bring forward was worthy of consideration in the face of the authority of the *Encyclopedia Biblica*, and Dr. Driver.

2. Another effect shows itself in the thought of Indian Christians. Questions of inerrancy of the Bible come up and have to be faced. One Christian writer says, "Missionaries have made us believe that the Bible is inspired. Now the Dean of Westminster says this is allegory, that is

parable; how far may we pick and choose, and how much reject, as we do the Ramayana and Koran Stories"?

3. The same influence affects missionary methods of controversy. The presentation of Scripture now is modified as compared with that of earlier missionary literature. The Bible is described in some Christian publications as a Divine Library of which some of the books have gradually assumed their present shape.

The lower or textual criticism raises difficulties with Mohammedan and Hindu opponents, for both have extreme views of the verbal inspiration of a holy book. Any variation in a sacred text is evidence of a flaw in its divine character. The issue can not possibly be ignored in missionary work, and the question presses as to what the missionary's attitude must be toward it.

The missionary may not reprobate the critical method, because he applies it constantly to the other religious systems. In any readjustment to new world-conceptions the Christian missionary is helping all creeds to preserve what is common to them and to Christianity.

Missionaries need then to gather and set forth the ascertained truths with carefulness and courage, and to guard against propagation of mistaken views or methods.

II. *Gains from the Higher Criticism*

1. The method of forming ideas of the Bible and its inspiration from the Book itself, rather than from preconceived notions of what a Divine revelation should be, is the one to be recommended to inquirers seeking the why and the wherefore of Bible facts and doctrines.

2. Such a view sets aside the controversy between the Bible and Natural Science. It enables us to recognize that it is idle to apply the tests of natural science to the statements of natural facts made by Bible writers for religious and moral purposes.

3. We can see how imperfect conceptions of the divine character and of human duty may be consonant with a true inspi-

ration in the teacher or writer, while the ethically progressive character of the Biblical revelation has become more manifest.

4. The Scripture record has been placed in the true light of historical testimony, and duly co-ordinated with history as a whole. This has thrown into clearer relief the superiority of the Bible to other sacred books as a record of the religious and moral education of mankind; ignoring neither the special guidance of the Chosen Race nor the general preparation of the world for the Christ.

5. Criticism has delivered us from the unnatural twisting of words and texts in deference to the supposed demands of doctrine.

Missionaries are to present the results to Christians and non-Christians by constructive teaching, not by beginning with the statement that science has overthrown the notion that the world was created in six days; or that "criticism has shown that this or that inaccuracy occurs in the Gospels". We must, however, teach the progressive stages of the divine revelation. This will impart truths learned from Higher Criticism, while avoiding its mistakes and repudiating arbitrary pronouncements and impossible pretensions even when connected with great scholarship. It is the negative results of critical operations, *based on materialistic presuppositions*, which touch the fundamental positions of religion.

"In fine", says Dr. Weitbrecht, "if Biblical criticism is to be free, so are Biblical teachers; and we shall not hesitate to avail ourselves of this freedom; nor shall we, because we are not experts in detail, give ourselves over, bound hand and foot, to any school of critics; for we are at

least Biblical students. We shall maintain a critical attitude toward criticism and its results. Some results are helpful and illuminating, receiving the witness of intellect and conscience; some are doubtful and demand suspended judgment; some are counter to the balance of testimony and based on a *petitio principii* or personal caprice.

"Pending the decision of certain vexed questions, we do well to remember that the Traditional view embodies eternal spiritual realities which bear witness in themselves and in age-long Christian experience; and it is therefore not the part of wisdom in ourselves, nor yet of true care for the spiritual interests of others, to surrender the mould in which those verities are contained till we are quite sure that we have found a more adequate and enduring one. We may well concentrate attention on the fact that the central truths of Scripture, especially of the New Testament, have an attestation which is adequate, and unshaken by any sound criticism".

The International Lessons in Their Literary and Historical Setting

THE MANAGING EDITOR

The Topics of the International Sunday School Lessons for December are: "Jesus before Pilate"; "Jesus on the Cross"; "Jesus Risen from the dead"; "Jesus Ascends into Heaven"; the Last Lesson of the year being devoted to a Review of the Life of Christ as a whole.

The Scripture selections for the First, Second and Fourth Lessons are from Luke, the Gospel of the Divine Man and Universal Humanity; that of the Third is from Matthew, the Gospel for the Jew. The changes in the point of view of the different Gospels need to be noted in the study of the Lessons.

I. LESSON FOR DECEMBER 2.—The Topic of the First Lesson in December is "Jesus before Pilate". All the Gospels devote considerable space to the account of the experience of Jesus with Pilate, each from

its own point of view. The parallel narratives are found in Matthew xxviii. 2-26; Mark xv. 1-19; John xviii. 28-xix. 16.

1st. *The Place and Scope of the Scripture*

In the Scripture of the Last Lesson for November, "Jesus before Caiaphas", Matthew narrates the final and successful effort of the Jewish authorities to secure before their own body, probably in the absence of some of the members—by false witnesses and subterfuges—the *condemnation of Jesus for blasphemy*, the punishment for which by Jewish law was death. As the Romans had deprived them of the power to inflict this penalty, the Sanhedrin immediately entered upon a struggle to secure *His condemnation to death by Pilate*, the Roman Governor, to whom they

therefore hurry him away in the early morning.

It will be well at this point to examine comparatively the accounts by all the Evangelists, with the aid of a Harmony, in order to get before the mind *an outline of the course of events*. Their characteristic differences should then be studied with care.

While the main events are recorded by the Four Evangelists, there are particularly significant incidents that find place in only one of the Four. Matthew alone tells us of the dream and warning of the wife of Pilate, sent to him just as he was seated on the judgment-seat for the judicial investigation; of Pilate's washing his hands of the blood of Jesus, and the people's blasphemously imprecating that blood upon themselves and their children. Luke dwells upon the political accusation brought against Jesus, that he claimed to be the King of the Jews. He alone relates the examination before Herod, and records the fact that after the return of Jesus from Herod Pilate called together not only the Sanhedrin but also "the people", to hear his decision, thinking perhaps that through them he might balk the deadly purposes of the Rulers. John alone records the hypocritical scrupulousness of the Jews, which kept them out of the judgment-hall lest they should be defiled and prevented from eating the Passover; and the effort of Pilate to induce them to take His trial into their own hands, which was frustrated by their determination to destroy Him, in connection with the fact that they had not the power of life and death,—by which at the same time Scripture was fulfilled. He alone recounts the way in which Jesus convinced Pilate that He was not a political Messiah, but a spiritual King; also Pilate's taking Jesus out from the judgment-hall wearing a crown of thorns and a purple robe and presenting Him to the people, with the words: "Behold the man"! which called out an angrier repetition of the cry by the Sanhedrin, "Crucify Him, Crucify Him"! and the charge that He made Himself the "Son of God", and was followed by Pilate's private interview with Jesus concerning this title and his more earnest effort to release Jesus, in which

the Governor was foiled at last by the threat of the Jews to report him to Caesar as a traitor.

This Lesson should begin with the opening verses of chapter xxiii., as these are essential to the understanding of the remainder of the chapter; that is, the Lesson should be extended so as to take in Chapter xxiii. 1-25.

2nd. *The Unfolding of the Lesson*

The Points suggested for Study are as follows:

1. *Take up the Double Examination of Jesus and the Double Declaration of His Innocence.*—Ch. xxiii. 1-12.

It will be observed that Luke, in accordance with the aim of his Gospel, gives special prominence to "the people", in the proceedings before Pilate and Herod.

(1) In the preliminary examination before Pilate he declared Jesus innocent, thereby increasing the malignity and rage both of the Sanhedrin and the people (vv. 1-5).

(2) The transfer of Jesus to the jurisdiction of Herod, who abuses but does not condemn (vv. 6-12).

Luke alone records the trial before Herod; the joy of Herod at His appearance and the reason for it; the absolute silence of Jesus in his presence, that enraged the king; the vehement accusations of the Sanhedrin, that encouraged the cruel mockery by Herod and his men of war, and led him to send Jesus back to Pilate; and the subsequent reconciliation of the two enemies,—Herod, however, agreeing with Pilate in finding Jesus innocent (see verse 15). It was the mention of "Galilee" as the place where Jesus had begun His seditious work that gave Pilate the opportunity to turn over the prisoner to Herod the king, who had come down from his capital in Cesarea and was then in Jerusalem. Herod's long-cherished desire (see Matt. xiv. 1, 2; Luke ix. 7-9) to see Jesus, in the hope of witnessing some miracle, resulted in his being angered by the refusal of Jesus to say even a word in his presence (vv. 8, 9); which incident the Sanhedrin made the occasion of a still more bitter attack upon Him.

The unexpected reconciliation of Pilate and Herod Luke, who was a keen student

of motives, seems here to connect in some way with this appearance of Jesus before Herod (verse 12).

2. *Take up the Judicial Trial of Jesus before Pilate, ending in Sentence of Death.*—Ch. xxiii. 13-23.

(1) Pilate officially called the Sanhedrin and reported that both he and Herod pronounced Jesus innocent of *crime*, and he proposed to treat the matter as a *misdeemeanor* (vv. 13-27).

The efforts of the Jews up to this time had miscarried. Pilate was already seeking to rescue Jesus, which later became his settled purpose, perhaps inspired by the message sent him by his wife just as he was seated on the judgment-seat for the trial (see Matt. xxvii. 19).

Pilate first proposed a half-way measure—if possible to satisfy the Sanhedrin and his own conscience (vv. 13-19). The choice was to be given them between Jesus and a robber or brigand whom, as being a traitor to Rome, Pilate perhaps hoped that they would not wish, or dare, to prefer to Jesus. He might thus save the prisoner.

(2) His proposal resulted in a threefold, vehement rejection of Jesus (vv. 18-23).

Their cry at the first rejection was, "Away with Him"; at the second "Crucify Him"; at the third, "They cried out the more exceedingly, Crucify Him".

At this point perhaps came in Pilate's vain washing of his hands of the guilt of the death of Jesus, and the blasphemous assumption of that guilt by the representatives of the Jewish nation; also the official scourging and mocking, as possibly an expedient to pacify the Sanhedrin, or to awaken pity in the people that might lead them to rescue Jesus, but which only enraged the mob all the more (recorded by Matthew, Mark and John).

(3) The voices of the mob and the Sanhedrin at last prevailed, and Pilate released Barabbas, passed sentence of death upon Jesus and delivered Him to their will (ch. xxiii. 24, 25).

The purpose of the apostate Jews had at length been attained. They had won another temporary victory over Jesus. It only remained to *carry out the sentence of death*.

It was a *forced* sentence; for we learn from verse 20 that Pilate had formed a determination to save Jesus from them ("willed to release Him"). The fact that he did not carry out his purpose is accounted for by the threat of the Jews that they would report him to Caesar as a traitor (see John xix. 12). There also stood in the way of his purpose of saving an innocent man, his own guilt arising from his crimes, which later led to his recall to Rome and condemnation by the Emperor.

What is signified by the words, "*He delivered Jesus to their will*", appears in the scenes of the crucifixion that follow.

II. LESSON FOR DECEMBER 9.—The Topic of the second Lesson in December is "Jesus on the Cross". The Scripture selected for it is Luke xxiii. 33-46, which, to take in the whole of the connected subject should be extended so as to cover Luke xxiii. 26-49. Parallel accounts are found in Matthew xxvii. 28-66; Mark xv. 24-47; John xix. 16-30.

1st. *Place of the Lesson*

The Cross was *the objective point toward which Jesus had all his life been moving*. John the Baptist's words, "Behold the Lamb of God". (see John i.) had pointed to it; at the Feeding of the Five Thousand and He had put Himself in the place of the Passover Lamb, leading to the discussion of His atoning sacrifice, the next day in Capernaum (see John vi. 1-58). In three consecutive Lessons of Death He foretold His crucifixion, designating the parts to be taken in it by the Jewish, and Roman authorities and by the band of Disciples, and fixing the time of His death and resurrection. In the institution of the Lord's Supper He had distinctly taken the place of the Paschal Lamb, and established a perpetual memorial of His death on the cross. The consummation had now come, in which the prophecies in Isaiah liii. were to be fulfilled, and the work for the world's redemption completed.

It would be well at this point to study comparatively *the fourfold story of the Cross*, noting the different points of view of the Evangelists and the peculiar incidents that each of them furnishes. We

have, for example, in Luke, the last examination before Pilate; Pilate's testimony to His innocence; His address to the women who lamented Him; His prayer for His murderers; His promise to the penitent thief; and His committing of Himself at His death into His Father's hands.

2nd. *The Unfolding of the Lesson*

1. *Study the Incidents in the Procession to Calvary.*—Ch. xxiii. 26-32.

A special Providence puts Simon the Cyrenian in the place of helping Jesus bear the cross, that the boastful Simon Peter ought to have filled, but was prevented by his cowardly desertion (verse 26).

By relating the wailing of the women on the way to the cross, Luke appeals to the heart of universal humanity, the incident furnishing Jesus occasion for a word of warning, to these inhabitants of Jerusalem, of the dreadful judgment impending over them and the Jewish nation.

2. *Study the Crucifixion and its Immediate Accompaniments.*—Ch. xxiii. 32-46.

(1) He was numbered with the transgressors, in fulfilment of prophecy, in being crucified between two malefactors (vv. 32-33).

(2) He prayed to His Father for the forgiveness of those who crucified Him and cast lots for His raiment, pleading their ignorance (verse 34).

We learn from other books of the New Testament that both the Roman soldiers and the Jewish people did the deed in ignorance (Acts iii. 17; 1 Cor. ii. 8); an ignorance, however, which was highly culpable, as it might have been avoided.

3. *Note the Universal Derision and Mockery of the Representative Crowd.*—Ch. xxiii. 35-43.

(1) The People and the Rulers (the Sanhedrin) and the Soldiers—the entire mob united in mocking Him as "The King of the Jews" (vv. 35-37).

(2) Pilate placed over Him the derisive Superscription, "This is the King of the Jews" (verse 38).

The expostulation of the Jewish authorities with Pilate, and their effort to have the superscription changed (see John xix. 20-22), emphasize their rejection of Jesus as Messiah. This superscription, however,

while intended to embody a sneer, voices a prophecy of largest meaning. It was written in the languages of the three races that then made up the world; and Jesus was to become the Savior and Sovereign of the world. It thus expressed the universality of the Gospel, for which the death of Jesus laid the foundation.

Did it not also give expression to the completeness with which Jesus saves and satisfies the human soul? The Greek represented the reason or intellect; the Jew, the spiritual and religious nature; and the Roman the will or active powers,—so that Jesus on the Cross appealed to all the parts of universal human nature.

(3) One of the dying malefactors joined in the mockery, to be rebuked by his companion who, dying, appealed to Jesus, made confession of his faith in Him, and received a revelation of the future and the promise of Paradise—emphasizing the Divine-human compassion of Jesus (vv. 39-43).

"The Jews mock; the rulers of the Jews themselves mock; finally, the heathen soldiers also mock. They did it in their own rude manner, whilst offering vinegar to the Lord. Pilate himself shared in the mockery, by the terms of the superscription. Alongside of these statements, it is peculiar to the narrative of Luke, that one of the malefactors is converted to Christ and finds grace" (*Lange*).

4. *Finally, Jesus as Messiah manifested His Kingly Power in Dying.*—Ch. xxiii. 44-46.

(1) The Light of the world withdrew His light, and left the earth in darkness (verse 44).

For a little season the powers of darkness had their own way, and a great horror fell upon the world.

(2) The Eternal High Priest rent the great vail between the Holy Place and the Most Holy, and withdrew the Shekinah, or visible presence of God, from His now deserted Temple (verse 45).

This event, at the end of three hours of darkness, marked the passing of Judaism, and the opening of "the new and living way" through the Cross into the Holy of Holies.

(3) The Redeemer voluntarily yielded up His spirit into the special keeping of His Father (in the Messianic language of Psalm xxxi. 5), while His body should remain for a season in the power of death (verse 46).

5. *Some Effects of this Triumphant Manifestation of the power of Jesus as Messiah in His Death.*—Ch. xxiii. 47-49.

(1) The Centurion confessed: "Certainly this man was righteous"; and, if so, then (as the Centurion said, Mark xv. 39), also "the Son of God" (verse 47).

(2) The regretful lament of "all the people" over what had been done, called forth by the supernatural events they had witnessed (verse 48). It has been suggested that this may have prepared the people for the speedy conviction that seized upon them later, at Pentecost, under Peter's preaching.

(3) The beholding of the scene by His acquaintances (Luke alone mentions them) and the women of Galilee,—thus made competent witnesses of His death (verse 49).

The Cross is thus seen to be, the most awful representation of man's sinfulness, and of God's hatred for sin and infinite grace in saving from it, by the death of His Son.

By this last act of Jesus man has been redeemed, *unless death can hold him in its power.*

III. LESSON FOR DECEMBER 16.—The Topic of the Third Lesson for December is "Jesus Risen from the Dead". The Scripture is Matt. xxviii. 1-15. Parallel Scriptures are Mark xvi. 1-13; Luke xxiv. 1-35; John xx. 1-31.

1st. *Place of the Lesson*

The Scripture selected is a mere fragment of the account of the resurrection. Indeed it is only a part of the summary that Matthew furnishes as the conclusion of his Gospel for the Jew, by which he prepared the way for the Jews to understand the Great Commission. It would doubtless be better to take a more comprehensive view of the resurrection of Jesus than is involved in this brief passage.

In general, the Resurrection was *the necessary completion of the work of Jesus,*

on earth in which He confirmed His claims by triumphing over the powers of death. It is thus, as Paul so clearly teaches, unquestionably one of the essentials of Christianity.

2nd. *The Unfolding of the Lesson*

If one prefer to confine attention to the Scripture selected for the Lesson, he will find it easy to follow the course of the narrative itself. Should he choose, however, to undertake a wider study, some points may be suggested for guidance.

1. *Consider the Fact and Proofs of the Resurrection.*

There is no other way of establishing the facts of history than by testimony. Indeed, practically all our knowledge of the past and present depends upon testimony. The question to be decided in this case is, whether the testimony is that of credible and competent witnesses. The witnesses in the case were of the highest character; they were conversant with the facts, and had no reason for testifying falsely. The precautions taken to prevent fraud were quite unusual. It is therefore unreasonable to doubt their testimony.

(1) *The Direct Proof from Testimony*

We would suggest a comprehensive study of the facts related in the Scriptures, concerning the Resurrection of Jesus. They may be taken up in the following order:

(a) Appearances at Jerusalem on the day of the resurrection (Sunday, April 9):

To Mary Magdalene (Mark xvi. 9); to the women returning from the sepulcher (Matt. xxviii. 9, 10); to Peter alone (Luke xxiv. 34); also to the two Disciples on the way to Emmaus (Luke xxiv. 13-31); to the Ten Apostles, Thomas being absent (John xx. 19-25;—and a week later, to the Eleven Apostles, Thomas being then present (John xx. 26-29).

(b) *Later Appearances in Galilee:*

To the Seven Apostles fishing on the Sea of Tiberias (John xxi. 16-20); to the Eleven Apostles on the Mountain (Matt. xxviii. 6-20); to more than Five Hundred brethren at once (1 Cor. xv. 6).

(c) *Last Appearances in Jerusalem:*

To James only, as recorded by Paul (1 Cor. xv. 7); to the Eleven Apostles at the Ascension (Luke xxiv. 50, 51; Acts i. 6-12).

(d) His Appearance to Paul before Damascus (Acts ix. 3-6; 1 Cor. xv. 8).

For Paul's summary of the facts see 1 Cor. xv. 3-8.

Particular attention should be given, in the study of this testimony, to the remarkable miraculous confirmations with which the Risen Christ accompanied His appearances.

(2) *The Indirect Proof may be added to the direct proof from Testimony:*

(a) That from the Fulfillment of prophecy of the Old Testament Scriptures and especially as uttered by Jesus Himself, as in three successive Lessons of Death by which He prepared His Disciples for His coming death, in which He predicted the circumstances of that death and that He should rise again on the third day. See Matt. xvi. 21; xvii. 22, 23; xx. 17-19; see also parallel accounts in the other Gospels.

(2) That derived from the Revolution that the Resurrection has wrought in the World, beginning with the transformation of the Disciples themselves, followed by the founding, growth and triumphs of the Church in all ages.

2. *The following points will bring out the Meaning of the Resurrection, studied in connection with their Scripture proofs:*

(1) Consider the significance of the Resurrection of Jesus, as the completion of His Victory over Satan and the power of death, through His perfect obedience and His atoning sacrifice. See Romans iv. 23-25; etc.

(2) Consider the Resurrection as God's Seal set upon the Mission and Work of Christ. That he not only "laid down His life" but that he "took it up again" by His own voluntary power, is proof that in God's view His work was perfect, the resurrection being the supreme expression of the Divine satisfaction. See Romans i. 4; etc.

(3) Consider the Resurrection as the sure Foundation of the Christian Faith. On this Paul dwells with great emphasis (1 Cor. xv. 3 ff), adding to the doctrine of the death of Christ the doctrine of His resurrection as equally essential, and declaring that "If Christ be not risen, then is our faith vain". It appears from Scripture, that

the Resurrection is thus the test miracle, and the keystone in the arch of faith, as giving assurance of God's approval of Christ's work of Redemption.

IV. LESSON FOR DECEMBER 23.—The Topic of the Fourth Lesson for December is "Jesus Ascends into Heaven". Its Scripture is Luke xxiv. 36-53. Parallel accounts are to be found in Mark xvi. 14-20 and Acts i. 1-11.

1st. *Place and Scope of the Scripture of the Lesson*

The conclusion of Luke's Gospel is a summary statement, showing that the forty days between the Resurrection and the Ascension were given to opening the eyes of the Apostles to God's purpose of redemption through the sufferings and death of Christ, and to their part in the work of the world's evangelization under the Great Commission,—leaving them waiting for Pentecost and the promised endowment with power for their mission.

The record brings together events closely connected logically but not chronologically. The passage may be considered as made up of:

(1) An account of what was probably the most remarkable and convincing of Christ's post-resurrection manifestations, that to the eleven Apostles in the upper chamber in Jerusalem, one week after His Resurrection, when the doubts of Thomas were dissipated (ch. xxiv. 36-43).

(2) A summary of Christ's instructions to His Disciples during the forty days between His Resurrection and Ascension, in preparing them for their future mission (ch. xxiv. 41-49).

(3) An account of His Leavetaking on the Mount of Olives at the close of the forty days, and His ascension to His place at the right hand of God (ch. xxiv. 50-53).

2nd. *The Unfolding of the Lesson*

The natural divisions of the narrative as just set forth suggest the *Points for Study*.

1. *Study Luke's account of Christ's Appearance to the Eleven Apostles in the upper chamber.*—Ch. xxiv. 36-43.

(1) The sudden appearance of Jesus in the room, although the doors were tight-closed (John xx. 19) for fear of the Jews

alarmed them, and made them even suppose it was a ghost (vv. 36, 37).

(2) His condescension to their "slowness of heart" (especially as manifested by Thomas, John xx. 24-29), shown by His appeal to use their senses in testing His identity, handling Him and seeing Him eat before them (vv. 38-43).

2. *Study Luke's summary of Jesus' Instructions to the Disciples during the forty days.*—Ch. xxiv. 44-49.

(1) The recall of the words He had spoken to them while He was with them, concerning the necessity of the fulfillment of all that had been written in the Scriptures concerning Him—showing the Divine plan of the ages (verse 44).

The Law the Prophets and the Psalms (*Hagiographa*) were the entire Jewish Scripture.

(2) The opening up to their understanding of the complete plan of God, fulfilling in the sufferings and death of Christ the prophecies in the Scriptures, and having in view the salvation of both Jews and Gentiles to the end of the world (vv. 45-48).

(3) Their mission as witnesses of this Gospel, having the promise of the Father (that is of the Holy Spirit), for whose endowment with power they were directed to wait at Jerusalem (verse 49).

3. *Study the leading out of the Disciples to Bethany, and the Ascension of Jesus to His Glory with the Father.*—Ch. xxiv. 50-53.

It should be observed that Luke has a further account of the Ascension, with some added details, in Acts i. 9-12, which should be compared with that in his Gospel.

(1) Jesus gave the Disciples His parting blessing, as He went away from them (verse 50).

(2) Even while He blessed them He was parted from them, and carried into Heaven to be seated at the right hand of God (verse 51).

(3) The Disciples offered their solemn worship in recognition of His exaltation, and then returned to Jerusalem (verse 52).

(4) The interval of ten days between this and Pentecost they spent in the worship of the Temple, joining in praising and blessing God—undoubtedly making known

to the body of believers something of the extraordinary occurrences of which they had been witnesses (verse 53).

4. *Consider the Ascension of Christ as essential to the Acceptance of His work of Redemption, without which even the Resurrection would not have availed.*

(1) It was necessary that He should bear home to God His finished work and present it in the Holy of Holies above. By entering once into the holy place in heaven, He obtained eternal redemption for His people (see Heb. viii. 1-4).

(2) His Ascension was necessary to His Exaltation to His glory at the right hand of God, where from His mediatorial throne He was to administer the work of redemption.

This exaltation to glory was promised Him by the Father (see John xii. 23-33). For His great work He was given all authority in heaven and on earth (see Matt. xxviii. 18) and exalted above all powers and principalities, everything being made subject to Him as the Head of the Church (see Eph. i. 15-23).

(3) His Ascension was necessary that He might have power to send forth the Holy Spirit, to apply the redemption wrought by His sufferings and death. This Jesus most clearly taught when giving instruction to His Disciples concerning the Holy Spirit and His work (see John xv. 7-15).

The Ascension of Jesus and His Enthronement completed the preparation for Pentecost and the New Dispensation.

V. LESSON FOR DECEMBER 30.—The last Sabbath of the year has been devoted by the International Committee to a Review of the Lessons of the year, making up an Outline of the Life of Christ, as found in the Synoptic Gospels.

The Review may be prepared for by reference to the treatment of the Lessons as found in the successive numbers of *The Bible Student and Teacher* and tracing the connections as there set forth.

Or, the Outline Life may be taken up under the following divisions:

1. The Childhood and Youth of Jesus.—B. C. 5 to A. D. 26. Embracing Lessons i.-iii.

2. The Inauguration of Jesus for His Work.—A. D. 26.
Embracing Lessons iv., v.
[The Early Judean Ministry of Jesus (A. D. 27), omitted as found in John but not in the Synoptics].
3. The Galilean Ministry of Jesus (nearly two years).—A. D. 28, 29.
Embracing from Lesson vi. of 1st quarter to Lesson viii. of 2nd quarter.
4. The Perean Ministry, or Ministry of Wandering (recorded by Luke).—Part of A. D. 30.
Embracing from Lesson ix. of 2nd quarter to Lesson ix. of 3rd quarter.
5. The Ministry of the Last Week, in Jerusalem (ending with Judgment on the Jewish Rulers.—Opening of April, A. D. 30.
Embracing from Lesson x. of 3rd quarter to Lesson i. of 4th quarter.
6. Preparation for the Cross, and the Death, Resurrection and Ascension.—From the Last Passover to the Farewell on Olivet.
Embracing Lesson ii.-xii. of 3rd quarter.

Daily Bible Study and Readings, for Practical and Devotional Ends

Conducted by the Educational Secretary

Readings in the New Testament—Romans

The Four Gospels exhibit the origin of the Divine religion of Redemption as the Gospel, in the career of Jesus. In the books of the New Testament that follow there is set forth a threefold development of the Gospel—as was found to be the case with the Law in the Old Testament: (1) In the life and institutions of the Church, in the Acts of the Apostles; (2) in the inner religious life of the Churches, in the Epistles or Letters; (3) in the outlook of faith upon the future consummation and final victory of redemption, in the Book of Revelation.

The Twenty-one Epistles are divided into two classes: (1) The Pauline, consisting of fourteen (if Hebrews is included), in which Paul sets forth the whole circle of Christian truth in its vital relations to the Christian and Church life; (2) the so-called Catholic Epistles, by other recognized leaders of the Church, corroborating and confirming the Pauline teaching. Both these were required to instruct and direct the Church while waiting for Christ, in carrying out the Great Commission and restoring the Kingdom of God on earth.

The Pauline Epistles, as shown in Bible League Primer No. 1 (which see), may be divided into five Groups or Aspects. The first Group has been called *The Epistles of the Way of Life*. It includes the letters to the Romans, the Corinthians and the Galatians,—or the Epistles to the three typical races constituting the world of that age, for which the Gospels by Matthew, Mark and Luke were prepared.

The first Pauline Group is devoted to the fundamental doctrine of the Gospel, its Way of Salvation, through justification by faith in Christ and His atonement. It has been shown that *three forms of Legalism* characterized the three races, arising from their attempts to substitute their own way of salvation for that of the Gospel,—that way being in the case of the Romans that of the moralist; in the case of the Greeks, that of the rationalist; and in the case of the Jew, that of the ritualist.

The Epistle to the Romans is directed to the first of these forms of Legalism. The man of action, of power and law, is taught that Christ alone is "the power of God unto salvation". This salvation can not be reached through one's own works or morality, as the man of Roman type, the merely moral man, always has a tendency to believe, but is to be obtained only and always through justification by faith in the righteousness and atoning sacrifice of Jesus Christ.

The Epistle may be looked upon as made up of an Introduction, four principal Parts and a Conclusion, as follows:

INTRODUCTION.—Paul Salutes the Roman Christians and states the twofold Theme of his Epistle.—Ch. i. 1-17.

PART I.—Paul shows the Universal Need of the Gospel, and Explains the Principle by which it succeeds where the Law failed.—Ch. i. 18—iv. 25.

PART II.—Paul exhibits the Results of Justification by Faith, in the Salvation of Sinners, whether Jews of Gentiles.—Chs. v. 1—viii. 39.

PART III.—Paul defines the Relative Position of Jews and Gentiles, under the Gospel method of Salvation.—Chs. ix. 1—xi. 36.

PART IV.—Paul makes Application of the Principles of the Gospel to the Christian Life and Practice.—Chs. xii. 1—xv. 13.

CONCLUSION.—Paul's closing Personal Words, as the Apostle to the Gentiles, to the Roman Christians.—Chs. xv. 14—xvi. 27.

THURSDAY, NOVEMBER 1.—*Romans i. 1-17*

INTRODUCTION:—*Paul Salutes the Romans, and States the twofold Theme in his Epistle.*—In saluting the Romans Paul explains his mission from God through Jesus Christ, as the Apostle to the Gentiles; commends their faith; expresses his desire to see them, and his readiness to preach the Gospel to them, that they may be mutually profited (i. 1-12).—The glory of the Gospel is that through the doctrine of justification by faith it is the power of God unto salvation, appli-

cable to both Jews and Gentiles (i. 13-17).

"At this time Paul had not seen Rome. But how natural was it in a man of his taste and intelligence to wish to see it. Nothing had made such a figure in history as this imperial city. . . . Paul was also a citizen; and while some, with a great ransom, purchased this privilege, he was freeborn. Yet his longing to see it was not to indulge the man and the Roman, but the Christian and the Apostle. He longed to impart to the beloved and called of God there 'some spiritual benefit'.—*William Jay.*

PART I.—Paul shows the Universal Need of the Gospel, and Explains the Principle by which it succeeds where the Law failed.—Chs. i. 18—iv. 25.

Section 1.—He Demonstrates the Universal Need for the Gospel, showing that neither Gentile nor Jew can be saved without it (i. 18—iii. 20).

SECTION 2. He Explains the Nature of the Gospel and the Principle by which it Saves, through Justification by Faith in the Righteousness of Another (iii. 21—iv. 25).

SECTION I.—Paul demonstrates the Universal Need for the Gospel, showing that neither Gentile nor Jew can be saved without it (i. 18—iii. 20).

FRIDAY, NOVEMBER 2.—*Romans i. 18-32.*

That the Gentiles Need the Gospel is shown by their Moral Condition.—Paul proceeds to prove, first, that the Gentiles need the Gospel. The basal principle is that God is just and will punish sin. This is what has been found to be the underlying principle of the Bible and the world, viz: obedience is life; disobedience is death (i. 18).—The Gentiles although having had the knowledge of God, have given themselves up to *impiety* (i. 19-23).—Deserted of God, because of their impiety, they have sunk to the lowest depths of *immorality*, the awful evidences of which are seen on

every hand (i. 24-31).—They have done this, not ignorantly, but with full knowledge of their guilt, aggravating their course of sin by encouraging others in it (i. 32).

"First came corruption of the moral character. The soul of the Roman, bent on this world's affairs, became secularized, then animalized, and so at last pleasure became his aim".—*F. W. Robertson.*

"Religion is the only true foundation, and the only effectual safeguard for morality. Those who abandon God, He abandons. Irreligion, and immorality, therefore, have ever been found inseparably connected".—*Charles Hodge.*

SATURDAY, NOVEMBER 3.—*Romans ii. 1-16.*

The Jews Need the Gospel because of their greater guilt in the Light of the simple principles of justice.—The Apostle begins by laying down the principles of justice against which no objection can be made by right-thinking men, least of all by the Jews who had had the teaching of the Scriptures (ii. 1-11).—Their case is the more hopeless because the standard of judgment is to be the light which men have; and they, having had the greatest light, are to be tested, in the day of the Lord Jesus, by this inflexible standard (ii. 13-16).

"The Roman deemed his own the favored race, and regarded the extent of his dominion as a conclusive proof of it. The Jew, with no less complacency, maintained that the Divine preference of himself was intimated by the spiritual advantages he manifestly enjoyed, and the glorious hopes proclaimed to him. To require the Jew and the Roman each to surrender the assurance on which he relied, and admit the other to an equal footing in Divine favor, was indeed a bold undertaking".—*Dean Merivale.*

SUNDAY, NOVEMBER 4.—*Romans ii. 17-29.*

The Jews Need the Gospel because Salvation is impossible by the Ceremonial Law.—The Jews were depending for salvation on their Covenant relation with God, on their superior religious knowledge, and on circumcision. Yet their disregard of these things aggravated their sin, and continually cast reproach upon God (ii. 17-24).—Circumcision could not avail them, except on condition of obedience, and they were disobedient. Those who are found obedient, without their advantages, will not perish

for lack of circumcision. There is no saving power in external rites (ii. 25-29).

"Many have clean hands but unclean hearts. They wash the outside of the cup and platter when all is filthy within. Now, the former, without the latter, profits a man no more than it profited Pilate—who condemned Christ—to wash his hands in the presence of the people; he washed his hands of the blood of Christ and yet had a hand in the death of Christ. . . . Judas was a saint without, but a sinner within; openly a disciple, but secretly a devil".—*Mede.*

MONDAY, NOVEMBER 5.—*Romans iii. 1-20.*

All the World is therefore Included in the Universal Condemnation, and Shut up to the Gospel for Salvation.—In meeting the objection of the Jews, Paul shows that they had great advantages over all other people (iii. 1, 2).—To their objection that God had promised to be the God of the Jews, and that their unfaithfulness does not release Him from the Covenant, Paul replies that if their argument is correct, God can not punish any sinner; and it is right to do evil that good may come (iii. 3-8).—He confirms his doctrine from the testimony of the Scriptures, and deduces his conclusion, the universal condemnation of mankind (iii. 9-20).

"Had the Apostle described their sins in his own language, they might have refused to acquiesce in his statement; but when he merely quotes their own Scriptures in which they gloried and the inspiration of which they admitted, they could not refuse assenting to his conclusions".—*Bcet.*

Section 2. Paul explains the Nature of the Gospel and the Principle by which it Saves where the Law failed,—*through Justification by Faith in the Righteousness of Another.*—Ch. iii. 21—iv. 25.

TUESDAY, NOVEMBER 6.—*Romans iii. 21-31.*

The Gospel Saves through the Righteousness provided by God, by the Propitiation of Jesus Christ for Sin.—Justification being impossible by legal obedience or personal merit, Paul sets forth the Gospel method of salvation. Its righteousness is attainable, not by works, but by faith; is equally adapted to all men,

as all are in the same moral state; and is gratuitously bestowed and to be received by faith (iii. 21-24).—Its ground is laid in Jesus Christ as the propitiatory sacrifice; its object is to reveal the Divine perfections and to reconcile the justice of God with His showing mercy to sinners (iii. 24-26).—It therefore humbles man, excludes all boasting; exhibits God as God the Father of the Gentile as well

as of the Jew; and confirms the Law (iii. 27-31).

"It is not righteousness for the good but for the unworthy. There is no question as to the kind of your unrighteousness, the length of time, the amount or degree—there is no question about that: the simple question is, Are you an unrighteous man? Then it suits your case. And it is a righteousness near to each one of you; it is not afar off; it is not in heaven above, so that you have to climb to the seat of God to obtain it; and it is not down so low that you must dig to earth's center to find it; it is near, it is at your very side; and if you reject it, it can not be because of its distance. God has brought it near".—*H. Bonar*.

WEDNESDAY, NOV. 7.—*Romans iv, 1-12.*

This is Not a New Principle—Salvation has always been by the Righteousness of Faith.—That this is the Divine method is shown by the fact that Abraham was justified by faith. David (in Psalm xxxii. 1, 2) teaches the same doctrine of grace (iv. 1-8).—Circumcision is not a necessary condition of justification; for Abraham was justified before he was circumcised; so that He is the Father of all believers, whether they are circumcised or not; and not merely of his natural descendants (iv. 9-12).

"This universality of Abraham's faith has also found a response in those later traditions and feelings of which I

have before spoken. When Mahomet attacks the idolatry of the Arabs, he justifies himself by arguing, almost in the language of St. Paul, that the faith which he proclaimed in one supreme God was no new belief, but was identical with the ancient religion of their first father, Abraham".—*Stanley*.

THURSDAY, NOV. 8.—*Romans iv. 13-25.*

Its Principle—the Universal Promise to Abraham rested on the Righteousness of Faith imputed to him.—In the Abrahamic Covenant the promise was made, not on the condition of legal obedience, but of faith (iv. 13, 14).—Again, the nature of the Law itself is such that for all sinners it inevitably works condemnation and death. The way of salvation is therefore by faith, that it may be by grace (iv. 15-17).—Moreover, Abraham rested upon the Divine promise, power and veracity for an apparent impossibility,—and so was justified by his faith. This is still the true and only method of justification (iv. 18-25).

"The true way to have our faith strengthened is not to consider the difficulties in the way of the thing promised, but the character and resources of God, Who has made the promise. It is as possible for faith to be strong when the thing promised is most improbable, as when it is probable. Abraham's faith should serve as an example and admonition to us".—*Charles Hodge*.

PART II.—Paul exhibits the Results of Justification by Faith, in the Salvation of Sinners, whether Jews or Gentiles.—Chs. v. 1—viii. 39.

Section 1. The First Result—Restoration to God's Favor, and Recovery of the Benefits Forfeited by Adam (ch. v. 1-21).

Section 2. The Second Result—Believers made Holy through Union with Christ, and Freed from the Bondage of Sin (ch. vi. 1-23).

Section 3. The Third Result—Believers are no longer under the Law, which can not save, but under Grace, which can (ch. vii. 1-25).

Section 4. The Fourth Result—The Gospel Method works for Believers Present, Complete and Eternal Salvation (ch. viii. 1-39).

Section 1. The First Result—The Gospel, through Justification by Faith, brings the Restoration of God's Favor, and Recovery of the Benefits forfeited by Adam.—Ch. v. 1-21.

FRIDAY, NOVEMBER 9.—*Romans v. 1-11.*
The Believer is brought to Peace with God and into a State of Grace through

Justification.—Paul begins with enumerating some of the consolations that flow from the doctrine of gracious justifica-

tion; one of the principal being that he is exalted into a state of "grace", in which he can receive the Divine gifts and helps notwithstanding the fact that he is a sinner (v. 1-5).—Paul shows also the certainty of final salvation, resting on the freeness of God's love, shown towards the unworthy; and its greatness, shown by God's gift of His Son. Moreover, salvation becomes a present and abounding joy (v. 6-11).

"The state of grace means the privileged condition in which all Christians are found, though they were by nature the children of wrath.....God favors us with the most familiar intercourse and communion. We come boldly to the throne of grace. In everything, by prayer and supplication, we make known our requests. We walk with God; He honors us with His confidence, and trusts us with his secrets. This grace means also approbation and complacency".—*William Jay*.

SATURDAY, NOVEMBER 10.—*Romans v. 12-21.*

Section 2. The Second Result of the Gospel Method of Salvation—Believers are Made Holy by Union with Christ and Freed from the Bondage of Sin.—ch. vi. 1-23.

SUNDAY, NOVEMBER 11.—*Romans vi. 1-11.*

Believers are made Holy through Dying and Rising with Christ.—The Gospel reveals the only effectual method of sanctification. The common objection to the doctrine of justification by faith is, that it leads men to live in sin that grace may abound. Such, however, is the nature of the believer's union with Christ that his living in sin is not merely an inconsistency, but as truly a contradiction in terms as to speak of a live dead man or a good bad one (vi. 1-7).—As Christ's death for sin was never to be repeated and His life was a life devoted to God, so the believer's separation from sin is final, and his life a life consecrated to God (vi. 8-11).

"Christ being raised from the dead, dieth no more". Just as He left His tomb this Easter morning once for all, so should the soul once risen be dead to sin. The risen life of Jesus tells us what our new life should be.....That res-

This Justification of the Many by One carries out the Representative System Established by God with Adam.—In both cases the one influences the many. One brought sin and death into the world; and One brought in righteousness and life (v. 12, 15, 18).—As death came by the sin of one man, and so passed upon all men, so salvation has been provided by One Man, even Christ, and brought within the reach of all as a free gift (v. 12-19).—The Law, however, was not useless—as one might object—although subordinate. It revealed and brought out the sin and depravity of fallen man, thereby proving conclusively his need of the Gospel (v. 20, 21).

"Far more than what we owed was paid by Christ, as much more as the immeasurable ocean exceeds a drop. Doubt not, therefore, O man, when beholding such a treasure of blessings; nor ask how the old spark of death and of sin has been extinguished, seeing that such a sea of gifts of grace has been poured upon it".—*Chrysostom*.

urrection life is the strength of our own as well as its model".—*Liddon*.

MONDAY, NOVEMBER, 12.—*Romans vi. 12-23.*

Believers are Freed from the Bondage of Sin by Accepting Christ as Their Lord.—Paul therefore exhorts his readers to conform their lives to the nature and aims of the Gospel, since they are not under the Law but under Grace (vi. 12-14).—Being under grace, and subject to Christ, it is impossible for them to go on in sin (vi. 15-19).—Formerly, when they were the slaves of sin, they were free from righteousness, and had only death as their portion, for "the wages of sin is death". Now, freed from sin and become the bond-servants of God, they have as their portion holiness and everlasting life, the gift of God being eternal life (vi. 20-23).

"The wages that sin bargains for with the sinner are life, pleasure, and profit; but the wages it pays him are death, tor-

ment and destruction. He that would understand the falsehood and deceit of sin must compare its promises and payments together".—*Robert South.*

Section 3. The Third Result of the Gospel Method of Salvation—Believers are no longer under the Law, which can not save, but under Grace, which can.—Ch. vii. 1-25.

TUESDAY, NOVEMBER 13.—*Romans vii.*
1-12.

The Authority of Law is not Perpetual.—For instance, the death of a husband sets the wife free from the marriage law. So believers, set free from the Law by the Gospel, by the death of Christ, are married to Him. The fruit of the first union was sin, but that of the second is holiness (vii. 1-6).—Paul now explains purpose and effect of the Law. It produces conviction of sin, by setting forth the commandment of God as holy, righteous and beneficent; thereby revealing to the man his condition as a guilty sinner, under condemnation and spiritually dead (vii. 7-12).

"As the only way in which we can obtain deliverance from the law is by the death of Christ, the exercise of faith in Him is essential to holiness. When we lose our confidence in Christ, we fall under the power of the law, and relapse into sin. Everything depends, therefore, upon our maintaining our union with Him. 'Without me, ye can do nothing'".—*Charles Hodge.*

WEDNESDAY, NOV. 14.—*Romans vii.* 13-25.

Section 4. The Fourth Result of the Gospel Method of Salvation—It works for Believers a Present, Complete and Eternal Salvation.—Ch. viii. 1-39.

THURSDAY, NOVEMBER 15.—*Romans viii.*
1-11.

The Gospel gives Assurance of Present Justification, the Indwelling of the Spirit, and the Life of Glory.—Believers shall never be condemned, for they are delivered from the Law. God, in view of the insufficiency of the Law, has sent His Son as a sacrifice for sin, and so secured the justification of all believers (viii. 1-4).—Delivered thus from the Law they walk not after the flesh but after the Spirit, which is itself the beginning of salvation. Being under the government of the Spirit, they have life and peace. Holiness is thus seen to be salvation. Their secured salvation embraces even the resurrection of

It is Not the Fault of the Law that it is Unable to Sanctify, but the Fault of Man's Indwelling Sin.—Man is carnal, the bond-slave of sin. The law is spiritual, and reveals to him his condition, thereby assuring him of his condemnation. So entirely is he by nature under the power of sin, that he finds himself doing what he disapproves and not doing what he approves (vii. 13-20).—From this condition of helplessness and wretchedness the only deliverance is through Jesus Christ, our Lord. Divine help is the only hope of victory in the conflict between the corrupt nature and the renewed nature (vii. 21-25).

"What we have got to do is to fight the old self in the interests of God and of that 'better self' which He has given us. In this holy war Jesus Christ is the only deliverer. The more progress made, the more intense the antipathy to the evil nature within. But the deliverer is found in Jesus. He comes to dwell within us and be a 'better self'. He dwells within us by His Holy Spirit; and this Spirit is not only militant, but victorious".—*R. M. Edgar.*

their bodies (viii. 5-11).

"There is no changing the nature of these two states and walks (ver. 5), and no arresting the latter in its onward march (ver. 6). The way of salvation is to pass from the first to the second, and not to relapse thereafter from the second to the first".—*Godet.*

"St. Paul begins with Holiness viewed as Duty, as Debt. He has led us through our vast treasury of privilege and possession. What are we to do with it? Shall we treat it as a museum, in which we may occasionally observe the mysteries of New Nature, and with more or less learning discourse upon them? Shall we treat it as the unwatchful King (2 Kings xx. 12, 13) of old treated

his splendid stores, making them his personal boast, and so betraying them to the very power which one day was to make them all its spoil? No, we are to live upon our Lord's magnificent bounty—to His glory, and in His will. We are rich; but it is for Him".—*Canon Moule*.

FRIDAY, NOV. 16.—*Romans viii. 12-39.*

The Salvation of All who are in Christ is Further secured by their Adoption as the Children of God.—Adoption is shown by their filial feelings toward God and by the testimony of the Spirit with their spirits. They are joint heirs with Jesus Christ (viii. 12-17).—Even their afflictions are, under God, placed among the "all things that work together for good"

(viii. 18-28). Two additional arguments for the safety of believers are drawn from the purpose of God and His infinite and unchanging love (viii. 29-39).

At this point Paul closes his discussion of the Plan of Salvation and its immediate results.

"Trials and afflictions of every kind have been the portion of the people of God in all ages; as they can not destroy the love of Christ towards us, they ought not to shake our love towards Him. The whole universe, with all that it contains, as far as it is good, is the friend and ally of the Christian; as far as it is evil, it is a more than conquered foe".—*Charles Hodge*.

PART III.—Paul next defines the Relative Positions of Jews and Gentiles, under the Gospel Method of Salvation.—Chs. ix. 1—xi. 36.

Section 1. He shows that God may consistently Reject the Jews, and extend the blessings of the Gospel to the Gentiles; the purpose to do which He had already declared through the Prophets and which Paul now announces.—Ch. ix. 1-33.

Section 2. He shows the Necessity for this Rejection of God's Ancient People, and vindicates the Propriety of Bringing in the Gentiles (ch. x. 1-21).

Section 3. He shows that this Rejection of the Jews is neither Total nor Final (ch. xi. 1-36).

Section 1. Paul shows that God may consistently Reject the Jews, and extend the blessings of the Gospel to the Gentiles; the purpose to do which He had already declared through the Prophets and which Paul now announces.—Ch. ix. 1-33.

SATURDAY, NOVEMBER 17.—*Romans ix. 1-24.*

Paul shows that God is Perfectly Free to Reject the Jews.—He prefaces his argument by an emphatic statement of his own deep affection and solicitude for the Jews (ix. 1-5).—He establishes the fact that this had all along entered into the plan of God; that God was at liberty to reject the Jew, as shown by the fact that the promises He had made were not made to the natural descendants of Abraham, but to his spiritual seed (ix. 6-13).—He states and answers two common objections to the doctrine of Divine sovereignty; the first that it is unjust; the second, that, if this doctrine is true, it destroys all responsibility of man (ix. 14-24).

"In providence there are wheels within wheels. We do not understand their meaning. The clay is pressed now below

into a solid base, now above into a dainty rim, but it is difficult to see what the final outcome will be till all is finished. So our lives are pressed on one side and on another; something which in our eyes is indispensable is taken away, something which to us seems needless is added. But out of the dizzy whirl, the rush and confusion of life, God is steadily working out his purpose".—*W. F. Adeney*.

SUNDAY, NOVEMBER 18.—*Romans ix. 25-33.*

Paul shows that God had Declared, through the Prophets, His Purpose to Cast off the Jews.—The Scriptures teach, by Hosea and Isaiah that the Gentiles, who were originally considered as aliens, were to be included in the kingdom of God—the latter prophet showing that only a remnant of the Israelites would be

saved (ix. 25-29).—The inference is that the Gentiles who were included in the promise to Abraham are called, while the Jews as Jews are rejected, the reason being that the promise was made conditional on their submission to the terms of salvation, which they had refused; whereas the Gentiles had submitted (ix. 30-33).

"The Gentile finds that which he is not

seeking. The Israelite misses that which he is pursuing. How true this often is to the ways of life! Results are contrary to our expectation. Like causes do not produce like effects. . . . Some men work hard and fail, while others without any stretching forth of effort grasp the prizes. The Gentiles and the Jews are found in all spheres and in all kingdoms".
—*Burrows*.

Section 2. Paul shows the Necessity for this Rejection of God's Ancient People, and vindicates the Propriety of Bringing in the Gentiles to take their Places.—Ch. x. 1-21.

MONDAY, NOVEMBER 19.—*Romans x. 1-10.*

The Ground of the Rejection of the Jews was their Refusal to Submit to the Gospel Terms of Salvation.—Paul expresses his deep distress at the fate of the Jews, and his willingness even to die for them, were it permissible,—the people to whom had belonged all the spiritual glories of the past, and from whom Christ had come according to the flesh (x. 1-5).—The Jews insisted upon a legal method of justification, practicable only to themselves and to those who would consent to become Jews. On the contrary the Gospel method simply requires cordial faith and open profession—which is shown to be the doctrine of the Scriptures on the subject (x. 6-10).

"A sinner is never safe, do what else he may, until he has submitted to God's method of justification. How obvious and infatuated is the folly of the multitude in every age, country, and church, who, in one form or another, are endeavoring to work out a righteousness of their own, instead of submitting to the righteousness of God! They are endeavoring to climb up to heaven, or to descend into the abyss".—*Charles Hodge*.

"A good wish; a wish that might be saved; saved from temporal ruin and destruction that were coming upon them; saved from the wrath to come, eternal wrath,

which was hanging over their heads. It is implied in this wish, that they might be convinced and converted; he could not pray in faith, that they might be saved in their unbelief".—*Matthew Henry*.

TUESDAY, NOV. 20. — *Romans x. 11-21.*

The Plan of Salvation is Universally Adapted and Applicable.—The Old Testament teaches that faith is the one simple condition of acceptance. It also shows that if a sinner only believes it does not matter whether he is Jew or Gentile, God being equally gracious to both (x. 11-13).—It follows that the Gospel method of salvation is adapted to all men, and that it is free to all (x. 14-17).—The Apostle shows still further that this extension of the Gospel to the Gentiles, and the rejection of Christ by the greater part of the Jews, were distinctly foretold in the Old Testament (x. 18-21).

"My object has been and is, and I trust in God ever will be, to make people see that they need not, as St. Paul says, go up into heaven or go down to the deep to find Christ; because He, the Word Whom he preach, is very near them—in their hearts and on their lips—if they would but believe it; and ready, not to set them afloat on new and untried oceans of schemes and projects, but ready to inspire them to do their duty humbly and simply where He has put them".—*Charles Kingsley*.

Section 3. Paul shows that this Rejection of the Jews is Neither Total nor Final.—Ch. xi. 1-36.

WEDNESDAY, NOV. 21.—*Romans xi. 1-10.*

The Rejection of the Jews was not Total.—This is shown by the case of the Apostle himself, as well as of others, a remnant having always been preserved faithful to God (xi. 1-4).—This remnant

is not saved, however, for its good works, but it is entirely a matter of grace. While Israel as a nation was excluded from the kingdom of Christ, the faithful ones of God were admitted to its blessings. This rejection of the Jews could not possibly

have been made plainer than it is in their own Scriptures (xi. 5-10).

"The Almighty takes care of His reserves. We want the inspiration of this better faith...God's harvests spring from single, solitary seeds...The patient power of the Lord reserves His remnant of faithful hearts. His work is done first by single, then by united hands. Character, steadfast, pure, holy, is at once its force and its fruit".—*Bishop Huntington*.

THURSDAY, NOV. 22.—*Romans xi. 11-36.*

The Rejection of the Jews is Not Final, but their Restoration is embraced in the

Plan of God.—The Apostle shows first that the restoration of the Jews is desirable and probable (xi. 11-24).—He then shows, by abundant citations from the Old Testament Scriptures, that this restoration was embraced in the purpose of God; and in conclusion breaks forth in adoration over it as one of the ineffable mysteries of Divine grace (xi. 25-36).

"This 'grafting in again' seems to import that the Jews shall be a flourishing nation again, professing Christianity in the land of promise; for that is to be reinstated again in the promise made to Abraham, Isaac and Jacob".—*John Locke*.

PART IV.—Paul makes Application of the Principles of the Gospel to the Life and Practice of the Roman Christians.—Chs. xii. 1—xvi. 27.

SECTION 1. He beseeches believers by the "Mercies of God", to consecrate themselves entirely to Christian Service, in their duties towards God, the Church and the World (ch. xii. 1-21).

Section 2. He enjoins an exemplary Christian deportment in all of their Civil and Social relations (ch. xiii. 1-14).

Section 3. He urges them as Church Members to the faithful performance of their Duties towards each other, especially in relation to matters indifferent or not binding the conscience (ch. xiv. 1-23).

Section 4. He enforces all these Classes of Duties by the Example of Christ Himself (ch. xv. 1-13).

Section 1. Paul beseeches believers, "by the Mercies of God", to Consecrate themselves to Christian Service, in their Duties towards God, the Church and the World.—Ch. xii. 1-21.

FRIDAY, NOV. 23.—*Romans xii. 1-13.*

The Gospel Motives should inspire Their Conduct towards God, and the Church, in the use of their Gifts.—"The mercies of God" in redemption (as set forth in Chapter iii.—viii.) should lead believers to devote themselves to God as a living sacrifice—i. e., not as lifeless victims on the altar, but in active service—and to conform themselves to His will and not to the customs of this world (xii. 1, 2).—They should conduct themselves with all humility and should use all their gifts for the edification of the one body of Christ, the Church (xii. 3-8).—On the basis of this Christian consecration, as the root-grace, they should exercise all the Christian virtues in their various Church relations (xii. 9-13).

"Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, what-

ever it may be, has taken possession of him".—*J. R. Lowell*.

SATURDAY, NOV. 24.—*Romans xii. 14-21.*

Christian Charity should govern their Behavior towards the World.—In the spirit of the Sermon on the Mount, they should return blessing for persecution and cursing; sympathize with the joys and sorrows of others; cultivate Christian unity; avoid false ambitions; condescend to the lowly; and, in conclusion, especially beware of conceit (xii. 14-16).—It should be their constant endeavor, in all their relations, to overcome evil with good (xii. 17-21).

"You may either win your peace or buy it—win it by resistance to evil; buy it by compromise with evil. You may buy your peace with silenced consciences; you may buy it with broken vows; buy it with lying words; buy it with base connivances; buy it with the blood of the slain, and

the cry of the captive, and the silence of lost souls".—*John Ruskin.*

"We all know how the ivy clings to the wall, or to the tree, casts out innumerable little arms and tentacles by which it attaches and fastens itself to it, seeking to become one with it, to grow to it, so that only by main force the two can be torn asunder. It is something of this kind which is meant here. In such fashion cleave to that which is good; and if 'to that which is good', then, as the sole condition of this to Him that is good, Who is the Good, the Holy, the Just One".—*Abp. Trench.*

SUNDAY, NOV. 24.—*Romans xiii. 1-14.*

In their Civil and Social Relations the Gospel requires the maintenance of a Christian Deportment.—In performing their duties towards civil magistrates they should regard them as the ministers of

God (xiii. 1-7).—In general, in all their civil and social relations, they should meet to the full all obligations, so that they can be called upon for nothing more, except in the case of love, which is always and everywhere due (xiv. 8-10).—The duty of a pure and right life is specially enforced, in view of the shortness of the time and the approaching day of deliverance (xiii. 11-13).

"Laws and governments are His ordinance, just as marriage is His ordinance, or the relations between parents and their children. . . . And hence laws are entitled to our obedience, not only for wrath, but also for conscience's sake; that is, not only because we may incur a penalty if we disobey them, but because whether we do or no, we are certainly, by disobeying them, doing that which is displeasing in the sight of God".—*Thomas Arnold.*

Section 3. The Duties of Church Members towards Christians who scrupulously Make Conscience of matters that are Morally Indifferent.—Ch. xiv. 1-23.

MONDAY, NOV. 26.—*Romans xiv. 1-12.*

Christians who make conscience of things Morally Indifferent, they should treat with Consideration and Kindness.—Questions were constantly arising among them about eating particular kinds of food, and the observance of days and rites. Weakness in these matters is not inconsistent with piety, and one Christian has no right to judge another in them, except where Christ has authorized it and laid down a rule (xiv. 1-6).—All men are bound together; God has set them their several tasks, all of which are summed up in "living to the Lord". Christ died, rose and lived again, that He might be the Lord of all and the final judge of all (xiv. 7-12).

"Weak Christians have infirmities, but infirmity supposes life; and we must not despise them—not in heart, word or carriage. We must deny ourselves rather than offend them. We must support them—bear them as pillars bear the house; as parents their children; as the oak the ivy. And this because they are brethren. . . . Bear ye one another's burdens, and so fulfill the law of Christ—the law of

His commandment and the law of his example".—*Henry.*

TUESDAY, NOV. 27.—*Romans xiv. 13-23.*

The Same Gospel Principles should Govern the Strong in the Faith, in the Use of their Christian Liberty.—Christians are to maintain their liberty—not making things sinful that are not so—but it is to be exercised in such a way as not to injure others; avoiding putting a stumbling-block in the way of a brother (xiv. 14-19).—But while urging this self-denial, the Apostle calls for no concession of principle or admission of what is erroneous (xiv. 20-23).

"The meaning of the Apostle is manifestly this: Whatever is not done in faith in its lawfulness, or a conviction that it is lawful, is sin. The principle which he affirms is well illustrated by one of President Edwards's resolutions: 'Resolved, that I will never do anything about the lawfulness of which I am doubtful, unless I am equally doubtful whether it be lawful to omit the doing of it'.—*Bible Notes and Queries.*

Section 4. The Diligent Performance of All Classes of Duty is enforced, in conclusion, by the Example of Christ Himself.—Romans xv. 1-13.

WEDNESDAY, NOV. 28.—*Romans xv. 1-13.*

All Duties are Enforced by the Example of Christ.—The strong, instead of selfishly regarding their own interests, should look to the good of their neighbors, following the example of Christ in His perfect disinterestedness; thereby attaining harmony and unanimity of purpose (xv. 1-6).—They should receive one another as Christ had received them, who, although a minister of the circumcision, had in His great grace united Jews and Gentiles in one body. He concludes his application of Gospel principles with an earnest prayer that God would grant them

the full blessings of Christ's salvation (xv. 7-13).

"The example of Christ is to the believer the new law to be realized (Gal. vi. 2); hence the 'for also'. If, as man, Christ had pleased Himself, in the use of His liberty, what would have become of our salvation? But He had only one thought—to struggle for the destruction of sin, without concerning Himself about His own well being or sparing Himself for an instant.....But Divine succor is needed to enable us to follow this line of conduct unflinchingly; and this succor the believer finds only in the constant use of the Scriptures, and in the help of God which accompanies it".—*Godet.*

CONCLUSION.—Paul Completes the Epistle by Addressing the Roman Christians, as the Apostle to the Gentiles, expressing his Convictions and Hopes concerning them, and adding Personal Salutations and Warnings.—(Chs. xv. 14—xvi. 27).

THURSDAY, NOV. 29.—*Romans xv. 14.*

The Apostle to the Gentiles now sets forth his Personal Relations to the Roman Christians.—As the special Apostle to the Gentiles, he recounts his extensive and self-denying labors among them (xv. 14-21).—His desire to make Christ known where He had not been known had hitherto hindered his going to Rome; but now, after a visit to Jerusalem, he hoped to carry out his long cherished purpose, on his way to Spain (xv. 22-29).—Anticipating many dangers and difficulties on his way to Jerusalem, he earnestly begs their prayers in his behalf (xv. 30-33).

"As always, in the fine courtesy of pastoral love, he says more and thinks more, of his own expected gain of refreshment and encouragement from them, than even of what he may have to impart to them. So he had thought, and so spoken, in his opening page; it is the same heart throughout. How little did he realize the line and details of that 'homesick feeling'! He was indeed to 'see Rome', and for no passing 'sight of the scene'. For St. Paul ordinarily, as always for us, it was true that 'we know not what awaits us'. For us, as for him, it is better 'to walk with God in the dark than to go alone in the light'".—*Canon Moule.*

FRIDAY, NOV. 30.—*Romans xvi. 1-27.*

The Apostle's Closing Messages, Salutations and Admonitions.—He commends to them Phebe a devoted servant of the Church at Cenchrea; and sends personal salutations to certain useful members of the Roman Church, and to other Christians then sojourning in Rome (xvi. 1-16).—He exhorts the brethren most earnestly to avoid those who stir up strife, especially the lustful teachers of error, adding his Apostolic blessing (xvi. 17-20).—Salutations from his companions in his present labors follow; and the Epistle closes with a doxology in which are interwoven the great doctrines and glories of the Gospel,—foreshadowing its great end, to make the Gentiles obedient unto the faith, —to which later he was to seek to accomplish from Rome itself (xvi. 21-27).

"What a doxology! Full of Divine melody; full of grace and truth. The Stabilisher! He is the Creator. He is the Mighty God. He is 'of power' to stabilize you.....Can we fear or be discouraged? Shall our weakness, or frailty, or the number of our toes appall as?..... In clasping that Gospel we are holding that which alone can keep us from being moved".—*H. Bonar.*

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League Notes and Points

League Movements of Current Interest

The Chicago Conference

From the very origin of The American Bible League one feature of its work has been the holding of Conferences for the promulgation and defence of the principles for which it stands. Four such Conferences have been held: two in New York, one in Boston and one in Pittsburgh; and the discussions—both as uttered on the platform, and as sent out afterwards in printed form—have undoubtedly exerted a decided, if not decisive, influence, both in this country and abroad, in favor of sound and conservative views of the Bible.

As this issue of *The Bible Student and Teacher* goes out to our readers, the Chicago Conference, the Program of which we print elsewhere, will be on the point of assembling. Among the speakers will be found some who have been heard on previous occasions. Additions will, however, be observed in the list which will be seen to be unusually representative. Besides the preachers and pastors of various denominations, there will be noticed a goodly array of "scholars", in the more technical sense, well known by their published writings on critical questions.

The Chicago University will be represented by Professor Franklin Johnson, one of the ablest men bearing the Baptist name, while the Southwestern Baptist Theological Seminary, Louisville, Ky., the largest Theological Seminary in the country, will be heard from through Professor A. T. Robertson, the son-in-law of our old friend,

the late Dr. Broadus. The Western Theological Seminary of the Protestant Episcopal Church will be represented by its President, Rev. Dr. Francis J. Hall; McCormick Theological Seminary, by Professor Willis G. Craig, ex-Moderator of the Presbyterian General Assembly, and by Professor Benjamin L. Hobson; the Congregational Theological Seminary at Chicago, by Professor Hugh M. Scott, and that at Oberlin, by Professor G. Frederick Wright; Gammon Theological Seminary of the Methodist Episcopal Church at Atlanta, by President-elect Luther T. Townsend; the Evangelical Lutheran Theological Seminary of Chicago, over which Dr. Weidner presides, by Professor G. H. Gerberding; the University of Pennsylvania, by Professor Albert T. Clay; and the Reformed Episcopal Church, by Bishop Charles Edward Cheney, of Chicago, and Professor Joseph D. Wilson of the Reformed Episcopal Theological Seminary at Philadelphia.

The Topics selected are of the highest order, and the character of the speakers is a sufficient guarantee that the addresses that they will be printed in *The Bible Student and Teacher*—as has been the custom in previous Conferences—with the possible exception of a few that had been delivered and printed on former occasions—so that our subscribers who may not be able to attend the sessions at Chicago will have an opportunity to read and enjoy them at their leisure.

The Formation of New Branches

The organization of Branch Leagues—which has heretofore been attended with a good deal of expense to the Parent

League—seems now about to take on a new and more satisfactory form, that will not require such expenditure. The new

movement promises the added impetus and enterprise that come from the initiative being taken by local leaders in various centers, assuming responsibility for doing with energy for their communities what they have been convinced—perhaps by careful observation, perhaps by painful experiences—must be done. Our own observation and experience have led us to the conviction that this is the only way in which The American Bible League can ever overtake its great work, of reaching the nation and the world and impressing upon them anew the claims of the Bible. The power of the League may in this way be multiplied indefinitely.

News has just come from Japan of the formation of an affiliated Bible League, of which Rev. J. D. Davis, D. D., of the Doshisha University, of Kyoto, is President. The Secretary, Rev. Dr. William J. Bishop—with whom the Parent League has been in communication for two years—has promised to send later for publication a full account of its formation, with a copy of the Constitution adopted. We are sure that this report will be awaited with interest, and with earnest prayer for the Divine blessing upon this stand taken for the Bible in one of the most important mission fields in the world.

We have also in hand a full report—sent too late for use in the November

number—of the formation, in Los Angeles, of a strong and aggressive Branch for Southern California. The Branch sends its Constitution for the approval of the Executive Committee, and its President and Secretary, a somewhat detailed account of the work that it expects to undertake on that part of the Pacific Coast.

At the same time it is reported that Northern California is moving for the establishment of a Branch that will probably do its work from San Francisco as its center. Colorado is likewise ready for an organization of its own, to work from its important centers Denver, Colorado City and Pueblo. All this is but the beginning of the carrying out of the plan of the League that has been kept steadily in view from its organization, and which was formulated—somewhat incompletely perhaps, but prophetically, nevertheless—at its first Conference in New York, by a resolution offered by Rev. Dr. Burrell, and carried unanimously. The time seems now to be ripe for taking up and carrying out this comprehensive scheme, with the active and cordial co-operation of the friends of the Bible in many, if not in all, of the important centers of Christian influence. In this undertaking we invite the help of Christians everywhere, who stand for faith in the Bible as the Word of God. This is certainly an hour of great possibilities.

The Opening for Educational Work

But while laying such stress upon the Conference as a factor of the League's work, the leaders of the movement have always felt that this feature, however important in its aims and results, is still subordinate to, and preparatory for, the deeper and more permanent results that are to come from an accurate and more general knowledge of the Bible, through the promotion of better methods of Bible study and teaching. The Conference is calculated to awaken attention to existing conditions; but, as it ordinarily reaches comparatively few people, it does not furnish an adequate remedy for these conditions. That can not be furnished except through the promotion of such better methods of

Bible study as shall open the truths of the Bible to men, and fix those truths intelligently and firmly, as an antidote to error, in the minds of those whose faith has been shaken, and whose views have been perverted, by the false teachings that have been so assiduously disseminated concerning the Bible.

Just here, in our conception, is where the main work of the Branch League finds its place; in co-operating with the Parent League in the task of reaching the churches, families and individuals, from the center it represents, and engaging and interesting them practically in better methods of Bible study. Each Branch can reach in this way a tenfold larger number than can be

influenced by the Central League, and can thereby prepare for indefinitely multiplying that influence. The prospective increase in the number of such centers—as indicated in the facts given above—will speedily render it possible for the League to come into touch with Christians everywhere, and to induce them to enter upon the systematic prosecution of the kind of Bible study that will open the way for a new and more complete view of the Book of God, and for renewed faith in its teachings.

As was suggested and outlined in the September number, the works needed for

carrying on this campaign have already been planned, and can now be prepared for use with but little delay. It is this special and important work that we feel it opportune, at the present time, to urge upon the attention of all the friends of The American Bible League. Its successful carrying out will require their active co-operation. At such a turning-point in the history of the League, we feel that they can be depended upon to take up and press this all-important work with energy and devotion. Just how this can be done, we hope to indicate later.

How to meet the Radical Higher Criticism

As far back as the year 1892, in his Inaugural Address at Hartford Seminary, Professor Melancthon Williams Jacobus, speaking of the new Radical Criticism, uttered some wise words that, even if not heeded then, deserves consideration now. In speaking of the earlier developments of this criticism in this country, he said: "Important as this new phase of criticism is, deep searching as its work will of necessity be, I see nothing in the future to fear. From what it has shown of itself, in the attempts it has already made, I believe it to be unscientific, and therefore destined to destroy itself, while the truth remains firmer in its historic integrity than before. But I do not believe that this result is going to be reached without cooperation on the Church's part, and in that cooperation there are two courses which the Church can pursue:

She can stand by and let this new criticism have its own way, occupying the field, controlling the literature, holding the scholarship, until it has worn itself out with its own vagaries, and dies. Then she can come in and, repairing the damage, say: "See what a victory I have gained".

Or she can come into the struggle at the start, contesting the field, placing literature against literature and confronting scholarship with scholarship, until this criticism

is compelled to yield its unscholarly position and give up its unscientific fight. Then, when truth has gained the battle, she can be grateful to God that she was allowed to be an instrument to that end.

This latter would be the better way, would be the shorter and the quicker way. But to undertake and accomplish it, the Church needs now and to-day to go to her Colleges and her Seminaries and train her men into a scientific thoroughness of lexicon and grammar, of philology and literary style, of exegesis and Biblical theology, that they may show the falseness of unscientific critics, and, by being scientific themselves, support the truth they hold".

From the at least partial failure of the Church to pursue the wise course suggested by Professor Jacobus have come the conditions which The American Bible League is seeking to remedy. An ounce of prevention fourteen years ago would have availed more than will a ton of curatives at the present time. Neglect—due to failure to look the danger in the face and take its measure and provide for averting it—has imposed upon the Christian Church the herculean task that is to-day exhausting the energies that should have been devoted to the world's evangelization.

Program of the Chicago Conference

You are Cordially invited to attend The First Bible Conference
of the Chicago Branch of The American Bible
League, Association Auditorium,
153 La Salle Street, Chicago,

Monday, October 29th, to Wednesday, October 31st, 1906.

Monday, October 29, 1906

10:30 a. m.—The Chairman, The Rev. W. S. Plumer Bryan, D. D., Presiding.

The Opening Devotions.

The Enrollment of members and the Secretary's report.

The Chairman's Address.

11:15 a. m.—THE REV. PROF. FRANCIS J. HALL, D. D., Western Theological Seminary, Protestant Episcopal Church: *The Pre-suppositions of Old Testament Criticism.*

11:50 a. m.—WILLIAM PHILLIPS HALL, ESQ., of New York, President of the American Bible League: *Our Faith in God's Word.*

12 m.—REV. DAVID J. BURRELL, D. D., LL. D., Marble Collegiate Church, New York: *The Supreme Authority of our Lord Jesus Christ: The Kenosis and the Anti-Biblical Critics.*

3:00 p. m.—Rev. John Roach Straton, D. D., Second Baptist Church, Presiding.
Symposium: *Christ and the Old Testament.* To be opened by

THE REV. PROF. WILLIS G. CRAIG, D. D., LL. D., McCormick Theological Seminary, Chicago.

THE REV. PROF. HUGH M. SCOTT, D. D., LL. D., Chicago Theological Seminary.

These addresses will be followed by a discussion in which the members of the League will participate in the order in which they signify to the Secretary their desire to take part, each one being limited to five minutes.

8:00 p. m.—The Rev. T. F. Dornblaser, D. D., Grace English Lutheran Church, Presiding.

THE REV. PROF. GEORGE FREDERICK WRIGHT, D. D., LL. D., Oberlin Theological Seminary. *Scientific Confirmations of Old Testament History*

Tuesday, October 30, 1906

10:30 a. m.—The Rev. Z. B. Phillips, D. D., Trinity Protestant Episcopal Church, Presiding.

THE REV. PROF. A. T. ROBERTSON, D. D., Southern Baptist Theological Seminary, Louisville, Kentucky: *The Pre-suppositions of New Testament Criticism.*

11:15 a. m.—THE REV. PROF. BENJ. L. HOBSON, D. D., McCormick Theological Seminary, Chicago: *The Battle of Supernatural Christianity.*

Tuesday, October 30, 1906 (Continued)

12:00 m.—**McKenzie Cleland, Esq.**, of Chicago, Presiding.

THE REV. OLIVER C. MORSE, D. D., of New York: *The American Bible League.*

THE REV. LUTHER T. TOWNSEND, D. D., President-elect Gammon Theological Seminary, Methodist Episcopal Church: *The Bible Doctrine of Inspiration.*

3:00 p. m.—**The Rt. Rev. Chas. Edward Cheney, D. D., LL. D.**, Reformed Episcopal Church, Presiding.

Symposium: *The Holy Spirit and the Holy Scriptures*, to be opened by

THE REV. PROF. M. BROSS THOMAS, D. D., Lake Forest College.

THE REV. PROF. G. H. GERBERDING, D. D., Chicago Evangelical Lutheran Theological Seminary.

THE REV. WM. H. BURNS, D. D., Fowler Methodist Episcopal Church.
Discussion under conditions as above

8:00 p. m.—**The Rev. Wm. A. Bartlett, D. D.**, First Congregational Church, Chicago, Presiding.

THE REV. PROF. ALBERT T. CLAY, PH. D., University of Pennsylvania: *Abraham in the Light of the Monuments*, illustrated with seventy-five views.

Wednesday, October 31, 1906

10:30 a. m.—**The Rev. A. Lincoln Shute, B. D.**, Wesley Methodist Episcopal Church, Presiding.

THE REV. FRANKLIN JOHNSON, D. D., LL. D., University of Chicago: *A Census of Early Biblical Populations.*

11:15 a. m.—**THE REV. LUTHER T. TOWNSEND, D. D.**, *Adam and Eve; History or Myth?*

12:00 m.—**The Rev. Alexander Patterson, D. D.**, Morgan Park Presbyterian Church, Presiding.

THE REV. PROF. JOSEPH D. WILSON, D. D., Reformed Episcopal Theological Seminary, Philadelphia, Pa.: *The Dangers of Self-Deception in Biblical Study.*

12:45 p. m.—**THE REV. A. C. DIXON, D. D.**, Chicago Avenue Church: *The Sum and Substance of It All.*

2:00 p. m.—**The Chairman**, Presiding. In the small lecture room.
Business Meeting of the members of the Chicago Branch to complete the organization and adopt plans for future work.

Closing Devotions.

For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—*To the Hebrews.*

NOTES

1. All the meetings of the Conference will be devotional in character, and our sole dependence for a blessing will be upon the Holy Spirit, whose presence we will continually seek.
2. The Business Representative of the League will have his table at the door for the purpose of receiving subscriptions and distributing the literature of the League.
3. Offerings for the expenses of the Conference and the work of the League will be received at each noon-day and at each evening meeting.
4. The hearty support of all those Christian men and women who receive the Scriptures as it is indeed the Word of God, is earnestly requested. Further information will cheerfully be furnished by the officers and the members of the Executive Committee.

The American Bible League

President

William Phillips Hall, Esq., New York City

Vice-President

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Rev. Prof. M. Bross Thomas, D. D.

Executive Committee

In addition to the officers and Vice-Chairmen

Mr. McKenzie Cleland

Rev. T. F. Dornblaser, D. D.

Rev. Alexander Patterson, D. D.

Mr. Samuel S. Scott

Rev. A. L. Shute, B. D.

Rev. James P. Thoms, D. D.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—*Peter.*

The Bible Student

and Teacher.

Volume V.

DECEMBER, 1906.

Number VI.

The Bible Student and Teacher

Is a monthly magazine of eighty pages, designed to promote a true knowledge of the Bible and consequent faith in its Divine authority.

PRICE—One dollar a year, in advance, for all subscribers in any part of the world ; or fifteen cents a single copy.

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THE BIBLE STUDENT AND TEACHER

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will You help it in these four ways ?

The Bible Student and Teacher

Volume V

DECEMBER, 1906

Number 6

The Traditional and Analytical Views--- A Contrast*

THE LATE REV. C. J. ELLICOTT, D. D., BISHOP OF GLOUCESTER AND
BRISTOL

The Argument from Probabilities for Accepting the Traditional View and Rejecting the Analytical

We have now before us the two theories as to the composition of the Old Testament and its appearance in its present form. Both theories relate more particularly to the historical portions, and of these pre-eminently to the earlier Books,—as it is upon these Books and the inferences that appear deducible from their structure, that controversy assumes its most emphasized form.

Into this controversy we must now enter ; but it can only be on general and broad issues, the critical discussion of details being out of place in Addresses of the nature of the present. All we can hope to do is to obtain a clear view of the two estimates that have been formed of the nature of the Old Testament ; to weigh carefully the general arguments which may be advanced on either side ; and finally to set forth clearly the reasons which may appear to justify us in accepting one, and rejecting the other of the two views of the Old Testament that have now been placed circumstantially before us.

This is a case, it will be observed, in which there can be no compromise in any real sense of the word. Each view may derive some useful details from the mode of development adopted in the view to which it is opposed ; some results arrived at by the one may be accepted by the other, but there is clearly no common ground. On one side we have historical tradition, on the other literary criticism and analysis. Each must justify itself by its appeal to the facts and circumstances of the case, and by its claim to give a more

*This paper is a reprint of the Third Lecture in the Course delivered by this distinguished Bishop to the clergy and laity of the Archdeaconry of Gloucester and Hereford, and afterwards reprinted by the London Society for Promoting Christian Knowledge, in a booklet entitled "Christus Comprobat", or the Testimony of Jesus to the Old Testament". The paper reprinted from the same booklet in the November issue of "The Bible Student and Teacher" sets forth "The Two Theories—the Traditional and the Analytical". The first of the arguments in favor of the former view as against the latter is set forth in the present paper. It will be of special value to our readers at the present time in view of the fact that the International Lessons are drawn from the earlier books of the Old Testament, especially Genesis and Exodus.—*Editor*.

The booklet is sold in this country by Edwin S. Gorham, Publisher, New York City.

reasonable and probable account of them that can be given by the other, and reason and common-sense must be the arbiters. It is, however, by no means easy, in such intricate and complicated questions, so to state the matter that issue may fairly be joined upon it, and the argument conducted in a manner that will be intelligible to the general reader. Still the attempt must be made.

Mode of Conducting the Discussion

Perhaps, then, the simplest mode of conducting the controversy will be thus,—to narrow the arguments by maintaining the truth of two propositions, the one relating to a comparison of probabilities, the other to an alleged fact. If both can be maintained, we shall have good grounds for coming to a distinct decision on the merits of the case. Argument will have been heard on both sides in two forms, and the grounds on which the judgment is arrived at will be laid out fairly and openly.

We will then, having the two views before us, put forward two general arguments for maintaining the Traditional view as it has been set forth in the foregoing Address. One of these arguments shall form the subject of the present Address ; the other, and more conclusive, argument will be set forth in the Addresses that will follow. These two arguments may be briefly gathered up in the two following statements :—

A. That the Traditional view is intrinsically more probable than the Analytical view.

B. That the Traditional view can, with every appearance of probability, claim the authority of our Lord and Master Jesus Christ.

The Traditional View is Intrinsically More Probable than the Analytical

I. The Three Fundamental Differences between the Two Views

The first of these statements, into which we may now at once enter, suggests at the very outset some sort of general comparison between the two views, without which we can hardly appreciate the more detailed considerations that will follow. Any careful comparison will be found to show that the two views differ: (*a*) in the fundamental presupposition on which each rests; (*b*) in the general character that each presents of the Old Testament history; (*c*) in the design and purpose which each view seems unmistakeably to indicate as pervading and conditioning the history.

First Fundamental Difference

Of these three fundamental differences, we have already alluded to the first. It is this momentous difference,—that the Traditional view presupposes the supernatural and miraculous, and deals with its manifestations without any apparent consciousness that they could ever be supposed to suggest untrustworthiness in the narrative. In the Analytical view, as we well know, it is utterly different. Some of the advocates of this view, as we know from their own language, assume from the very first a naturalistic

basis, and regard the miraculous as the most certain indication of the unhistorical and untrustworthy, or, as the newly-coined phraseology describes it, of idealized history. Others adopt more modified views, and either minimise, as far as trustworthiness will seem to permit, the miraculous occurrences mentioned generally in the Old Testament, or, at any rate, dispose of the first eleven chapters of Genesis as a product of mental activity, not yet distinguished into history and poetry¹, or in other words as *mythical*.

FIRST ELEVEN CHAPTERS OF GENESIS MYTHICAL.—As this last is one of the assertions of the modified Analytical school, let us briefly consider it.

Mythical, in any ordinary sense of the word, these chapters certainly are not. That they contain ancient, and, as their characteristics appear to indicate, trustworthy traditions², we may feel disposed to admit: nay, we may go so far as to believe that they were committed at a very early period to writing, and,—not improbably under two forms,—were, with other early documents, in the hands of Moses, and were used by him in the compilation of the Book of Genesis. This we may admit; and for this there would seem to be some amount of evidence. Nearly all the most important matters in those chapters have appeared in similar forms in the traditions of some ancient nations, but with this striking and most suggestive difference,—that the Hebrew record alone maintains, and in every particular is permeated by, an unchanged and unchanging monotheism³; and, further, alone puts forward a true ethical conception of sin and its consequences⁴.

What we have then in these remarkable chapters is a manifestation of a selective inspiration, under which it may be, in the first instance, the Father of the faithful bore away with him from Chaldæa the early and truthful form of the primeval tradition,—a form that at a later period, under the providence of God, was to pass under the inspired revision of that first great prophet⁵, who wrote of his Lord, and to whom we owe these earliest pages of the Old Testament.

To speak of them as *mythical* is misleading, and, however ingeniously explained away, inconsistent with the generally received meaning of the word.

But to return: we have shown that the Traditional view and the Analytical view differ in their fundamental presuppositions. That they should also differ in the general character they present of the Old Testament history, and of the ultimate design which they ascribe to it, seems to follow almost as a necessary consequence. It will be well, however, briefly to illustrate

¹See *Lux Mundi*, p. 356 (Ed. x), and comp. Pref. to Ed. x. p. xxviii. note.

²This word must not be misunderstood, as if it were merely synonymous with 'myth' or with 'legend'. As here used it means teaching that might not yet have been embodied in writing, though this embodiment probably took place (in this case) far sooner than has commonly been supposed. comp. Lenormant, *Histoire Ancienne de l'Orient*, tome i. p. 18 (Paris, 1881).

³The presence of this, not only in the early, but in the patriarchal history, is to Prof. Knaben a reason for regarding even the patriarchal narrative as unhistorical: see *Religion of Israel*, vol. i. p. 107 sq. (Transl.) Lond. 1874.

⁴Traces have been thought to exist in Mazdeism, but it does not seem to amount to more than a recognition of a final retribution. see Spiegel, *Iranische Alterthumskunde*, vol. ii. p. 149 sq. (Leipzig. 1877).

⁵Comp. John v. 46.

each of these further particulars, as they prepare us, from the very first, to recognize the essential and fundamental differences between the two views which we shall afterwards more particularly set in contrast.

Second Fundamental Difference

According to the Traditional view the character of the Old Testament history is perfectly natural and simple. It begins with what may be termed the preliminary and prehistoric. It speedily passes into family history, presenting each leading character with a freshness that seems to tell of contemporary recording, and of a studious preservation of archives, which the growing consciousness of a great and divinely ordered future seemed age after age more distinctly to prescribe. The family history in the fullness of time passes into national history; the laws that are to bind the nation together are enunciated, and afterwards supplemented, when the entry of the nation into the promised land seemed to require final additions and enhancements. The stream of national history is still represented as flowing onward, but under just such limitations as the tribal separations and the apportioned settlements in a newly occupied and hostile country would be certain to involve. So, for four hundred years, the national history reflects the existing state of the national life, and we have in the Book of Judges just the brief and epitomised record which seems exactly to correspond with the circumstances. With the establishment of the monarchy we pass into a different stratum of the national history. The contemporaneous nature of the record becomes again more patent and defined, and the history of the Covenant people more completely answering to the character which is to be traced throughout of simplicity, fidelity and truth. Such at least is the character which the Traditional view seems to present to us of the Old Testament history.

But it is otherwise when we pass to the Analytical view. The character of the history presented to us is widely different. The simplicity which we have seemed to trace in it disappears. In its earlier portions it is, according to the theory, highly composite. In its succeeding portions it has become, we are assured, remodelled, interpolated, and rehandled; and we have no longer to do with the various elements of the unfolding story of a nation, but, almost exclusively, with the efforts of a priestly party, which, at a late period of the national history, were all concentrated on representing the past as authenticating the present,—a present when national independence was fast ceasing to exist.

Third Fundamental Difference

And if the character of the history, under the two views, is thus widely different, so obviously will it be with its purpose and design. Under the Traditional view the whole object of the narrative is to set forth the history of the Covenant people, and God's dealings with the nation from which, as according to the flesh, the Savior of the world was to come. Under the Analytical view all this becomes subordinated to the one dominant principle of establishing the priestly code, and consolidating priestly authority. All

the history of the past has to be modified accordingly ; its deep and persistent purpose becomes clouded, if not obliterated, and a purpose placed in the foreground which tends to alter our whole estimate of the essential character of Old Testament history.

These considerations alone would seem sufficient to lead us to decide in favor of that estimate of the Old Testament history which the Traditional view seems distinctly to embody. We must not however forget that against this Traditional view, plausible as it certainly is, and maintained as it has been from the very time when the Old Testament canon was closed, there are objections which can not be overlooked, objections, to the reality of the force of which, the Analytical view owes in great measure the reception it has met with. These objections have emanated, in comparatively recent times, from the critical investigations of some of the most acute and disciplined minds in Europe, and must claim from every candid reader of the Old Testament a full and attentive consideration. This, however, must be borne in mind, that some of the early objections made to the Traditional view do not apply to the rectified form as specified in the second Address. For example, in the Traditional view in its unmodified form, Moses was regarded as the inspired writer of the whole of the Pentateuch. This was distinctly invalidated by the almost certain fact that two or more narratives, different in style and phraseology, *must* be recognized in Genesis, and *may* be recognized, to some extent, in the Books that follow. This, in the rectified Traditional view, is admitted, as far as the Book of Genesis is concerned, and Moses is claimed only as the compiler of it from pre-existing materials, those pre-existing materials being of very ancient date, bearing unmistakably the indications of a divinely inspired selection, and, as we have already said, having been probably brought by Abraham from Chaldaea. On this and similar objections, important as they were at the time, we need not now dwell any further. We have simply to acknowledge that here not only was modern criticism right, but that we owe to it, in this particular, clearer views of the structure of one portion of the Old Testament.

II. *The Leading Objections to the Traditional View*

But it is not so when we pass on to the other leading objections against the Traditional view which we must now fairly consider.

FIRST OBJECTION.—It is maintained that large portions of the ritual and ceremonial laws which we find, especially in Leviticus and Numbers (of Deuteronomy we shall speak separately afterwards), can not possibly owe their authorship to Moses, that they are far too minute to have formed a part of the desert legislation, and must be referred to a much later period of the national history.

In this objection there is plainly considerable force,—a force which any candid mind must feel when reference is made to such a solemn portion, for example, of the Mosaic legislation as that which is described as the Book of

the Covenant¹, containing as it does the words spoken by God (Elohim) to Moses, with associated judgments (Exod. xxi.-xxiii.), read in the hearing of the people (ch. xxiv. 7), and solemnly accepted by them (*ib.*). In this Book of the Covenant we certainly find, in apparently close connection with the Decalogue, judgments containing, not only matter of great moral and religious importance, but precepts that we might at first sight regard as of a very trivial nature. How are we to account for such an association, and that too in a portion of Scripture where we might *a priori* expect to find nothing but what was of fundamental significance?

Two answers seem to suggest themselves:—the one, that these apparently trivial matters are specified as illustrations of the wide ethical bearing to which the primary commandments were to be understood to extend; the other, that the apparently incongruous elements were really additions made at a much later period, at one of the so-called re-editings or revisions through which it is admitted in the Traditional view that the Pentateuch and other historical Books did probably pass.

Without attempting to decide between these two forms of answer to the objection, this certainly may be said, that there does not seem anything unreasonable in the supposition that later observances, ritual and ceremonial, may have been annexed to the fundamental Mosaic ordinances, and that the Law-Book, especially in its less important details, may have grown, as we know the Psalm-Book did grow, in the later period of Jewish history. The objection above alluded to is certainly of considerable force, but it does not lie beyond the reach of what may be fairly regarded as reasonable and probable explanation.²

SECOND OBJECTION.—A second important objection is also to be recognized in the apparent fact that, in the long period that ensued between the entry into Canaan and the times of the earlier kings, we find no traces of the observance of regulations of the Mosaic law, even in those particulars which seemed to be prescribed with great legislative stringency,—as, for example, the appearing before the Lord at the three great festivals³.

The general answer seems reasonable,—that when we take into consideration the circumstances of the occupation of Canaan, and the utterly different state of things between the national union of the wilderness, and the sharply defined local separations in Canaan, we may realize, not only how likely it was, but even how certain it was, that many laws would remain in abeyance, and would only pass out of that state when the national union became again more of a reality; and when, by the establishment of a theocratic centre, the necessarily suspended ordinances could by degrees be put into use and complied with.

¹Exod. xxiv. 7. This portion appears to extend from chap. xx to chap. xxxiv, inclusive. It has been doubted whether the Decalogue is to be included in the Book of the Covenant. Prof. Ladd cites in favor of the inclusion, Exod. xxiv. 28; Deut. iv. 13: see *Doctrine of Sacred Scripture*, vol. i. p. 100 note (Edinb. 1883).

²See Ladd, *Doctrine of Sacred Scripture*, vol. i. p. 536 sq.

³See Exod. xxiii. 14-17. This and other allied objections are dealt with by Dr. Hodgkin in his short but admirable *Essay, Old Testament Criticism*, pp. 18 sqq. (Lond. 1890).

In regard of the particular law above alluded to, it is certainly very worthy of notice that in the chapter in Leviticus (xxiii.) in which mention is made of the great festivals, they are spoken of as 'holy Convocations', without, however, any indication of pilgrimages to some one appointed place being included in the expression. Here again the objection, though at first sight of a serious nature, becomes greatly modified when such an absence of any mention of a definite locality and other circumstances of the case are taken fully into account.

Much more might be said, but the nature of these Addresses does not permit us to enter far into the details of these complicated questions. Let this particular objection be urged in the strongest possible form, this answer will always remain,—That there is nothing inconceivable in divinely-guided legislation taking into its purview a period and a state of things in which its regulations both could be, and would be, complied with. It was 'by a prophet that the Lord brought Israel up out of Egypt²'.

THIRD OBJECTION.—A third general objection to the Traditional view, whether in its rectified or its unrectified form, may also be alluded to. It is the very broad and sweeping objection that the Old Testament history is so honey-combed with anachronisms³, contradictions, repetitions, and inconsistencies of every varied form, that a view of its composition such as that which is embodied in the Traditional view, must at once be set aside by every critical student of the Old Testament as utterly outworn and untenable.

That it is so regarded by an increasing number of foreign critics, and by some English writers, must, we regret to say, be frankly admitted; but it may be fairly said, on the other side, that the more the Old Testament history is carefully and impartially considered, the more plain does it become that the tenor of the objection we are now considering is not in harmony with the true facts of the case. The true facts of the case are as follows: first, that only a very small proportion of the alleged anachronisms and contradictions has really been proved to exist; and secondly, that, assuming as a fact that such a proportion does exist, its presence can very reasonably be accounted for.

Let us remember that we have recognized in several cases the existence of ancient documents out of which the history has been compiled, and further, scattered through all the earlier Books, the presence of explanatory and illustrative notes, some of which may have been inserted at a very early period. The process of compilation and the nature of some of the notes will help largely in accounting for the appearance of several of the more patent anachronisms and contradictions. Repetitions must be expected where two or more ancient records were before the compiler, and where the combination was effected in some cases by a simple juxta-position of the documents,

¹Lev. xxiii. 37.

²Hosea xii. 13

³A patent anachronism, very often alluded to, is said certainly to exist in Gen. xxxvi. 31. Even here however there is something to be said on the other side: see Delitzsch, *New Commentary on Genesis*, vol. ii. 247 (Transl.), Edinb. 1889.

rather than by that critical fusion of the contents which we now associate with the idea of carefully worked-out history.

Lastly, let it be remembered that the narrative of the Old Testament has obviously passed through the hands of a few successive editors, and that it would be simply contrary to all experience not to find that such procedures had imported some amount of divergences and inconsistencies. When we take into account all these circumstances connected with the Sacred narrative, our surprise must be, not that we seem to find these alleged difficulties in certain portions of the history, but that the number of the difficulties which may claim to have a real existence are really so few.

III. The Analytical View Presents Equal or Greater Difficulties

But we must now pass to the other side of the controversy. Hitherto we have considered the more important objections that have been urged against the Traditional view. Can it be said that the Analytical view presents no equal or greater difficulties? This it would seem by no means easy to maintain. It does seem hard to believe that for more than two thousand years the Jewish Church and the Christian Church have been wrong in their general views of the composition of the Old Testament, and especially of the nature and character of the Mosaic legislation. Can we regard it as possible that the labors of a handful of scholars and critics, mainly in the latter half of the nineteenth century, either now have effected, or will effect, a valid reversal of a judgment on the Old Testament which till lately could appeal to the criterion of St. Vincent of Lerins, and point to the counter-signatures of ages of acceptance. But we need not pause on this speculative difficulty, as the practical difficulties involved in the theory itself will be found to be quite enough to enable us to form a judgment on its validity. We may now proceed to consider a few of the leading objections to the Analytical view of the Old Testament.

FIRST OBJECTION.—The first objection we have to urge is a general objection which has been fairly expressed by Professor Ladd when he reminds us that the modern theory we are now considering ‘leaves the earlier formative and fundamental periods of the history of Israel almost completely without a literature, in order that it may concentrate all the productive energies of the nation in the age of Ezra¹’.

We are permitted to believe that there were some floating records, Jehovistic and Elohist, in the days of the early kings. But when we enquire how far we can rely upon them as containing trustworthy information, either as regards early history or early legislation, we are told by one leading representative² of the Analytical view that we cannot regard such a history as that of Abraham and the patriarchs, even in its principal facts, as truly historical, on account of the pure and elevated religious views that are found in it; and in effect, by another,—that the laws that really belong

¹*Doctrine of Sacred Scripture*, vol. i. p. 531, Edin., 1883.

²Professor Kuenen: see above, note 3. p. 409.

to the Mosaic age are so few as to bear no comparison with the general bulk of the legislation¹.

Now against such views the objections seems really insurmountable. Can we possibly set aside, as we are invited to do, the vivid history of the patriarchs as mythical, or as the product of conflicting traditions, simply because they involve pure ideas of inward religion and spiritual piety? Or again, can we conceive it possible that the countless laws and interlying history which we have been accustomed to associate with the Mosaic period were, after all, simply due to the productive activity of an age separated by wide centuries from the time of the alleged facts? Is it too much to say that thus to crush into the period of the Exile this really vast amount of fabricated legislation and re-written history is so preposterous as to constitute an objection which the very circumstances of the case must show to be not only valid and reasonable, but practically insuperable.

SECOND OBJECTION.—Closely allied with this objection is a second of scarcely less force and validity, viz. that the Analytical view obscures, almost to obliteration, the work, influence, and even the very personality, of Moses.

According to the Traditional view, Moses is not only the divinely commissioned leader of the people, but is throughout the watchful and inspired legislator, speaking with the authority of God, enunciating during the long period in the wilderness laws, not only for the varying circumstances of the present, but, with prophetic foresight, for the whole future of the Covenant people,—laws which, even when they were enunciated, might have been dimly felt to be applicable only to distant days and utterly changed circumstances, but were to form the chart, as it were, of national development.

In the Analytical view, on the contrary, Moses passes almost into a shadow, and his legislation into a few primal laws and a few covenant obligations. He is admitted to have conducted the Exodus; for this, in the face of the utterances of the early prophets, modern criticism dare not deny; but this is practically all that is left to us of one whom all the traditions, history, and literature of Israel regard as the great prophet who was the founder of the national greatness, and whom every law, rightly or wrongly, claimed as, under God, its author and origin. The actual Moses of the Analytical view is some unknown person or persons who lived ages afterwards in the declining days of the Exile. Does not common sense itself protest against such an absolute inversion of all historical testimony and all historical credibility?

THIRD OBJECTION.—A subsidiary objection of the same ultimate tenor as the foregoing is involved in the refusal to recognize Deuteronomy as owing its authorship, in anything like its present form, to him who speaks in it, in its opening chapters, in his own person, and whose words and ordinances it professes to record—Moses the man of God², whom the Lord knew face to face³.

¹On the alleged mass of legislative matter that owes its origin entirely to the Priestly Code, see Wellhausen, *Prolegomena to the History of the Israel*, p. 342 seq. (Transl.), Edinb. 1885.

²Deut. xxxiii. 1.

³Deut. xxxiv. 10.

This refusal is now assumed far too hastily and too triumphantly to be so patently justified by the whole character of the Book as scarcely to need any argument. It is admitted that the substance may have been Mosaic, and even that some ancient written documents¹ *may* have formed the basis of this vivid and remarkable work ; but, that it was constructed or, as the phrase runs, 'dramatized', by some unknown writer in the days of Josiah, is one of those 'established results' of modern criticism which it is deemed to be simply hopeless to deny. In a word, no other belief is to be open to us than this,—that Deuteronomy is simply a republication of the law, some six or seven centuries after its first publication, made by this unknown writer 'in the spirit and power' of Moses, and put dramatically into his mouth².

The objections to such a view are clearly overpowering. In the first place, the claims that the Book itself makes as to its authorship are too distinct and too numerous to be set aside in any other way than by ascribing conscious fraud to the republisher, and a deliberate misuse of the name of the legislator. Early in the Book, Moses is described as declaring the law that follows³, and appears in the first person as the narrator of the marvellous and providential story. Towards the close the same statement is reiterated⁴. Nay, more, it is expressly said that Moses wrote the foregoing law and delivered it unto the priests, and unto all the elders of Israel⁵, and the statement is repeated in language even more definite and precise. Written the words were, and written 'in a book'⁶; and the words that were written embodied the covenant which the Lord commanded Moses to make with the children of Israel at the close of their long wanderings in the wilderness. And then, as if it were to authenticate all, Moses adds his sublime parting psalm⁷, and concludes with his benediction on the tribes that were then about to enter into the long promised heritage⁸. If any words can conclusively connect a book with its author these words are verily to be found in the Book of Deuteronomy. If these words are not the words of Moses, then it is only by literary jugglery and a real misuse of words that the unknown writer can be cleared of the charge of representing his own words as the *ipsissima verba* of another, or, to use plain terms, of conscious fiction.

The importance and especially serious nature of these considerations will be seen in a later Address.

FOURTH OBJECTION.—Other objections in details may easily be added, such, for example, as the really preposterous conception that the elaborate description of the Tabernacle was simply due to the imagination and invention of the legislator of the Exile⁹, or that the writer of Chronicles deliberately falsified the Books of Samuel and Kings¹⁰, when the supposition is certainly

¹See Ladd, *Doctrine of Sacred Scripture*, vol. i. p. 529 (Edinb. 1883).

²*Lux Mundi*, p. 355 (ed. x).

³Deut. i. 5 ; comp. ch. v. 1.

⁴Deut. xxix. 1.

⁵Deut. xxxi. 9.

⁶Deut. xxxi. 24.

⁷Deut. xxxi. 30.

⁸Deut. xxxiii. 2.

⁹See Wellhausen, *Prolegomena to the History of Israel*, pp. 388sq., (Transl.) Edinb. 1885.

¹⁰Wellhausen, *ib.* chap. vi. pp. 173 sqq.

as reasonable as it is charitable that this much maligned writer was only guilty of using other sources then extant which might have differed in details from the Books of Samuel and of Kings. Objections of this nature to the assumptions of the Analytical view might be multiplied almost indefinitely, but in an Address such as the present we can only notice the broader and more striking objections, and so we may close with an objection, which, if not applicable to all the supporters of the Analytical view may yet be urged very strongly against one of the two main supporters of this unproved and unprovable theory.

The objection is this,—that the elimination of the purely predictive element from the prophets of the Old Testament, and the resolution of what is commonly understood as prophecy into sagacious calculation of what might probably take place, is absolutely irreconcilable with the numerous instances in which the prophet does plainly, to use a prophet's own words, tell of events 'before they spring forth'¹.

This objection few will deny to be of a most real and most valid nature. If we are to deny the existence of the purely predictive element in the prophets of the Old Testament, we must be prepared to deny the existence of any bond of ethical unity between the two Testaments. Messianic anticipations become an illusion, and the teaching of the dear Lord Himself fallibility and error². We are in the dreary realm of absolute naturalism. It may be said that few in this country are prepared to follow the Leyden professor to such lengths as this. We may hope that it is so. There are, however, it is to be feared, tendencies to minimise the predictive that may be traced in many of the writings of our own country. We are told, for example, that the predictive knowledge is of the issue to which things tend³. This it certainly is, but it is much more than this. And it is this 'much more' than we may often perceive to be consciously or unconsciously minimized, until, of the two elements of all genuine prophecy, the ethical and the predictive, the second becomes more and more evanescent. It is, in fact, only an illustration of that anti-supernatural current of thought which is now stealing silently but steadily into the theology of the nineteenth century.

SUMMARY AND CONCLUSION.—Such are some of the leading objections which may be urged against the Analytical view. When compared with the objections against the Traditional view which have been already specified, it will be admitted, I think, by any one who will candidly consider the two classes of objections, that the objections against the Analytical view are of a more fundamental nature than those that have been urged against the Traditional view. The latter class rest more on difficulties in detail; the former on difficulties in regard of general principles. On such matters, however, minds will differ to the very end of time. Where definite proofs cannot be obtained and only probabilities balanced against probabilities, the individ-

¹ Isaiah xlii. 9.

² Kuenen, *Prophecy in Israel*, p. 547. (Transl.) Lond. 1877.

³ *Luc Mundt*, p. 346 (ed. x). It is only just to the writer to say that, though the expression used is unsatisfactory, the note on p. 345 shows that he seeks to strengthen the evidence of detailed prophecies.

ual writer can do little more than express his own deliberate judgment. That judgment will certainly be biased, the bias being due to the extent and degree of the recognition of the supernatural. Each side claims to have cumulative evidence in its favor. Each side claims the right of rectifying former opinions. To this last-mentioned claim no objection can be made; but this certainly may be urged, that the rectifications on the part of the supporters of the Analytical view are far more continuous and persistent than the rectifications made by those who are advocates of the Traditional view. Such continuous rectifications, however, ought not to be found fault with, still less ought they to be made the subject of controversial banter¹. They are, at any rate, honest admissions of over-hasty generalizations, and as such, deserve to be respected. The effect, however, is unfavorable to the acceptance of the principles to which they are applied, and suggests the doubt whether finality has yet been arrived at, and whether present results, about which so much undue confidence has been expressed, may not undergo still further rectifications.

Putting all these considerations together, we seem justified in expressing the strong conviction that the thesis which we have endeavored to maintain in this Address has been maintained, and that the Traditional view is intrinsically more probable than the Analytical view.

The Divisions and the Plan of Exodus*

REV. JOHN URQUHART, TOKO, NEW ZEALAND

The Jewish name of Exodus consists of the opening words of the Book, *Ve Elleh Sh'môth*, "And these are the names". In this we now know that the Jews followed the ancient custom of the East, the most ancient classics of Babylonia being cited in the same way. That may possibly be due to the practice of committing such books to memory and of reciting them at religious festivals. The opening words would thus be all that was necessary to cite the book, just as to-day the opening words of a psalm or of a hymn are quite sufficient to identify or recall it. But, when the Greek translators undertook to give the Septuagint to the world in the beginning of the third century B. C., something more had to be done in providing a name for the Book. For us Westerns it is not enough that a book should be indicated: we require to have it described. The name must sum up more or less fully its contents; and so the second Book of the Pentateuch was called "the Exodus", that is, "the going-forth", a name which has happily expressed the great deliverance which the Book records.

¹ As in Cave, *Battle of the Standpoints*, pp. 44 sqq.

*Reprinted by permission from Urquhart's "The Bible, Its Structure and Purpose", Vol. iv., of which it forms the fourth chapter. It will be found peculiarly helpful in the study of the International Lessons for 1907 drawn from the book of Exodus. Rev. Mr. Urquhart's works are issued in this country by the Gospel Publishing House, New York City.—Editor.

In regard to the leading divisions and the plan of the Book we find general agreement among expositors, but not unanimity. Baentsch, ignoring the division of the Law into Books, divides the contents of Exodus, Leviticus, and Numbers as follows:

- (1) The work of deliverance. Exodus ii.—xv. 21.
- (2) Israel in the Wilderness. Exodus xv. 22—Numbers xx. 13.
- (3) From Kadesh to the Plains of Moab. Numbers xx. 14—xxxvi.

Dillmann's division of Exodus to Numbers x. 10 follows similar lines:

- (1) The deliverance of Israel from Egypt. Ex. i.—xv. 21.
- (2) The journey to Sinai and the forming of the Covenant. Exodus xv. 22—xxiv.

II.

- (3) The revelations to Moses on Sinai, the breaking and renewing of the covenant. Ex. xxiv. 12—xxxiv. 35.

- (4) Restoration of the regulations and ordinances to the congregation at Sinai Exodus xxxv.—Numbers x. 10.

As summaries of the contents of these three Books there is no good ground for objecting to the above. But in our effort to understand this first Book they embarrass us. They excite a doubt as to whether the Book should have concluded with its fortieth chapter. For, if the story told by Exodus really runs on in that way into Leviticus and Numbers, why did not the writer of Exodus continue, and so give us one Book instead of three? Dillmann, Baentsch, and the others who cling to the above divisions, are not content to explain the Law as it has been conveyed to us. Their aim is more ambitious. They desire to set aside its present order and form, and to impart to the Law of Jehovah a systematic arrangement, which, in their view, it has sadly lacked from the first.

Holzinger, in his volume on Exodus,* adopts a two-fold division: (1) i.—xviii., the redemption of Israel; and (2) xix.—xl., the giving of the Law at Sinai. A much less logical, but more popular, division has been generally adopted. The first Part of the Book, we have been told, contains the history, and the second Part contains the Laws. That division has labored under two weighty objections. There has, first of all, been a difficulty in defining exactly where the history ends and the laws begin. Some have confined the history to the first eighteen chapters and the laws to the last twenty-two. Others have thought to improve upon this by altering the point of division. Some of them have made the first nineteen chapters to constitute Part I., and the last twenty-one chapters to form Part II. Others, again, have halved the Book, giving the first twenty chapters to the history, and the last twenty to the Laws. It is not surprising that, with all this uncertainty, the unsatisfactory character of the division should be openly confessed. A clear partition, we are told, is impossible: "for there are laws in the history, and there is history in the laws"! The climax of this confusion is reached when we are told, as we are told by some, **that the Book is "badly arranged"!**

Goethe has expressed a similar judgment. Referring to the difficulty experienced in following out certain lines of investigation, he has said that

**Exodus Erklärt* von H. Holzinger (Tübingen, J. C. B. Mohr).

Exodus and the following Books have been "wonderfully, indeed unhappily, edited".¹ This simply means that they are not arranged in such a manner as best suits investigators like himself. In Temple Records, or State Annals, contenting themselves with a bare recital of events as they transpired, and giving a continuous narrative, no such difficulty would be encountered. But, on the other hand, the very fact that the difficulty is met with has only one explanation. These are Books not in form only, but also in reality. Each has its own design, and is handing on, not merely a knowledge of the events, but also a reading of them that was vitally important both for that age to which they were first given, and for ages that were then to come. The Books are, on this account, not history only, but also a revelation. It is our wisdom, therefore, instead of complaining that the Books are not written in our way, to study them patiently and permit them to disclose their purpose.

Discarding accordingly all the foregoing divisions, we turn to Exodus, and read its pages for ourselves. We discover that the narrative proceeds in the closest possible connection, and with a dramatic power that invests it with perennial interest. We are, first of all, reminded of the seventy souls that went down into Egypt. We are told of their rapid increase; of the alarm of the new race of Pharaohs that are now the lords of Goshen; of the bitter persecution to which the Israelites are subjected, in the vain expectation that they may fade away; and of the last device of the Egyptian king—the slaughter of the male children.

All this is told in one brief chapter. Then comes the story of the birth of Moses; his preservation; his visitation of his brethren; the defeat of his attempt to save them; his flight and long exile; his meeting with God at Horeb; his being sent back to Egypt to demand the freedom of Israel; and the opening scenes of his embassy. Here there is one definite line pursued; and, while every scene that is presented is distinct and, indeed, vivid, the narrative proceeds with a swiftness that is unparalleled in any literature we are acquainted with outside the Bible. But at the twelfth verse of chapter vi. the swift onward career of the history is suspended. We read there that Moses in despair declines to carry any further demand to Pharaoh.

"And Moses spake before Jehovah, saying, Behold, the children of Israel have not listened to me; and how shall Pharaoh listen to me, and I a man of uncircumcised lips?" (ver. 12).

At these words—as if they marked a crisis in the history—the narrative stops. We are not told what God replied. Nothing is said as to whether the declinature of Moses is accepted or not. Instead of that the narrative makes a new beginning, and we read:

"And Jehovah spoke to Moses and to Aaron, and gave them a commandment to the children of Israel, and to Pharaoh king of Egypt, to cause the children of Israel to go up out of the land of Egypt. These are the heads of the house of their fathers", etc. (verses 13, 14).

This might have stood at the commencement of the history; and it plainly marks the beginning of a second part of it. But, when we have noted this, we have not seized all that is indicated here. It is a new begin-

¹Quoted by Holzinger, *Exodus Erklart*, S. X.

ning; but why is a new beginning made? What follows explains. The impotence of the servant has called for the intervention of the Master. The ambassador has made his demand: Israel also has expostulated and entreated: and now God's hand knocks at the door of the king's council chamber. The conflict from this point onward is one not of words, but of deeds: it is war between Egypt and the Almighty. The break in the narrative is, consequently, another and still higher indication of the marvellous skill with which every scene has been set before us, and by which every picture has been perfected. A new beginning is made in the history just at the point when a new and striking series of events is to be introduced. Let us observe, too, that Moses is not discarded. The confession of his impotence is met by a new investiture of power; and Egypt and we are to be witnesses of the unexampled and eternally memorable triumph of this poor beaten man. And so when the new commencement has thus been made, we are brought back, in verse 30, to point at which the story was interrupted:

"And Moses said before Jehovah, Behold, I am a man of uncircumcised lips, and how shall Pharaoh listen to me"? (verse 30).

From that point the narrative flows on again along its own well-defined course.

Before we inquire where the next break occurs, let us clearly mark what this first part of the history concerns itself with. It is the story of Moses. After a brief statement as to the deadly persecution of Israel and its cause, we are told of Moses' birth, his deliverance from slaughter, his early training, the identifying of himself with his people, his flight, his meeting with God, his being sent to Egypt, and his effort to obtain the king's consent, and to plant faith in Israel's heart. These are the contents of the first part of the Book. But, while they form the story of Moses, it will be recognized that it is Moses' story as the man is seen in one definite relationship. Nothing whatever is told us of his history as a prince of Egypt. The Scripture has said that he was "mighty in words and deeds" (Acts vii. 22); but none of those acts or sayings is recorded here. During those forty years spent in Midian, too, there was doubtless much that would have adorned a history and have interested posterity; but as to this also there is utter silence. The Scripture concerns itself here with Moses *as prepared for this work of deliverance*, and with that only. Putting this, then, into words, the subject of the first Part of Exodus is—*The story of the Redeemer of God's people*.

Having found this suggestive division so plainly marked off by the Book itself, it is natural for us to ask whether other dividing lines have been similarly drawn. Turning once more, therefore, to the narrative, we find a like suspension of the story of events in the twelfth chapter. We have been told of Pharaoh's sudden surrender, of the proclamation of liberty for the Israelites and of the pressure brought to bear upon them to leave Egypt at once (31-33). The narrative describes their hurried departure, loaded with the presents of the Egyptians; their marching with a force 600,000 strong, with a mixed multitude, "and flocks and herds, even very much cattle". It is then noted that, notwithstanding the confusion and bustle attending their

hurried departure, the special character of this first paschal season was Providentially preserved, so that even those days of excitement and haste were days of unleavened bread. "They baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual" (39). Here the story is a second time momentarily suspended. And, during this pause, so to speak, the reader is called upon to note two things. First, God's promise had been kept. The covenant made with Abraham (Gen. xv. 9-21) had been observed to the letter. From Abraham's call to the birth of Isaac thirty years had elapsed. The interval from Isaac's birth to the end of Israel's sojourning, persecution, and bondage, the prediction had described as a period of 400 years: "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (41). Then, secondly, Israel had passed into this deliverance *through the Passover*. That was the gateway by which they entered into freedom. God's command is consequently re-stated (43). The details which made it specially *Israel's* feast are again placed upon record (43-49). And now those two things are joined together as effect and cause, deliverance and its explanations: "Thus did all the children of Israel; as the Lord commanded Moses and Aaron so did they. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies" (50, 51). The reader will note the repeated reference to the fact that Jehovah had kept His promise to a day. And so here, as in the previous break in the story, we are brought back again, by that repetition, to the point at which the narrative was for the moment suspended. We paused to mark first of all that the promise was kept to a day; and now, with the fresh reminder that "it came to pass the self-same day", the history once more resumes its course.

Recognizing this, then, as the second dividing line, what is it that is enclosed between it and the preceding one? Have we here a second distinct and separable part of the history? As soon as that question is considered, we are surprised by the reply. At vi. 12 Moses, it will be remembered, is in despair. He is unable to waken hope in the breasts of his own people, and he declares that it is vain for him to go Pharaoh with a demand which he has definitely rejected, and with pretensions which the Egyptian king has already scorned. And what have we now at xii. 39? The people of Israel completely delivered! They are delivered with a completeness unexampled in history. Blow after blow from God's own hand has descended upon Egypt; and now Pharaoh and the Egyptians are more eager to see the Israelites away than ever they were to retain them. They send them away with honor and laden with treasure. Instead of the slave they see in the Hebrew the favored and the chosen of the Almighty. To sum up then: at the commencement of this Division of the Book the Israelites are unrelieved. The Divine intervention on their behalf has only served to add to their afflictions. And now at the end of the Section the work of deliverance is

done. Nothing requires to be added to it. Israel, with all its possessions, and marshalled in its armies, is there outside the Egyptian border. Plainly, therefore, we find here a distinct portion of the history—it is *the story of the Redemptive work*.

Reading through the remaining chapters we fail to discover any other dividing line. There is no other break in the narrative and no resuming of the story by the repetition of a previous statement. On the contrary, all flows on evenly from xii. 41 to the end of chapter xl. Do these more than twenty-eight chapters, then, deal also with one theme? Are they a distinct and separable portion of the narrative, carrying on to its conclusion the history begun and detailed in the two preceding Sections? To answer that question we must once more turn to the history. At the first glance we might be inclined to say that these concluding chapters contained the record of the passage of the Red Sea; of the journey to Sinai; of the giving of the Law, etc., etc., etc.; and so to see in them something that is very far from a unity. It is an easy matter to draw up a catalogue of facts; for these lie upon the surface. It is not quite so easy to discover their connection and significance; but, until that is done, nothing worthy of the name is achieved in science, and just as little is accomplished in the interpretation of Scripture. When we ask, however, whether there is any link of connection between these events, we find a most welcome hint in the closing verses of chapter xiii.

“And they departed from Succoth, and encamped in Etham, in the edge of the wilderness. And Jehovah kept going before them by day in a pillar of a cloud, for the leading of them in the way; and by night in a pillar of fire, to give them light, to go by day and by night: He did not withdraw the pillar of the cloud by day, nor the pillar of the fire by night, from before the people” (verses 20-22).

Let me ask the reader's attention first to the fact that this happened as “they departed from Succoth”. That is, in other words, just when this third part of the history begins. The portion which intervenes (xii. 41—xiii. 19) is explanatory and introductory. It is only in the above verses that we see Israel passing out into the experiences for which all that has previously transpired has been the preparation. The second point to be marked is that what is here described is characteristic of the whole wilderness sojourn. Not only have we the continuative form of the verb, “kept going”, but also the emphatic statement that God “did not withdraw the pillar of cloud by day, nor the pillar of fire by night from before the people”. All this, however, is nothing in comparison with the stupendous fact itself. What was this that appeared now for the first time, and that was continued throughout the whole of those eventful forty years? It was the manifested presence of God at the head of the armies of Israel. The day revealed it: the night could not hide it. God Himself assumed the leadership of Israel. Moses did not become less to Israel; but God Himself takes here in visible manifestation the leadership of the people. The great outstanding fact in connection with that journey is that God, the Creator of heaven and earth, is with this people, guiding and defending them. I have said that this strikes the key-note of the third portion of the history. Israel goes to Sinai; but why? It is to behold God's glory: to hear His voice: to receive from His own lips and His own

hand the Law which makes known His way. And how does the Book end? The last sixteen chapters (xxv.—xl.) are occupied with the building of a Tabernacle that God the Lord may dwell among them, and that this union between God and His people may be perfected and abiding. And, with the record of the Divine acceptance of that dwelling-place, the Book of Exodus ends, and so completes its mission. Moses, we are told, “reared up the court round about the Tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle” (33-35). Henceforth that Tabernacle became the palace of the great King, and from it He directed the movements of the host. “When the cloud was taken up from over the Tabernacle, the children of Israel went onward in their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” (36-38).

It is abundantly plain, therefore, that from Succoth onwards—from that first day's marching towards the land of the inheritance as redeemed men—there was a mighty change in Israel's experience. It was a change that continued, and that, in the end, was perfected and made enduring. If we put that new and lasting experience into words, the expression will take this form—“*The Redeemed with God*”. Moses and Aaron still hold their place and discharge their functions. That place is not less honorable, and those functions are not less needful; but there is one thing, which beyond every other fills Israel's thought, and which sheds a new glory upon Moses and Aaron and all the ceremonies of the Law. It is the presence of God. He has brought out this people with a high hand not merely that they should have their freedom. If that had been all, they would have been left at Succoth to find their own way. No, their redemption is the beginning, and not the ending, of the story. God has brought them forth that they may know Him as the living God; that they may see His glory; that they may learn His ways; and that He may dwell among them.

Let us now place those three Parts of the Book in their order:

- (1) THE REDEEMER OF GOD'S PEOPLE (i.—vi. 12).
- (2) THE REDEMPTIVE WORK (vi. 13—xii. 39).
- (3) THE REDEEMED WITH GOD (xii. 40—xl. 38).

It seems to be impossible that any one can look at this revealed plan of the Book and not see something more. Those three Sections tell the story of Redemption! There was first the manifestation and preparation of the Redeemer, ending with rejection and apparent failure; then the Redemptive work; and, last of all, as the outcome and fruit of the whole, the Redeemed with God, a separated people not only serving God but also glorying in His presence and in the assurance that they are His and that He is theirs. The spaces allotted to the various Parts also tell their tale. Less than twelve chap-

ters are given to both the First and Second ; while twenty-eight chapters—more than twice as many—are given to the Third Section that tells of “ the Redeemed with God ”. It is this last experience, therefore, to which the Divine purpose presses forward. It was for this that Christ came ; and it was for this that He died. Without that subsequent walking and dwelling with God, redemption would miss its mark.

This second Book of the Pentateuch is, consequently, not a mere continuation of the story of Israel which was begun in Genesis. Like Genesis itself, this Book also presents us with a completed picture. It is a representation of the Church in its history and its destiny—a picture that has spoken to every age, and that will speak more fully yet as the time of darkness—the night of trouble—begins to fall. Meanwhile, the structure of Exodus settles one question. No one can note this prophetic plan and retain a vestige of belief in the radical criticism. No collection of snips and snatches ever arranged themselves into a story so thoroughly planned, so beautifully proportioned, and so prophetic as that. Nor was it possible that a body of Editors, working in utter ignorance of the things that were to be, could have fashioned out of documents and fragments this superb unity glorious with its full disclosure of the kingdom of God.

Other Fundamental Defects of Christian Science*

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iii. Christian Science substitutes a dispensation of Sense for a dispensation of Spirit.

When the canon of Scripture closed there could be never again proofs of miracles equal to its own. In all that followed must be wanting those marks of veracity found in our witnessing Lord and His Apostles. We descend from the best evidence possible to the infinitely inferior. We pass from the Divine to the human. We take our steps down from God to man.

But Old Testament and New promise a power transcending immeasurably the relief of mere bodily ailments. Our Bibles propose perpetual proofs of a vital energy to be exerted over human souls and lives which Christian Science overlooks. Jesus said that His Disciples should perform “ greater works ” than His own. He cleansed a leper. What could be greater ? He opened the eyes of Bartimeus. What could be greater ? He called Lazarus from the tomb. What could be greater ? Transfiguration ! Resurrection ! Ascension ! —What could be greater ? I answer : Down to the end of time, the miracles of the Divine Spirit in the conversions of humanity. The aim of Christianity

*Under “ Notes Editorial and Critical ” in the November issue Dr. Leavitt's paper, “ The Failure of Christian Science as a ‘ Religion ’ ”, showed (1) that Christian Science has no provision for remission of sins, and (2) that it hides the eternal in the temporal. The present paper is in continuation of the former, and exhibits two of the other fundamental defects of this cult.—Editor.

is not a physical healing of perishable bodies, but to beautify earth and people heaven with pure souls.

Lazarus came alive from the tomb—but he died. The eyes of Bartimeus were opened—but he died. Lepers were cleansed—but they died. Blind and deaf and dumb and halt and maimed were restored—but they died. Miracles of Jesus, necessary and mighty in attesting power, were transient manifestations of His divine energy. In a few hours, or days, or years, His bodily restorations expended their results. The eye He opened; the ear He unstopped; the tongue He loosed; the flesh He cleansed; the corpse He made alive—these and all His mercies to the flesh ended in the corruption of death. Each was for that little span before a grave. *Our* work is eternal. Its subjects are not bodies, but souls. Its aim is not release from mortal pain, but spiritual preparation for immortal joy. Its end is everlasting salvation. We live now, not under a dispensation of sense, but of Spirit, transcending, as eternity time, all merely physical and transitory miracles.

IV. Christian Science, under a specious title, but Revives Antiquated Theories and Practices.

Unfamiliar with ecclesiastical history, multitudes suppose many modern movements to be, as they claim, original. Two centuries after Christ errancies were ascribed to Scripture that might startle our extremist hypercritics. Before A. D. 231 the Clementines were written. Almost like the *Imitation of Christ* and the *Pilgrim's Progress*, these Dialogues attained a wide circulation. After two centuries of universal popularity they were translated by Rufinus from Greek into Latin. And they rose to their highest favor when disciples were tested by sword and flame in the martyrdoms of the Aurelian, Decian and Diocletian persecutions. Yet these Clementines teach "that Scriptures have joined to many falsehoods" and have "some true sayings and some spurious". They repudiate Old Testament prophets; ridicule Moses; insult John the Baptist, and scorn and discredit Paul. No hypercritic of our times has shown the same genius of picturing eloquence in ridicule of the sacrificial system. Hear their irreverent skepticisms! "Beware of thinking otherwise of God than that He is the only God and Lord and Father of the righteous. If He hardens hearts, who makes wise? If He makes blind and deaf, who gives sight and hearing? If He commands pilfering, who administers justice? If He dwells in a tabernacle, who is without bounds? If He is foud of fat and sacrifice, who is holy? If He dwells in shadow and darkness and storm and smoke, who is the Light that brightens the universe? If He is pleased with candles and candlesticks, who then placed the luminaries in the heavens? If He comes with trumpets and shoutings and darts and arrows, who is the looked-for Tranquility of all? If He loves war, who wishes peace"? Voltaire himself could not exceed this scorn of the Clementines.

In Montanus we discover that exaggeration of physical miracles which now marks Christian Science. Under the New Testament temporary attesting signs were succeeded by abiding regenerating power. Yet as the life of

faith and love and liberty became chilled into dogma and formalism and ceremonial, earnest men sighed for the freedom and purity of Apostolic times. They yearned not only for the Pentecostal conversion, but for the Pentecostal fire and the Pentecostal roar. Thus, like Christian Science, Montanism descended from Spirit to flesh and vanished in the mists of ages.

Humanity always and everywhere aspires to bodily restorations. The splendid Augustine's immortal "City of God" is spotted with credulity. Painful superstitions mar the eloquent Chrysostom, matchless in oratory, yet a magnifier of monstrous prodigies. Even Ambrose of Milan has clouded his name and fame as author of the "Te Deum", with suspicion of manufactured miracles. Relics of medieval healings piled together would outtop the pyramid. Thus Christian Science repeats the old story of all nations and ages, but with a subtle wisdom hides fanaticism and promotes respect. *Science* implies induction, and *Christian* suggests sanctity; and under such a shrewd combination, adapted to our times, has flourished a movement remarkable as Gnosticism, or Manicheeism, or Montanism.

Our Lord was Omnipotent. He could have healed humanity. He could have abolished disease, arrested death and closed the portals of the grave and turned earth from curse to paradise. He could have made hospitals useless, medicines needless, physicians patientless, and by a word accomplished for mortals that universal cure for which Christian Science builds her temples and lavishes her treasures. Yet how few our Lord relieved! Pain and death now rule our race. Why did not Jesus exert His omnipotence to abolish bodily ailment and corruption? Because He had an end transcendently wiser and higher and nobler. By the cure of the *soul* He sought immortality for the flesh. His trump of resurrection is to make our body ideal. When our world is spiritually prepared it will be transfigured into an everlasting perfection of bliss and glory. The wisdom of Jesus went to the root of the disease of our humanity. His diagnosis and His remedy evidence His omniscience. Promised Remission and His Spirit are His salvation for time and eternity. How stupendous His revolution in man! It makes childish Christian Science.

To illustrate His spiritual re-creation our Savior uses the sublime image of the atmosphere. It enfolds a world. In its vast circumference how mighty its invisible movements! Home of the tempest; birth-place of the cloud; seat of the lightning; yet for man a magazine of illimitable life! This quick, powerful, irresistible universal air is a symbol of that Divine Spirit hovering over humanity with a regenerating energy infinitely and eternally superior to cures exerted on a body, which, like all vegetable and animal substances, will soon mingle with the dust of the earth.

Scripture subordinates time to eternity. Its clew to earth is discipline for Heaven. Where *that* thread slips our fingers our existence is a confusing and maddening and suicidal tangle in which multitudes are immeshed. The logical end—despair! In the hopeless darkness of this firmament the Bible sets the stars. Its apocalyptic thrones and crowns and harps and gems and gold in a magnificent celestial metropolis of the universe are symbols of

everlasting glories and felicities. For a *veiled* future its discipline! Of my specific employments in the bright world beyond I am ignorant as is a child for the requirements of his vocation as a man. Like him my condition necessitates me to trust, and to leave my education for the eternal to my Father in the Heavens. All my prayers relating to my earthly life have an inevitable limitation. Wealth! It may be my curse. Reputation! It may swell my pride. Health! I may abuse it to destruction. What I deem bliss may be ruin. Pain may be my essential discipline for the everlasting.

But while promises for the earthly and the temporal are conditional, promises for the spiritual and immortal are absolute. Do I ask Remission? I have a promise. Do I ask Assurance? I have a promise. Do I ask Comfort? I have a promise. Do I ask Purity? I have a promise. Do I ask Victory? I have a promise. Like light and air each Promise is free and fitted to my practical needs. It would make me live right that I may die right. A flash of the cloud is not its symbol. Christianity is the tamed and applied electric force. Wild and dazzling displays of the mystic fluid in the heavens are not so striking as the spectacle presented when the potent element is stored for domestic use and at our will propels a machine or illuminates a city.

Hundreds of years before Christ the Greeks knew that friction developed in amber a force attracting minute particles. That fact in *elektron* was the germ of discoveries and inventions now revolutionizing humanity. But how long in maturing to their present perfection! Ages elapsed. Down to our own times electricity was a toy. I remember it as a curious sparkling display in a college lecture-room. Often it delighted a staring multitude. Thirty years since its engine was a plaything. Now the dynamo moves our world. Electricity heats and lights and drives and rules—creator of innumerable industries—and even talks beneath oceans and continents. Patient, painful, laborious, costly centuries have been required for these magnificent results. So we believe our race is preparing for a spiritual achievement transcending infinitely the brilliant physical triumph. The Promised Spirit will regenerate mankind with an energy more beneficent than electricity, and to an immortal health beyond the dreams of Christian Science.

Some Addresses at the Chicago Conference

The Association Auditorium, 153 La Salle street, Chicago, welcomed the Fifth Conference of The American Bible League, being the first held under the auspices of the Chicago Branch. The Conference adhered substantially to the Program printed in the November issue of *The Bible Student and Teacher*. The attendance indicated the interest taken in the discussions of the able scholars brought together from many quarters and many branches of the Evangelical Church; and the gathering attracted general attention and exerted a wide influence in favor of sane views on current Biblical questions.

The Conference opened on Monday, October 29, 1906, at 10:30 o'clock a. m., the Chairman of the Chicago Branch, Rev. W. S. Plumer Bryan, D. D., presiding. The addresses were delivered at this morning session by the Chairman Rev. Dr. Bryan; by Professor Francis J. Hall, D. D., of the Western Protestant Episcopal Theological Seminary; by Mr. William Phillips Hall, President of The American Bible League; and by Rev. David James Burrell, D. D., LL. D., of New York City.

The Opening Address of the Chairman

REV. W. S. PLUMER BRYAN, D. D.

But few words are needed at the opening of this Conference. Those in charge of it have been planning and working for months, and now our work is done and must speak for itself. The program shows the purpose, the speakers will give voice to the principles, and you who have gathered here will represent that great body of believers in God's Word whose faith it is our mission to set forth.

It has been a great joy to arrange this Conference. It is the weaving together of elements hitherto scattered and unrelated. Many men have individually given noble witness to the faith that is in them and in doing it have sometimes felt lonely. Great churches have pronounced again and again declaring their unshaken confidence in God's Word, but they have spoken only for the body which they represent. Now, for the first time in the Central West, these are coming together to testify concerning the Scriptures in which they find the Way of Life. "Maintaining each one his own convictions and the distinctive principles of his Church, we stand together upon the Heavenly Word as the source of our convictions and the foundation of our principles, and we rejoice that the things on which we are at one are larger and dearer than those on which we do not agree. To-day, in the hearing of the Central West, our common faith becomes articulate and as such it must reach thoughtful men with a force which it has not had before. Herein is the true unity of believers—that deep pervasive spirit which underlies our honest differences and recognizes them and yet in spite of them proclaims itself as one in Him whose name we worship, whose Son we adore and the guidance of whose Spirit we seek as the chiefest blessing of our lives.

This faith of ours is in a sense timeless. It is neither old nor new; or, if you prefer, it is both old and new. It is old in that it has been held ever since God first gave to man a written revelation of His will, and in that the successive discussions which have arisen about it have only clarified and amplified it until it found its expression in those great formularies of the Church which are now centuries old. And it is new in that it recognizes the achievements of recent Biblical study as affording certain facts and certain side-lights upon these facts which were not before our fathers; and, consequently, as presenting certain questions which have not been raised hitherto. A sober analysis of these new questions, however, shows that only in a limited sense are they new, and that they are for the most part the remainders from former controversies, and accordingly

have been provided against in the great formularies of our faith. After a season of great trepidation, in which it has seemed to some that the foundations were broken up, it is coming to be seen by reverent Bible students that what we need is not a brand-new doctrine of Scripture, but the faithful application to our present-day problems of those principles which have held true ever since the intellect of man found itself face to face with an authoritative written revelation from God. The fundamental difficulties are no greater now than they have ever been, and our faith in its modern form is only the old faith dealing with the new questions and answering them in the light of all the facts. That our faith has been misrepresented is only what would be expected of an age averse to logic and to doctrinal discussions; but that it will meet all the issues now raised is not doubted by those who are familiar with the history of doctrines and who weigh well the significance of every word of the creeds. It would, for instance, bring a great calm to many a troubled spirit if he really knew just what the historic term "Inspiration" stands for; and it would silence many a would-be assailant of Scripture if he were to take time to learn that his assault is directed against an interpretation which has never been recognized in the creeds of Christendom.

For this reason, our attitude towards current Biblical study is a hopeful one. We acknowledge with regret the presence in modern, as in ancient life, of a spirit which, while well versed in Christian doctrine, is resolute in its rejection of the Bible as a written revelation from God, and sometimes even in its denial to God of any power of communicating His will to us men in an objective way. Of course, with such a spirit, there can be no compromise. The issue must be met always, everywhere and at any cost, but with the kindly warning which is embodied in those homely words now quiet familiar:

Last eve I paused beside a blacksmith's door
 And heard the anvil sing the vesper chime,
 Then, looking in, I saw upon the floor
 Old hammers, worn with beating years of time.
 "How many anvils have you had", said I,
 "To wear and batter all these hammers so?"
 "Just one", said he, and then with twinkling eye,
 "The anvil wears the hammers out, you know".
 And so I thought, the anvil of God's Word,
 For ages, sceptic blows have beat upon;
 Yet, though the noise of falling blows was heard,
 The anvil is unharmed, the hammers gone.

On the other hand, there is a spirit which is not resolute, but hesitant, fearful of running counter to what, by a curious begging of the question, calls itself "modern scholarship"; and yet painfully aware of the havoc which this scholarship makes, not of the Bible itself, but of the lives of the men who receive its speculations. These hesitant ones are indeed in a strait betwixt two, a very different strait, of course, from that in which the Apostle Paul found himself, and their attitude should elicit from us not the combative but the sympathetic, in order that Christian certitude may triumph over hesitancy. This attitude stimulates us to exhibit the spirituality, the simplicity, the intellectual equipment of the historic faith, in the hope that God's Word as written may become to these, as it is to so many others, a firm foundation under their feet and a sure refuge amid the noises of debate and the tempests of controversy. And so it comes that we draw no theological lines to day. We exclude no one who does not exclude himself. Rather do we welcome all who are seeking something surer than the opinions of this or that scholar, or the theories of this or that school of Biblical study.

It behooves us, too, to show in simple form the real aim which we have. We will deal during these sessions with questions critical, historical, archeological and doctrinal—the whole round of present-day Biblical study; but it will be a serious error to infer that we will be content if we can establish certain conclusions in these departments of

thought. Conclusions purely intellectual compose only a dead faith, and we have no more interest in a dead orthodoxy than we have in a living heterodoxy. We are reaching beyond the merely intellectual into the region of the spirit. Our appeal is to the sources of action in the human soul. Our aim is after a life eternal begun here below through the blood of Christ and introducing sinful men into a fellowship with Him which will only be complete beyond this veil. Holy Scripture to us is the heavenly guide-book to this life eternal, and we can only rest as men are walking in the way which it points out. Some may judge it a great undertaking, in this day of what is called "independent thinking", to bring men again to own the authority of God's written Word. We realize how great the undertaking is and how feeble is our own strength; but we are nerved even to this undertaking, because behind us is Omnipotence and hovering over us is an Infinite Spirit who has access to the hearts of men and who even to-day is breathing through His own Word. To Him we look. In Him we trust. For his blessing we pray. And to Him shall be the glory. Amen.

Our Faith in God's Word

WILLIAM PHILLIPS HALL, NEW YORK CITY, PRESIDENT OF THE
AMERICAN BIBLE LEAGUE

As president of The American Bible League, the parent organization, it gives the speaker great delight to meet his brethren, the members of the Chicago Branch of this new epoch-making organization and the great movement which it represents. At the first Convention of the League, held at the Marble Collegiate Reformed Church of New York City, May 3, 1904, it was both my honor and pleasure to announce the receipt of an invitation from Chicago brethren, looking to the holding of a similar Convention in this city. Although the Convention, or Conference, proposed at that time has been long delayed, we rejoice that, through the active, earnest co-operation of our Executive Secretary, Rev. Oliver C. Morse, D. D., and of our brethren of this Branch, the Conference so long hoped for, prayed for and worked for has at last been made a possibility, and is now in session.

Upon this most happy consummation of your excellent plans and devoted efforts, Mr. Chairman and brethren, I most heartily congratulate you, and pray that our Heavenly Father's richest blessings may rest upon you, and upon your labors in this behalf, and that the Divine Presence may most sensibly be experienced in this Conference devoted to the reverent study and defense of God's most precious Word.

That this organization may greatly prosper in its chosen field, and that it may speedily gather a great multitude of the true friends of the Bible into its organized ranks is our heartfelt prayer.

A widespread and rapidly increasing unfaith in the Bible as the true and authoritative Word of God was the primary moving cause and reason for the organization of The American Bible League. Having the divine assurance that, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him", and feeling well assured that the promise would be made good when some, at least, of God's people should unitedly "come up to the help of the Lord against the mighty", the founders, in full dependence upon divine empowerment, enlightenment and leading, formed The American Bible League, for the clearly stated purpose of "organizing the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to maintain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God".

At the time of the organization of the League a spirit near akin to despair possessed multitudes of sincere Christians, who, although still loyal to "the faith which was once for all delivered to the saints", yet trembled for many ministers and members of the

churches, whose faith in the ark of God's eternal truth was rapidly weakening into an unfaith, as a direct and inevitable result of the teaching and preaching of the subjective conclusions, and so-called "assured results", of a critical craze masquerading under the name of legitimate higher criticism of the Holy Scriptures. Although proclaimed abroad by its ardent advocates as "modern scholarship", "scientific scholarship", and under various other titles implying new light and fresh discoveries, there was and is really no essential novelty in the teachings of this destructive critical school. Beginning with the "Yea, hath God said"? of Satan in the garden of Eden, and going down through the infidel writings of Porphyry "Against the Christians", through the writings of pantheistic Spinoza, Richard Simon, Clericus Collins, Jean Astruc, the French profligate and the admitted father of the Documentary Hypothesis; and then through the brilliant but faith-destroying works of Voltaire, Bolingbroke, Chesterfield; and then over into Germany, in the literary effusions and teachings of DeWette, Leopold George, Strauss, Reuss, Baur, Graf, Wellhausen, and a multitude of other skillful wielders of the destructive critical pen both in Germany and in Great Britain, and in our own beloved land; we find in these writings most, if not all, of "the assured results of modern criticism". And the wonder of it all to an "unlearned layman" is that there should be so many ever ready and eagerly willing to accept fully these many ancient conclusions of destructive critical scholarship as new and true, and as true largely because believed to be new!

Each of the last three centuries has witnessed an epidemic of faith-destroying criticism of God's Word, but in each instance has God made good His promise in raising His standard and in overthrowing the hosts of unbelief. Notwithstanding the bold boast of advocates of so-called "advanced" critical views that, with their "New Theology" and "New Evangelism", they would prove the superior power of their teachings and message to win and hold men for God, the "Old Evangelism" seems to be the only Evangelism that is at present winning men to God, and we look in vain for the name of even one advocate of the so-called "New Views" in the list of those that are now, or ever have been, largely used of God in the true spiritual and moral conversion of their fellow-men. The destructive critical movement has invariably failed in the past, as it will invariably fail in the future, mainly because it utterly fails to make good in winning men to God, and in confirming their faith in the Bible as the very Word of God.

Already evidences of a present and constantly growing dissatisfaction with the "New Theology", the child of destructive criticism, and with its complete failure to save men, are at hand. A leading member of a great city church recently informed the speaker that the present pastorate of that church is a practical failure, and is destined to early termination, because the pastor is a weak man in that he fails to come right out and out against the prevailing destructive critical teachings of the present time. Another leading layman, who at one time served his country in a position of great national prominence, has recently stated that his pastor's "new theology" angered him exceedingly, and had already led to the decision to withhold all large gifts during the present pastorate. Another layman states that he is heartily sick of his pastor's faith-destroying views, and that he, with many others, would heartily welcome a pastoral change.

My friend Col. F. P. Sellers, Religious Editor of The Brooklyn Daily Eagle, who for many years was known as the journalistic friend of Henry Ward Beecher, and now of Newell Dwight Hillis, has handed me the following interview within a few days:

"The Rev. Samuel McBride, who was for many years a well-known Baptist pastor, and is now District Secretary of the Baptist Home Missionary Society for the States of New York and New Jersey, is a keen observer of conditions. He said in conversation with the writer, who asked his permission to make the matter public, some things which are of deep interest. I know between six and seven hundred churches throughout my territory, he said, and I am in a position to know them well. I can say, and I often do say it publicly, that those churches from the pulpit of which is preached the old Gospel are the ones that are now growing; are the ones that are having baptisms and accessions. Where the Higher Criticism is preached there are few baptisms and few accessions, and the churches are on the decline. There are in my territory a number of vacant pulpits,

and the pulpit committees tell me that they want no more Higher Critics. They have got all the Higher Criticism they want. They will not have a man called as pastor who does not believe in the Old Book. The destructive policy is out of date, and it is my conviction that it has been allowed to do all the harm that will be permitted. The people of the churches where I go want the unadulterated Gospel, the Gospel and the only Gospel that will win men, and that men are hungry to hear".

Prof. Charles A. Briggs has said truly, in his "General Introduction to Holy Scripture", "Many who are engaged in it [the Higher Criticism] are rationalistic and unbelieving, and they are using it with disastrous effect upon the Sacred Scriptures and the orthodox faith .

And it is against that type of the Higher Criticism that The American Bible League has declared a holy warfare, in the Name and for the honor of our Divine Lord.

In a letter just received from the Secretary of the newly-formed Japan Bible League, the statement is made that "The promoters of the Japan Bible League are persuaded they have made no mistake as to the need for such an organization in Japan. The same forces are at work here as in the United States, Canada, England and Scotland, and there evidently exists the same need for an organization to counteract the results of that criticism of the Bible that tends to destroy faith in the Book as the inspired Word of God, and weaken its authority in all matters of faith and practice".

Then, again, Rev. Dr. Bishop, the Secretary of that organization, states that "We are not afraid that the Impregnable Rock of Holy Scripture will be swept away or injured by the flood of destructive criticism, but the evidences are all too plain that many disciples of the Lord are being carried away from the Rock and some have ceased to contend earnestly (*epi-agonize*) for the faith once delivered to the saints. . . . Our friends who have been carried away by the popular current of the (so-called) new views of the Bible, are not silent or inactive. If we hope to maintain the historic faith of the Church in the divine inspiration and supreme authority of the Holy Scriptures, we must be active in just such work as The Bible League in England, Scotland, America, and Canada are vigorously prosecuting". And well does Dr. Bishop say that "the result of the work of these forces is that the tide has been stayed and turned".

Yes, thank God, the tide has turned, and the heroic, self sacrificing devotion under God of our honored Educational Secretary, Rev. Dr. Daniel S. Gregory, and others whom we might name, is being rewarded with a harvest of practical appreciation, co-operation and emulation that is rapidly appearing in evidence all around the world.

In these rapidly augmenting organized forces for the defense of the faith of the people in the Bible as the Word of God we behold the work of the Spirit of God. The foes of the Christian faith, and those in and of the Church who have been led of the Evil One to accept the conclusions of a false and unscientific scholarship, both have reason to fear the outcome of the conflict upon which The American Bible League, The British Bible League, The Canadian Bible League, The Japan Bible League and all kindred bodies, have entered against untruth. Making no appeal to ignorance, but rather to the choicest scholarship in the Church of God, we invite the most critical consideration of our positions in all of the great questions at issue. There can be no question as to the outcome, for although "the grass withereth, and the flower fadeth, the Word of our God shall stand forever" (Isaiah xl. 8).

And now, in conclusion, we desire, *first*, to emphasize the vital importance of clear and right thinking regarding the current destructive criticism on the part of those brethren who have accepted in whole or in part its leading conclusions.

Professor A. H. Sayce, of the Chair of Assyriology in the University of Oxford, has recently said in his book entitled "Monument Facts and Higher Critical Fancies":

"There is one point on which we have a right to demand a clear answer from the advocates of the 'higher criticism' who still maintain their adherence to the historical faith of Christendom. It was to the Old Testament that Christ and the early Church appealed in proof of His Divinity. 'Search the Scriptures', said our Lord, for 'they are they which testify of Me'. It was in them that the life and death, the resurrection and

the work of Christ, were foreshadowed and predicted (Luke xxiv. 25-27), and upon this fact He based His claim to be believed. Was our Lord right, or must we rather hearken to the modern 'critic' when he tells us that the endeavor to find Messianic prophecies in the Old Testament, in the sense in which Christ and His Church understood the phrase, is an illusion of the past? We can not serve two masters; either we must believe that in the fifty-third chapter of Isaiah we have a real portraiture of Christ, or else that Christ was mistaken, and that the portraiture was only read into the chapter in later days. The words of Canon Liddon in reference to the critical theory of the origin of the Pentateuch still hold good: 'How is such a supposition reconcilable with the authority of Him who has so solemnly commended to us the books of Moses, and whom Christians believe to be too wise to be Himself deceived, and too good to deceive His creatures'?"

There, brethren, we have plainly presented the main question at issue and its awful alternative. Shall we stand with our Lord and abjure the whole destructive critical craze, root and branch, or shall we stand with the destructive critics in judgment on our Lord? God help us to do the right, and have no part or participation in the great apostasy that is now blighting so many souls with the awful curse of unbelief in the Bible as the very Word of God!

And, *finally*, let us listen to the words of three witnesses whose testimonies have been always considered good as to questions of fact.

First, we listen to the great Jewish Statesman, Disraeli, as he says, "It will be observed that the decline and disaster in modern communities have generally been relative to their degree of sedition against Semitic (Old Testament) principle. England, notwithstanding her deficient and meagre theology, has always remembered Zion. The great trans-Atlantic Republic, the United States of America, is intensely Semitic, and has prospered accordingly".

Second, Lincoln's great Secretary of State, Wm. H. Seward, says: "The whole hope of human progress is suspended on the ever-growing influence of the Bible".

And, third, but not least, the American Demosthenes, Daniel Webster, remarks: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in obscurity".

To uphold the authority and widen the enlightening influence of the Bible is the work of The American Bible League, and in that work we invite the active co-operation and the generous gifts of all who would save their beloved country from ruin and their fellow-men from sin and eternal death, and hasten the triumph of the Kingdom of God. Our Faith in the Word of God is invincible, but we must not forget the unfaith of the other man.

Presuppositions of Old Testament Biblical Criticism

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The purpose which has brought us together is the defence of Holy Scripture against rationalistic criticism; and what enables us to co-operate in such a cause, in spite of important differences of opinion in other religious matters, is our common conviction that the Bible is the veritable Word of God, having divine inspiration and divine authority from one end to the other.

We have no just reason to fear or oppose Biblical criticism when it is truly scientific; that is, when it is governed by principles that are applicable to its subject-matter, and does not substitute precarious and rationalistic conjectures for established facts.

Criticism, when rightly ordered, is nothing more than careful examination and testing, having for its aim to verify the truth and exclude error. If proper instruments are employed, and employed correctly, the application of Criticism to Holy Scripture ought to be welcomed. Sound Biblical criticism brings a more accurate knowledge of Scripture, and such knowledge is surely of inestimable value.

What I have said holds good of what is called "higher criticism", which is concerned with problems of human source, composition and date of the several portions of the Bible. If it is a fact that traditional views touching these matters are incorrect in particulars, and higher critics succeed in bringing the truth to light, then it is our duty to accept their results without hesitation, however unexpected they may be.

But it is not logical to surrender immemorial traditions concerning the dates and sources of sacred literature before we have assured ourselves that the novel conclusions maintained by critics have been arrived at scientifically, and are supported by sufficient evidence to be regarded as final results.

Christianity is rational, and we may not maintain views in the teeth of rational evidence, merely because they are ancient. But anxiety to get into line at the earliest possible moment with the views of specialists does not proceed from reason or from intelligent regard for evidence, but is the outcome of excessive deference to very precarious authority. I say very precarious, because it is notorious that, however skillful experts may be in bringing new data to light, their inferences and theories almost invariably have to be modified seriously before they are able to stand the test of time.

I. Sound Presuppositions a Condition of Valid Critical Conclusions.

Now one of the conditions needed to impart validity to the reasoning and conclusions of experts, is the adoption of sound presuppositions.

It used to be urged more frequently than now that freedom from bias is necessary for success in any line of investigation; and that presuppositions should be excluded as far as possible from the mind. To-day it is widely realized that no progress is possible in any science until something is taken for granted, provisionally at least, as a working hypothesis. All increase of knowledge is based on existing knowledge, or what is thought to be such; and all departments of knowledge are so intimately related to each other that what we already know, or think we know, in one department must inevitably determine to a degree the interpretation of facts which we discover in another. To undertake a line of study without presuppositions is to return to babyhood. We can not do it.

It is not unscientific, then, to be influenced by presuppositions. But it is unscientific to pretend that we have none, or to fail to realize their nature, or to hesitate to modify or abandon them when better-informed judgment requires that we should do so. The fact, which is notorious, that modern Biblical critics have been influenced by presuppositions in arriving at what they call their "results", does not itself afford reason for a rejection of their views. But it gives abundant grounds for scrutinizing these presuppositions; and, if they prove to be unsound, for making due allowance for them in estimating the arguments and conclusions which depend to any extent upon them.

No amount of expertness in bringing new data to light can warrant our acceptance of inferences drawn from them by their discoverers, if the inferences are seen to be due in whole or in part to mistaken presuppositions. In like manner, no consensus of experts, however widespread and however earnest its participants may have been in their efforts to ascertain the truth, can weigh with thoughtful men, when they once discover that the arguments by which the commonly adopted conclusions are considered to be established depend for their validity upon unsound presuppositions.

The astronomical experts of by-gone ages were governed by the presupposition that the earth is the centre of the visible universe, around which the sun and other heavenly bodies revolve. When that presupposition was found to be erroneous, many an expert consensus was seen to be absurd, and modern astronomy dawned upon the world. So in Biblical criticism: if men of Biblical learning discover that certain pre-conceptions of German critics are mistaken, and that the plausibility of their views is

dependent upon the truth of these preconceptions—more dependent in fact than appears to be realized by many who have adopted these views in their finished form—if this happens, then the pretentious consensus of higher critics, to which we are asked to yield, will become as antiquated as the Ptolomaic astronomy. There are signs already of such an outcome.

II. *The Correct Presuppositions and the Method of Applying them*

It is time to consider some of these presuppositions in detail. My method will be to define what I believe to be correct presuppositions; adding in each case a definition of the presupposition that has actually determined the reasoning which is responsible for the development of the critical views with which we are concerned; and exhibiting the manner in which this presupposition vitiates the arguments and conclusions determined by it.

FIRST PRESUPPOSITION: *The Presumption is in Favor of the Traditional View*

The first presupposition concerns *the burden of proof*. It is a recognized principle of argument in every field of research, especially in matters determined by historical evidence, that beliefs which have held their own for some time among intelligent people are to be regarded as presumably true, until weighty proofs of their falsity become available.

This does not mean that it is unscholarly or prejudicial to truth that men should examine questions afresh, and without reference to established opinions. What it does mean is, that no genuine scholar will consider that the results of his fresh investigation are entitled logically to displace older views, unless he can give strong and positive evidence that the older views are false, and that his own conclusions are demonstrably required by the data that he has discovered or reconsidered.

Plausibilities do not afford sufficient reason for a revolution of accepted opinions—especially if, as in the case of Biblical criticism, there is reason to suspect the validity of the point of view which creates the plausibility.

It is undeniable, for instance, that the traditional opinion touching the origin of the Pentateuch has, until recent date, been accepted by all types of Biblical scholars. It is known that this opinion dates back to at least several centuries before Christ, and has been thought by the scholarly world to be borne out by much evidence both external and internal—such as is exhibited in many a learned treatise.

Now we do not maintain that all this closes the question; or that it precludes further investigation, with the help of fuller linguistic knowledge and improved critical methods. Even the most prevailing traditions sometimes require correction; although we rarely find universal traditions concerning facts to be wholly astray; and it seems unscientific to reject so widespread and ancient a tradition as this without very convincing and positive evidence of its falsity.

We are not urging here the *sacredness* of the tradition referred to. A sacred tradition should be able to stand criticism as well as any other. Nor are we at this point urging any alleged testimony of Christ, which belongs to another aspect of the subject altogether. We are urging simply the state of the question in relation to the burden of proof.

This leaves us free to abandon the traditional view, if evidences are given which require us to do so; and we have no quarrel with a scholarship that brings such evidence to light, provided it is really scientific and based on correct presuppositions. But until evidences to the contrary is forthcoming, it is most truly scientific to regard the traditional view, in its general substance at least, as having prior claim to acceptance. We do not need to prove the correctness of that view in order to justify such a course, so long as we have reason to regard the evidences against it as insufficient. This does not mean that we are to close our minds to conviction, but that we should appreciate the real state of the question before adopting novel conclusions.

Now I think I am well within the facts when I say that this presupposition has been disregarded by recent Biblical critics. A very different presupposition has been in evidence:

viz., that *the traditional view is a mere survival of unintelligent opinion*, which has held its own partly for theological reasons and partly because it has not previously been considered or tested by adequate learning and critical methods. Its antiquity, therefore, is treated as counting for nothing. The problem of the Pentateuch must be considered as if it were a new one, and the only data to be reckoned with in its solution are those which have been brought to light by modern critical scholarship.

The result has been an exclusion from consideration of the positive evidences by which the traditional view is confirmed, and the momentary triumph of a view the plausibility and persuasiveness of which depends upon a precarious initial presupposition and failure to reckon with the previous state of the question.

SECOND PRESUPPOSITION: *The Bible is the Inspired Word of God*

Another presupposition which ought to be present in a truly scientific Old Testament criticism is that the Bible is the Word of God throughout and supernaturally inspired. I do not refer to any particular theory concerning the method of this inspiration, or how it came to be the Word of God. But the doctrine that the Scriptures are divinely inspired is no cryptic nonsense, lying beyond the verge of intelligible definition. It means something very definite indeed. It means, in the language of an ancient Creed of Christendom, that the Holy Ghost somehow "spake by the prophets". In a very real and proper sense, which can be said of no other literature, God is the Author of Holy Writ. Not that human authorship is nullified, but that we may say of every part of the Holy Scripture, God as well as man had to do with making it to be what it is. Such a literature is certain to exhibit literary peculiarities, which theories as to the human source or sources will not fully explain.

Granting then that abundant indications remain in Biblical literature which enable us to verify the human sources of many of its portions, literary criticism is none the less at fault when it regards every exceptional peculiarity of style or vocabulary as proof of an independent human source. Sound Biblical criticism must make adequate allowance for the Divine factor in the production of Biblical language. The human writer is not suppressed, but he is often moved by the Spirit to use phraseology not characteristic of himself.

It is not a valid objection that such a view is theological, and that literary criticism can not be governed by theological presuppositions. It is a *question of fact*, even though of a fact that has theological bearings. If it is a fact that God had somewhat to do with the phraseology of Holy Scripture, then a literary criticism that refuses to allow for this fact is unscientific and doomed to failure. Again, if Scripture has God as well as man for its author, the purpose of divine revelation may well have caused the sacred writers, under divine impulse, to anticipate human developments of thought and employ pregnant terms prior to their general currency in Israel's literature. At all events the presupposition that the Divine factor should be allowed for in the literary criticism of Holy Scripture may not be disregarded, unless it can be shown that the historic faith of Christendom as to Biblical inspiration is false.

In this connection permit me to add a remark made by a departed professor of the Western Theological Seminary:

"Whatever the documentary sources may have been, or the mould in which the narratives have been cast, whatever the precise literary classification of any particular book, the date of its composition or of its admission to the Canon, it is taken for granted, from the stand-point of supernatural religion, that it is the form in which these writings have been transmitted to us which has the stamp of divine inspiration. Thus it is considered that the contents of the various books and their topical arrangement are not accidental".

In brief, no possible results of criticism can require us to rearrange and construct a Bible which was *compiled*, we believe, as well as written, under divine guidance. A literature consisting of human documents arranged according to alleged dates, in such wise as to disarrange the providentially ordered context, is other in significance and authority than the Christian Bible.

Here again we find that those who have developed modern critical views of the Old Testament have rejected a necessary presupposition of sound criticism, and have substituted the specious proposition that *the Bible should be treated like any other human literature*—that is, as if no other than human conditions and the linguistic peculiarities of human writers should be reckoned with. This presupposition is not only employed but defended again and again as fundamental to valid critical methods.

I might well reply with a speaker in this year's English Church Congress—"No human literature was ever treated as modern critics have treated the Bible"—an assertion, which, if I had time, I could prove up to the hilt. But such is their presupposition, and what must be its result? Surely nothing but failure! It is as though one should endeavor to analyze a specimen of copper ore with the determination to find nothing but quartz in the specimen—neglecting, therefore, the processes which are necessary to detect the copper.

THIRD PRESUPPOSITION: *The Religious History of Israel Supernaturally Determined*

A third presupposition of Old Testament Criticism ought to be that the religious history of Israel, unlike that of the surrounding nations, was determined to a degree, and modified very largely, by divine and supernatural interventions.

I can not take time to vindicate this at length, or discuss the credibility of the supernatural. But I venture two brief remarks. The first is that the truth of Christianity itself depends upon the fact of supernatural intervention, so that it is natural to genuine Christian believers to accept the likelihood of such interventions in the course of events that prepared the way for Christianity. My other remark is, that when we start with such a presupposition we are enabled to accept Holy Scripture as a sane literature, concerned with reality and at least as trustworthy as any literature of its day. If God did not intervene supernaturally the Old Testament is too mendacious to be considered seriously or deferred to.

In fact our presupposition not only enables us to take the historical portions of the Old Testament seriously, but also helps us to detect a rational sequence in the development of Israel, without resort to the radical method of cutting Scripture to pieces and rearranging it to square with our own ideas of what ought to have been the order of development.

The Old Testament itself describes Israel as a child under divine tutelage. And what is the rational order of tutelage? Is it not, as St. Paul tells the Galatians, "that the heir, so long as he is a child, differeth nothing from a servant?" The child is given laws to obey, and only as he matures does he enter into the meaning of things and receive explanations of the foundations of righteousness. So Israel was put first under a well defined law, and was not ready for the more exalted and fundamental teaching of the prophets until maturing ages of discipline had been experienced. The law first, then prophecy, is the rational order of tutelage; and God is rational even when he intervenes supernaturally.

It is a fallacious reply to object, that the general disregard of the law in the time of the Judges is proof that Israel had not received it. We have all heard of the Dark Ages. Is it a proof that certain precious truths of Christianity had not yet been revealed, that they were not regarded in that age? The time of the Judges was the dark ages of Israel. Consider the average child: Is not his development parallel to that of Israel? Is he not in his earliest years given precepts to observe, and does he not at a certain troublesome age break forth from control in many instances, and have his fling until maturer years bring reflection and ability to receive prophetic teaching?

Once more, we find higher critics flinging a necessary presupposition of sound criticism to the winds. You are no doubt aware of the fact that the dominant critical view owes its coherent finish and plausibility to Wellhausen of Germany. I am inclined to think, however, that, if you were to read his *Prolegomena to the History of Israel*, you would be astounded at the large part that is played in his argument by the presupposi-

tion that Israel's development must have been a purely human one, completely analogous to that of the surrounding nations, and differing only in the superior natural genius of Israel for religion.

History shows, such is the plea, that the natural evolution of religion is through free development, unrestricted by law until the progress of religion brings an elaboration of external observance, the development of a priestly caste, and legislative tyranny. The essential note of all this is, that the evolution shall be purely by natural growth, and without any direct divine tutelage.

It is this presupposition that makes the reconstructed history of Israel seem rational and plausible; remove it and you have a house of cards. If the Old Testament itself is in any elementary sense credible, it must be removed, and Israel must be acknowledged to have developed under tutelage from above—not spontaneously, as did the nations around. And it is this fact of divine tutelage, with its theocratic and rational sequence of law—followed by prophecy—that accounts for the unique value and spiritual significance of the progress of Israel.

FOURTH PRESUPPOSITION: *Valid Evidence Must Appeal to Ordinary Human Intelligence*

One more presupposition needs to be stated, and it can be considered very briefly. It is that, however expert in linguistic studies a scholar must be to discover and present the evidence by which Old Testament critical problems are to be solved, these evidences can have no real weight if they are too subtle and occult for intelligent men in general to understand and estimate rightly. We need experts to unearth the facts for us, but they are necessarily specialists who devote themselves exclusively to minute lines of study. When they undertake to generalize, their conclusions need to be tested from the point of view of a wider outlook. Those who bury themselves in details are exceedingly apt to fail to see the wood for the trees.

This is forgotten by many of the higher critics, who adopt the presupposition, that an expert specialist is to be deferred to in generalizations concerning matters that are affected by other lines of inquiry and thought than his own.

My friends, we know better. We know that archeology has to be heard from; that the divine factor has to be reckoned with; that the state of the question has to be faced; that many considerations not hitherto done justice to must be taken note of; before the problems raised in our day touching the Old Testament can be said to be settled—that is, so far as scholars can settle them at this late date.

I say, *so far as scholars can settle them.* We are dealing with a very ancient literature, and one that is altogether unique. We have no other literature with which it can be fruitfully compared. Our knowledge, therefore, is inadequate—pitifully inadequate—for the assertion of such exact views as are now propounded touching the documents of the Pentateuch, their precise delimitation, and their dates.

Let us be patient. We can afford to wait. Time is with us. A naval demonstration is one thing; the destruction of the city by shell is another. Truth is mighty and will prevail.

My brothers: the maintainers of traditional views are accused of loss of temper in this great controversy, and I fear that the charge is often warranted. But it is hard for the children of God to be calm when the Word of God is handled as it is being handled to day; and it is personal loyalty to the Word of God Incarnate which stirs our blood when the Word of God written is despised. For many ages countless millions of believers have used the same prayer, and I know of no more suitable method of giving the key note of our deliberations than to recite it here [Request to rise]:

"Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen."

The Doctrine of the Kenosis as a Subterfuge of the Anti-Biblical Critics

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In the entire range of the Gospel there is no doctrine more vitally important or more practically suggestive than the so-called *Kenosis* or "emptying of Christ"; nor is there any which has suffered more lamentably at the irreverent hands of inquisitorial exegetes.

The question at issue is this *How far, and of what, did the Son of God empty himself when he became a Man in order to redeem us?*

On the one hand, if he did not actually assume the generic limitations of humanity he could not be regarded, in any proper sense, as "very Man of very man". While, on the other, if he did not retain the essential attributes of Deity he could not justly claim to be "very God of very God". It is, therefore, in the right interpretation of this doctrine that we shall discover the true nature of Christ as *Theanthropos* or "God-man".

The perversion of this doctrine by the anti Biblical critics—i. e., by such as claim to be Christians—is made necessary by the fact that they can not otherwise account for the attitude of Christ toward the Scriptures.

Here is the way the matter stands. Christ, in his teaching, invariably and unqualifiedly affirmed the entire trustworthiness of the Scriptures, not only by characterizing them as "truth", inspired or "God-breathed", "given by the Spirit", and "the Word of God", but by approving, in particular, those very portions which are discredited as myths in certain quarters, such as the Creation of Man (Matt. xix. 4); the story of Cain and Abel (Matt. xxiii. 35); the Flood (Matt. xxiv. 37); the Historicity of the Patriarchs (Matt. viii. 11, 22, 31; also John viii. 56-58); the Destruction of Sodom (Luke xvii. 28-29); Lot's Wife (Luke xvii. 32); the Exodus, including the call of Moses (Luke xx. 37); the Passover (Luke xxii. 15); the Manna (John vii. 49) and the Brazen Serpent (John iii. 14); also the Pentateuch as a whole (John v. 46, 47), with its Mosaic authorship (no less than ten times: Matt. xix. 7, 8; xxiii. 2; Mark x. 3; Luke xvi. 29, 31; xxiv. 27; John v. 45, 46; vii. 19-23); the Book of Deuteronomy, that famous "forgery" (Matt. iv. 1-11; cf. Deut. viii. 3; vi. 16; vi. 13); the divine validity of Prophecy, which "must be fulfilled" and "can not be broken", and (*mirabile dictu!*) Jonah and the Great Fish (Matt. xii. 38-40).

The difficulty which the professedly Christian critics of the destructive school are bound to meet, is, not only that Christ thus positively iterated and reiterated the truth of the Scriptures, *but that He never uttered a word or syllable on any occasion to indicate that He was aware of any error whatsoever in the Scriptures anywhere from beginning to end.*

Now what does that mean? It means that those who accept Christ but deny the truth of the Scriptures are confronted by a trilemma and are forced to meet it. There are three positions possible, and only three, in these premises:

First, it may be affirmed that the alleged errors of Scripture are wholly imaginary and trumped up.

Secondly, it may be affirmed that the alleged errors are really there, but that Christ was not aware of it.

Or, *Thirdly*, it may be affirmed that the alleged errors are there and that Christ knew it, but, for some reason, did not choose to mention it.

Of course the destructive critics are bound to reject the first horn of this trilemma. For they insist, not that there are occasional errors in the Bible, but that it is honey-combed with them. There are hundreds, thousands, tens of thousands of them! Annals

purporting to be historic are pronounced legendary or wholly fabulous; prophecies are declared to be *ex post facto*; entire books are condemned as forgeries. And the errors in question are not unimportant, but of a most vital character, touching every one of the great doctrines and ethical facts of our religion. In other words, the destructive criticism, when frankly stated, makes the Bible a mingled tissue of truth and falsehood, with no means of discriminating between them. So far from being "the best of books", if placed alongside of a hundred reputable works of science and history, it becomes in fact the least trustworthy of them all.

But if the first of the positions indicated be impossible to a friend of the destructive criticism, the second is still more emphatically so; that is, assuming him to be a professed follower of Christ. Not long ago an essayist in a ministers' meeting inquired, "If the statements in the Pentateuch, to which Jesus referred, were not true, why did he not say so"? to which one of his audience replied, "Because he did not know any better". That is to say, Christ was less familiar with the true significance of Scripture than the so-called Biblical experts of our time. This, however, is in direct contravention of Christ's constant claim of infallible insight into truth; as where he says, "I am the truth" (John xiv. 6); and, "To this end am I come into the world, that I should bear witness of the truth" (John xviii. 37). If, indeed, with the assumption of omniscience on His lips, He really knew less of Scripture than our modern professors of Biblical science, we will probably agree that He is not competent to be our instructor in spiritual things. In that case, it would obviously be wiser for such as are in serious quest of truth to sit as disciples at the feet of those who profess to know more than He did about it.

The third position is all that remains; namely, Christ was aware of those alleged errors, but did not choose to tell. Worse and worse! The scholars who are exposing the alleged errors of Scripture in our time profess to be doing so in the interest of truth and honesty. They say they are bound to attack "Bibliolatry", which is superstition. They are constrained by conscience to unearth the truth at all hazards. But what of Jesus, then, who so strangely held His peace? Oh, that singular silence! That eloquent silence of His! What shall be said of it? The Jews of His time had an implicit faith in their Scriptures. They would not even touch them with unwashed hands; they weighed and measured the relative value of their words and sentences; they wore them as frontlets between their eyes. Here was Bibliolatry indeed! Were they mistaken, and did Jesus know it? How easily He could have corrected their misapprehension! And still did He keep silence? Then, I say, He is not competent to be our guide in righteousness; for, evermore, "an honest man's the noblest work of God".

How do those who, while professing to be Christians, deny the truth of Scripture, escape the difficulty? By introducing a peculiar theory of the limitations of Christ. And here is where the *Kenosis* comes in.

The classical text of the Doctrine is Philippians ii. 5-11: "Have this mind in you, which was also in Jesus Christ: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross".

Now what was it that the only-begotten Son of God gave up when he "took upon him the form of a servant and was made in the likeness of men"? His Godhood? No; but the "form" of it. His essential glory? Not at all; but the "form" of it.

That must have been a great day in heaven when the Second Person of the Godhead set out for earth to accomplish his great work. He vanished; and, when next he appeared, lo! it was as a child wrapped in swaddling bands and lying in a manger! Between the gate of heaven and the Stable in Bethlehem, something had fallen from him. Not his Godhood; it is unthinkable that he should cease to be God; but the outward form of Deity. There was no halo about the Christ-child. There was no mark of distinction, "no comeliness nor any beauty that we should desire him". He had

emptied himself of all outward signs of divine authority and taken upon him the fashion of a man. He was exclusively neither God nor man; but *Theanthropos*, the God-man.

He was made in this "fashion" for a threefold purpose: (1) To enter so into participation of our human nature that He might become a "high priest able to be touched with a feeling of our infirmities"; (2) to veil in such wise the divine majesty, upon which no man can look and live, as to adjust it to our fleshly eyes; and (3) to prepare Himself for His great deed of self-sacrifice. For, as Anselm says, "He must be man, that He may suffer; but He must also be God, that He may suffer enough to atone for all the children of men".

It must be borne in mind and stated with unceasing emphasis, that in emptying Himself of the *form*, He still retained the essential nature of God. Now and then His disciples caught a glimpse of its glory; as when on the Mount of Transfiguration His garments became white and glistening and His face "as the sun shineth in its strength".

In like manner He emptied himself of the outward manifestation and exercise of His divine attributes. In becoming a servant, He held these prerogatives in abeyance. But they were always at His command, standing about Him like genii awaiting His nod and beck.

Where was His *omnipresence*? He whom the heaven of heavens could not contain, consented to be enclosed within the narrow bounds of a manger, a carpenter shop, a judgment-hall; yet, on occasion, barred doors and gates could neither exclude or restrain Him. And His consciousness of omnipresence was manifest in His great promise, "Lo, I am with you alway".

Where was His *omniscience*? In speaking of the Great Assize, He said, "But of the day and hour knoweth no man, no, not the Son, but the Father only". In other words, He had put away the exercise of his omniscience. Yet, on occasion, He recalled it; as when He foresaw future events, and declared His acquaintance with the secret imaginations of the hearts of men. All things were naked and open before Him. There was indeed an obscuration, but in no wise an obliteration, of His divine insight. He was the great mind-reader. He needed no cathode rays to help Him.

And where was his *omnipotence*? He who had created the worlds consented to earn His livelihood at a work-bench. He was unhungry and athirst, like other men, He lay asleep on the steersman's cushion of the little boat, wearied with the labors of the day; but mark, when the storm arose, and the sailors bent over Him, crying, "Master, carest Thou not that we perish"? how He summoned His almighty power, lifted His hands above the surging waves, and quieted them by His word, "Be still!"; so that, like naughty children, the winds and the billows sobbed themselves to sleep.

In the nature of the case it was impossible that He should surrender His Godhood; but the form of that Godhood was not "a thing to be grasped at" or tenaciously cherished in view of the great end to be accomplished by "emptying Himself" of it. So, as Bengel says, *Manebat plenus, et tamen perinde se gessit ac si inanis esset*. He could say with equal truth on the one hand, "Before Abraham was I am", and on the other, "Ye seek Jesus of Nazareth; I am He".

The doctrine of the Person of Christ, which involves the Kenosis, was formulated, after long controversy, in the Council of Chalcedon, as follows:

"We teach that Jesus Christ is perfect as respects Godhead, and perfect as respects manhood; that he is truly God, and truly a man consisting of a rational soul and body; that he is consubstantial with the Father as to his divinity, and consubstantial with us as to his humanity, and like us in all respects, sin excepted. He was begotten of the Father before creation as to his deity; but in these last days he, for us, and for our salvation, was born of Mary the Virgin, the mother of God as to his humanity. He is one and the same Christ, Lord, only begotten, existing in two natures without mixture, without change, without division, without separation; the diversity of the two natures not being at all destroyed by their union in the one person, but rather the peculiar property of each nature being preserved, and concurring to one person, and one subsistence".

At the time of the Reformation all Protestants signified their assent to that statement, and it has continued by the consensus of the Church to this day.

A more recent statement is that of Professor Gess, which Dr. Charles Hodge characterized as "the clearest outline of the modern doctrine of the Kenosis which has yet appeared". He says, with reference to the Incarnation:

"The same substance slumbered in the womb of the Virgin, without self-consciousness, which thirty four years after yielded itself a sacrifice, without blemish and spot, to the Father, having previously revealed to mankind the truth, which it had perfectly comprehended. At the time of this slumber there already existed in this substance that indestructible life by virtue of which it had accomplished our redemption, as well as the power to know the Father as no other knows him, but it was unconscious life. Moreover, the same substance which now slumbered in unconsciousness, had before existed with the Father as the Logos, by whom the Father had created, governed, and preserved the world, but it was no longer aware of this".

In other words, *The divine powers and prerogatives were all in the incarnate Son, from his nativity to his passion, held in suspense, as it were, or potentially, always awaiting the summons of his self conscious will.*

This is the Biblical statement of the doctrine, a fact which of itself should be the final seal and sanction of its reasonableness, inasmuch as the Incarnate Word and the Written Word are complementary each to the other, the two together constituting the binomial Word and complete revelation of God.

But the reasonableness of the Doctrine of the Kenosis, as thus formulated, is apparent also in the fact that it leaves us a Saviour who is able to save, while any view whatsoever that deprives Him of an atom of His essential Godhood or the potentiality of His divine attributes leaves Him, like Samson, shorn of His locks and "weak as other men".

Is Christ liable to sin? Then he can not be a prevailing High Priest, and "we are yet in our sins".

Is Christ, by reason of ignorance, liable to err in teaching? Then in our quest for a Prophet we must seek one wiser than He.

Is the Power of Christ essentially abridged by His incarnation? Then must we go elsewhere for a King, knowing, like Saint Christopher, that only the Strongest is competent to rule over us.

But, believing in the Scriptural view of the Emptying of Christ, we rest in Him as one who in His humiliation was not only "holy, harmless, undefiled and separate from sinners", but able to save, by reason of the fact that while He tabernacled in flesh He was still very God of very God.

"A lowly man—He takes my sins, and bears the heavy load;
A lowly man—He takes my hand, and leads me up the road.
And when I know this lowly man is my Creator God,
Oh, this has solved me much dark speech, and loosed tongues that were dumb!
For all creation round me now a Gospel has become;
And what had seemed to me before mere wild, confused Babel,
Is now a fire tongued Pentecost, proclaiming—CHRIST IS ABLE!
The thunders, in the crashing skies, announce it as they roll;
The lightnings on the black storm wall, write it in vivid scroll;
And stars repeat it, down the dark, in mystic jewelled light,
The Urim and the Thummim on the breastplate of the night;
And strong Orion shouts to me what slumbered in old fable;
And echoes from eternal night-vaults, answer, Able! Able!
And comet, cresting bended heavens, waves echo to the word,
Like waving white plume in the star-mailed helmet of the Lord;
For all creation its evangel utters forth abroad
Into mine ear, when now I know my Saviour Christ is God!"

It is evident from the foregoing that no just or Scriptural interpretation of the Kenosis can give any warrant whatsoever for the astounding assertion, that Jesus was ignorant of the facts in the controversy as to the truth of Scripture. He did, indeed,

"lay His glory by" when He assumed our flesh; but it was precisely as a king puts aside his crown and scepter and purple robe. He did not place them beyond His reach. He did not discard His royal functions or responsibilities. He did not abdicate when he disrobed. He re-assumes the exercise of His powers at will; so that, though stripped of His purple, He is still the King of kings, with all His essential honors thick upon Him.

We conclude, therefore, that the subterfuge of the anti Biblical critics is vain. Let them face the problem and pursue their argument to its logical end. To say, "I believe, in Christ", and then proceed to resolve His Christhood into thin air, is a self-stultifying process. It is like saying, "I believe in water but refuse to drink it".

Do we conclude, then, that "Christ and the Bible stand or fall together"? No! There is no question of falling here. Christ and the Bible stand together. Neither can fall; but the man who lets go either will fall from the other. Christ stands as the one only Saviour, and the Bible as the trustworthy Oracle of His life and teaching. "The Voice said, 'Cry'! And he said, 'What shall I cry'? 'All flesh is grass and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the word of God shall stand forever'!"

[As only Abstracts of the Addresses delivered at the afternoon session on Monday and but a small part of the discussions have been received, it has been found necessary to pass over the report of that session. We print in the present issue the very able and interesting Addresses, of Professor Wright, of Oberlin, at the evening session on Monday, and of Professor Robertson, of Louisville, at the opening session on Tuesday. We expect full reports of most of the principal Addresses, for future use.—*Editor*].

Scientific Confirmations of Old Testament History

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A strange and dangerous delusion is now gaining currency among the Protestant Churches of Christendom. It is confidently asserted by many in high places of authority that we may maintain our faith in Christianity while losing confidence in the literary documents in which the underlying facts of Christianity are embodied. In the same breath men are urged to believe in Christ while disbelieving almost everything which He is reported to have said, or which is said about Him, in the Bible. Such a condition of things would seem to be incredible, were it not that the world is too familiar with the subtle influence of pantheistic philosophy in perverting the vision of highly educated men. The challenge of Porcius Festus to Paul was not altogether idle. Much learning does indeed often make men "mad".

I. Christianity rests on a Scientific Historical Basis

It would seem impossible to dispute the proposition that Christianity is a historical religion. It is the religion of the Bible. Its underlying facts are all contained in a book. This book is largely history. The Christ whom we adore is not a product of the imagination of the twentieth century, but a person who lived in Palestine nineteen hundred years ago, and the record of whose life was all written in the first century of our era. There are not in existence ten authentic sentences recording the life and words of Jesus Christ which were not put on record by his contemporaries and incorporated in the New Testament. The only portrait which we have of our Divine Redeemer was painted by those who had seen his form and heard his voice, and whose hands had handled "the word of life". That which they had seen and heard and have declared unto us, that we may have fellowship with them, is recorded in the New Testament; and it is all that is recorded. For us to permit the modern critics practically to erase this record, and substitute for it the vaporings of the much-vaunted "spirit of modern

times", would be as absurd and suicidal as for the keepers of the Sistine Chapel to permit the critics of the present day to erase from the walls the matchless figures of Michael Angelo, and substitute in their place the vagaries of the Impressionistic School.

It is not to the discredit of Christianity to say that it is the religion of a book. The invention of writing lies at the basis of all civilization. The invention of printing, the greatest of modern times, is significant only as it enables us to multiply books. Only as the experience of mankind is embodied in written documents is it possible for successive generations largely to improve upon their predecessors. If historical evidence is so untrustworthy as many would have us believe, there would be no chance for a younger generation to enlarge the range of its horizon by standing upon the shoulders of those who have preceded them. But, through historical evidence, we do have as certain knowledge of many things in the past as we can obtain upon any question which is dependent upon inductive evidence. Historical evidence is as amenable to scientific treatment as are any of the subjects with which modern science has to deal. The genuineness and authenticity of the New Testament books are as firmly established according to scientific rules of evidence as are any of the theories of astronomy, geology, biology, or physics. No recent discoveries have thrown any reasonable doubt upon the genuineness of the books of the New Testament, whereas many of the discoveries—as, for instance, that of Tatian's "Diatessaron", which was a Harmony of the Gospels in use before the middle of the second Century—have removed the last fragment of an excuse which any could have to maintain that the four Gospels were the product of the second century. No one can now maintain with any self-respect that the Gospels are not contemporary documents.

Before entering directly upon the particular historical argument which will form the main theme of our address, it will be profitable to say a few words about the indirect advantages which we derive from the fact that Christianity is a historical religion.

In the first place, we call attention to the fact that in making it such the Creator pays great respect to the reasoning faculties of man. The main impulse to intellectual development is found in the necessity of searching for truth. From beginning to end, scientific investigation is a search for *facts*. The central facts brought to view by modern scientific investigations are not upon the surface of things, but lie hidden, where their discovery will be a reward to the diligent. The main work of science is incorporated in that familiar word "research". Through efforts of research our minds are developed in all their God-like qualities, and we thereby become larger editions of the image of the Creator, in which we were originally formed. Certainly man should not complain that in religion, as in everything else, he is treated by the Creator according to the laws of the nature that has been imparted to him. Nowhere is the highest excellence attained without great labor.

In the second place, it is the historical character of Christianity which constitutes the main impulse to the missionary activities of the Church. There has been but one divine incarnation. Christ lived but one life in the world, and passed through but one resurrection. The story of that incarnation, life, death, resurrection, and ascension, with all its promises of hope, has been committed to a living Church, which in its life and actions and missionary zeal is to impart the impulse which she has received to those that come after. The gospel spreads through the preaching of the Word, through the circulation of the Scriptures, and through the ever-present influences of the Holy Spirit which accompanies the Word. We do not expect that Christ shall come again in incarnate form to China, or Japan, or India, or the isles of the sea, or to the neglected masses of Christian lands. But, taking the story of that life, the chosen people of God are commanded to bear it home to all the nations of the earth, and make it effective for the regeneration of the world. A moment's reflection will bring to light a wisdom in this arrangement which is divine. Thereby God exalts us to be co-workers with him, and to share in the triumphs of the final victory over the powers of darkness. Through the missionary agency of the Church the tenderest ties of fellowship between the missionary and his convert are established for all eternity.

In establishing through historical evidence the credibility of the Old Testament, it is in place at the outset to put in evidence the whole New Testament. But it is sufficient upon the present occasion simply to state the well known fact that the writers of the New Testament everywhere assume, and frequently assert, that the Old Testament is genuine history. Its historical facts are made the basis of a large part of their reasoning. With insignificant exceptions, they quote no other literature. Christ himself, both in public and in private, pays absolute deference to the Old Testament, while subjecting the false interpretations of it to the keenest criticism. The only way of evading the force of this testimony of the New Testament to the Old is to maintain, either that Christ and the Apostles were ignorant of matters upon which they most confidently spoke, or that they spoke in accommodation to the false prevalent opinions of the Scriptures held by the people. We can not here pause to show the plain and insuperable difficulties which either of these theories will encounter when one endeavors to maintain them at the same time that he professes to retain respect for the intellectual and moral character of Christ and His Apostles.

II. *Modern Scientific Evidences of the Historicity of the Biblical Records*

The specific arguments which I am now to present for the historical character of the Old Testament may be considered as a part of the evidences of Christianity; for, the intelligence and honesty of the New Testament writers are, by their treatment of the Old Testament, so bound up in its truth that any doubt of it reflects upon their character; while any successful effort to reestablish confidence in the Old Testament history will be that extent accrue to establishing confidence in the New Testament writers who so boldly put forth their indorsement of the Old.

Within the limits of the present occasion I can do little more than touch upon some of the many points that press for extended discussion. And indeed a volume could deal with the subject only partially. It will be of some account, however, briefly to test the history at those points where it lies most open to criticism, to see how far even in a few cases the story conforms to complicated physical conditions which were unknown at the time. For it is a most important principle of evidence, well stated by Dr. Pusey, that "*An apparent improbability is, when verified, the surest witness to the truth*". To the application of this principle to a few cases of Old Testament history, your attention is now directed.

NEBUCHADNEZZAR'S MALADY.—Among the stories of the Old Testament that are most frequently received with incredulity is that of Nebuchadnezzar's malady, during which he retired from the world and dwelt with the beasts, feeding upon "grass" and suffering his personal appearance to become uncouth and disgusting. But modern investigations reveal such conduct as by no means uncommon in cases of the form of insanity known as melancholia. This is a disease which pre-eminently loves a shining mark. Nebuchadnezzar was such, being a man of immense intellectual power and of marked religious devotion. Under the intoxicating influence of his great successes he became a megalomaniac. He even exalted himself against the Most High, and openly expressed the conviction that all this greatness and glory had been won by the strength of his own right arm: "Is not this great Babylon which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty"? It is now well known that the plunge of great minds into the debasing depths of melancholia is most likely to be taken suddenly from such a height of self-exaltation. Restoration to sanity is also now known to be much more likely in the case of melancholia than in any other form of mental derangement. Indeed, all the phenomena given in the Biblical account of his malady are so in accordance with the conclusions of modern psychological investigations that they can not be regarded as fictitious or legendary. The account in Daniel is a simple, unadorned report of facts.

DESTRUCTION OF SENNACHERIB'S HOST.—In the account of the destruction of Sennacherib's army, we have another remarkable series of undesigned coincidences in the agreement of the story with the physical conditions involved. The catastrophe

occurred while the army was on the borders of the Mediterranean Sea during the siege of Lachish and Libnah. It was in the vicinity of the Serbonian Bog, which in all ages has been noted as breeding pestilence destructive of pilgrims and armies. A plague raged in that region more than once during Justinian's time, and also infected the armies of the Crusaders, and of Napoleon. It is in the same region that the Philistine epidemic, in connection with the movement of the ark, ran such a curious career in the time of Samuel. Respecting this, it is significant that the Philistines were repeatedly smitten with emerods in the secret parts, and that one remedy proposed by the Philistines was to make "images of your mice that mar the land"; while in the account of the disaster to Sennacherib's army, Herodotus states that "field mice poured in upon the Assyrian army" and played an important part in bringing about the tragedy that followed.

In these incidental allusions, physicians of the present day find indubitable evidence that the tragedies were due to the bubonic plague, which rats play so important a part in spreading. In the recent Chinese epidemic 24,000 of these animals were collected and buried at one gate alone. It is now generally recognized that they are the chief means of spreading the disease, which effects its results in a brief period. Here again it is profitable to call attention to the undesigned character of the coincidences, and the unlikelihood that a fictitious narrative would so evidently conform to the conditions implied.

ISRAEL AND THE EXODUS.—We next note more fully the conformity of the Biblical account of Israel in Egypt and of the Exodus to the physical conditions involved in the history.

Passing over the subject of the general accuracy of the historical setting, we direct attention to the account of the seven years of plenty followed by seven years of famine, and notice how remarkably recent investigations have removed the improbabilities which were formerly supposed to collect about the narrative. Since the sources of the Nile were discovered, we have learned that Central Africa incloses an immense shallow, saucer like basin in which the water periodically accumulates during the rainy season, to be slowly let down through a constricted outlet at the season that the water is needed for the fertilization of Egypt. The great Lake Victoria alone has an area of 40,000 square miles, which is a thousand times larger than the reservoir formed by the recent dam built at Assouan. A slight obstruction to the outlet of this lake, diminishing the supply of water to Egypt, would produce the most serious consequences.

Now it has been discovered that accumulations of vegetable matter, technically known as *sudd*, do occasionally obstruct the outlet for a series of years, producing during that time a diminution in the rise of the Nile until the water cuts for itself a new channel, when there would be for a series of years a superabundance, to be followed very likely by another period of scant supply. The English Government is now spending large sums of money to remove these obstructions. The *sudd* accumulates to such an extent that even elephants can cross the river upon it without danger. One block of this *sudd* is reported by Mr. Wilcox, the English engineer having charge of its removal, as twenty-five miles long, and another as fifty-three miles long. In view of these interesting facts, the succession of events described in connection with the history of Joseph is seen to be easily credible, the only point of difficulty being that connected with the revelation which was given to Joseph beforehand. But that is not a matter of scientific inquiry.

THE CROSSING OF THE RED SEA.—Again, the account of the crossing of the Red Sea by the children of Israel is one that seems at first sight extremely improbable. But, in the light of what we now know, there is nothing in the account which it is difficult for a scientific man to believe, except that which pertains to the fact of God's communicating to Moses the events of the future, and this, as we have said, is a subject for philosophical and religious consideration, and not for physical science. The description given by the sacred writer involves physical conditions which are ample for the effect, and is so straightforward and simple as to preclude all suspicion of fictitious or legendary accretions.

It is now rendered altogether probable that 3,000 years ago the land-levels around the Mediterranean Sea were lower than now. Fresh oyster-shells such as now live in the Red Sea abound at moderate elevations above the sea, indicating that in recent times the land has been slowly rising. This being the case, it is very easy to believe that at the time of the Exodus the Gulf of Suez extended up to the Bitter Lakes, terminating temporarily at Ismailia, which occupies the site of the ancient Etham. In this event a shallow narrow strait about twelve miles long would connect Suez with the large Bitter Lake, having a depth of water, we may suppose, of five or six feet. A single day's march of the children of Israel from Etham would bring them into the vicinity of this narrow body of water separating the desert of Egypt from that of the Sinaitic peninsula. That there must have been some such body of water is indicated by the gleeful assertion of Pharaoh, when learning of their southward march, to the effect that they were entangled in the wilderness; the wilderness hath shut them in. Back of the children of Israel were the mountains of Jebel Attaka and Jebel Geneffeh; around them was a broad plain, protected by a narrow pass in their rear between Jebel Geneffeh and the Bitter Lakes; while before them was a narrow shallow strait between Suez and the Bitter Lakes.

According to the Bible account, the opening of the water was caused by a strong east wind. This is repeated in the prose account, while the poetic account in the Song of Moses refers us to the agency as the blast of God's nostrils; and the returning water which overwhelmed the Egyptians is said to have been occasioned by the fact that the "Lord did blow with his wind". This repeated reference to the secondary agencies through which the deliverance to Israel and the catastrophe to Egypt were accomplished can not be the product of the human imagination of those early days. But, on the other hand, to us who have learned the power of wind to affect water levels, the results are perfectly credible. The United States Commissioner, to whom was assigned the duty of recording the levels of Lake Erie, reports repeated instances in which a southwest wind lowers the level of water at Toledo, on the west end of the Lake, from five to seven and one-half feet; while it raises the level at Buffalo, on the opposite end of the lake, an equal amount. Upon the shifting of the wind, the process is reversed, so that the water-levels at these two points are affected, in extreme cases, to the amount of fifteen feet.

The agency adduced by the sacred writer to secure the results connected with the Exodus is ample and most natural. Recently I have been twice over this ground, and have been increasingly impressed with the naturalness of the descriptions of the sacred writer, and with the fact that, in connection with the Exodus, nothing is laid to the action of natural causes which is extravagant or out of place. Such conformity to the conditions would be impossible in a fictitious narrative or in a legend which had taken shape at a later date.

THE CROSSING OF THE JORDAN.—The passage of the Jordan by the children of Israel under the lead of Joshua is another story whose *a priori* improbability is removed by careful study of the physical conditions connected with it.

The account is very simple and straightforward. We are told merely that at a certain signal the waters were ponded back above them to the city of Adam, near Zarethan, and that those going down toward the Dead Sea were completely cut off. The phenomena which this account describes are exactly those which would follow if a landslide sufficient temporarily to dam the Jordan should occur a short distance above the crossing-place. This would cut off the water flowing down to the Dead Sea, and leave a dry bed until the water had accumulated above so as to overflow the barrier above, when it would rapidly wear it away and return to its ordinary course.

A conspicuous case similar to this occurred at the Cascades on the Columbia River in Oregon a century or two ago; only that here the landslide permanently closed the channel, since it turned the water over a rocky mass which has so far resisted erosion. A comparison of the two locations shows that the conditions on the Jordan are just such as would favor an event of this kind. The Jordan River occupies a narrow gorge, or *ghor*, as it is called, which it has eroded in recent sedimentary deposits of soft material.

These banks rise from fifty to one hundred feet above the present river, and the flood-plain is only a few hundred feet wide. This sedimentary deposit covers the whole plain between the mountains of Moab and those of Judea, which is about fifteen miles wide. Three thousand years ago the *ghor* must have been much narrower than now, and its width varies much in different places. It is by no means improbable that such an obstruction as indicated in the Biblical account should have occurred; but it is extremely improbable that so simple, straightforward, and natural an account of the event should have been written except by an eye-witness. It has every mark of a genuine account, and no marks of legendary additions.

THE DESTRUCTION OF SODOM AND GOMORRAH.—In the account of the destruction of Sodom and Gomorrah, we have another seemingly improbable story, which, upon cross-examination, bears every mark of being an original report of an eye-witness who has given an unadorned statement of what he saw. The story is too true to the physical conditions to be fictitious or legendary. We are simply told by the narrator that Jehovah rained upon Sodom and Gomorrah brimstone and fire out of heaven, while Abraham from the hills about Hebron looked down in the early morning towards Sodom and Gomorrah and toward all the land of the plain, and lo, the smoke of the land went up as the smoke of a furnace. It is all a simple straightforward statement of phenomena such as we are now familiar with in burning reservoirs of gas and oil. In the Russian oil fields at Baku, fountains of oil are occasionally struck in which the compressed gas has so much force that it expels the inflammable liquid hundreds of feet into the air, and pours out from a single orifice 100,000 barrels of oil a day. The conflagrations attending these outbursts of oil are terrific, and repeat in almost every particular the scenes described in the destruction of the Cities of the Plain.

Now, geological investigations have shown that these cities are in an old played-out gas and oil district, of which the bitumen, washed up upon the shores of the Dead Sea, is an incidental product. Moreover, the whole depression of the Jordan and of the Dead Sea marks a geological "fault", where changes of level have frequently occurred, giving rise to earthquakes, such as that which recently devastated San Francisco. In such conditions it is the simplest thing in the world for the Creator to produce such a catastrophe as that described in the Bible. The only point in respect to which a scientific man need feel any incredulity is that of the coincidence between the physical catastrophe and the pivotal point in human history. But, as already said, one's opinions upon that point will be determined not by his scientific, but by his philosophical and religious, convictions.

THE FALLING OF THE WALLS OF JERICHO.—In close connection with the two preceding accounts is that of the falling of the walls of Jericho, where similar causes may readily be supposed to be involved in the result. The Bible does not say that the blowing of the rams' horns made the walls fall, but simply prophesies that at a certain stage of the procession the walls will fall. And at that stage they fell. With the thrilling events connected with the recent destruction of San Francisco in mind, we naturally attribute the catastrophe at Jericho to an earthquake. The earth movement at San Francisco along the fissure which underlies the region is reported, by the committee of geologists appointed to collect the facts, to have been ten feet in a vertical direction and twenty feet in a horizontal. This would give the circular motion, which resulted in the throwing down of all loosely built stone and brick walls. A friend writing of the destruction says that the bricks of his chimney were scattered around the yard like grain from the hands of a sower.

THE STORY OF THE FLOOD.—The Biblical story of the Flood is another instance in which what have seemed overwhelming improbabilities have been largely removed by recent geological investigations.

Here, too, it is to be noticed that the Biblical account is limited to a very plain statement of facts, and is in this respect in great contrast to the account which is found upon the cuneiform tablets. Noah is said to have been warned 120 years before the event, and when the flood came its duration was something over a year. Whereas, according to the cuneiform tablets, it was only two weeks. Moreover, the cause of the

flood is, according to the Biblical account, not so much the forty days rain, as "the breaking up of the fountains of the great deep", which is a very accurate description of what the geologists would term a subsidence of the land, allowing the oceanic waters to come in upon it. It is to be noticed, also, that the dimensions of the ark (five hundred sixty-two feet long, nine-thirty feet wide, and fifty-six feet deep) are the correct proportions for a ship of that size. The dimensions of the Great Eastern, built in 1858, were six hundred ninety-two feet long, eighty-three feet broad, and fifty-eight feet deep. The cuneiform tablets represent the structure as a cube two hundred sixty-two feet in each dimension; whereas Berosus makes it 3,000 feet long and 1,200 feet broad, and Origen extended its length to twenty-five miles, and its breadth to three-fourths of a mile. Whence comes this sobriety of the Biblical statement, except it be from the fact that it is an original document written by an eye-witness?

In respect to the extent of the Flood, suffice it here to say that it would seem in accordance with correct principles of interpretation to limit its destruction to the accomplishment of the purpose for which it was brought upon the world. As clearly stated, that purpose was to destroy the human race, and allow a chosen people to begin a new career with the advantages of past experience, and of freedom from contamination with the corruption which a sinful race had developed all around it. In justification of such a providential proceeding we have only to point to the ever-active laws of nature which blight the prospects of the wicked and cause them to perish through their own corruption.

Considering the Flood, therefore, as an extensive catastrophe in Western and Central Asia to which man was then limited, geology has recently brought to light a startling array of facts rendering it easily credible to scientific minds. The most recent geological epoch, variously designated as Quaternary, post-Tertiary, Pleistocene, and Glacial, is acknowledged on all hands to have been one of extremely abnormal conditions, producing world-wide changes of a most startling character.

Up to the close of the Tertiary period all the continental areas in the world were passing through a period of elevation. The Pyrenees, the Alps, the Caucasus, the Hindu Kush, the Himalaya, and the Thian Shan Mountains on the Eastern Continent, with all their vast outlying plains; and the Andes and the Rocky Mountains, with all the northern part of the Western Continent, had arisen out of the sea to elevations of from 10,000 to 15,000 feet. This period of land elevation culminated in the Glacial epoch, in which the water evaporated from the ocean was deposited in snow to such an extent over the northern parts of America and of Europe as to produce accumulations of ice to an almost unimaginable extent. The area covered by glacial ice amounted to 4,000,000 square miles in North America, and in Europe to 2,000,000. In the recent great work by Professors Chamberlin and Salisbury, it is affirmed that there was a movement of ice from the center of accumulation in North America near Hudson Bay to Carbondale, in Southern Illinois, a distance of 1,500 or 1,600 miles. The depth of this ice is known to have been more than one mile, since it has left its mark upon the top of Mount Washington, which is more than 6,000 feet high. Greenland is at the present time enveloped in ice to an equal and even greater depth. It is by no means improbable that the ice was accumulated over the larger part of this glaciated area to a depth of two or three miles.

The water thus locked up in this glacial ice had all been abstracted from the ocean and was sufficient in amount to lower the whole ocean level two hundred and fifty feet, on the supposition that the ice was a mile deep, five hundred feet if it was two miles deep, and seven hundred and fifty feet if it was three miles deep.

This shifting of weight from one part of the earth's crust to another represents a force of enormous significance. On the supposition that the ice of the Glacial epoch was only a mile thick, the weight would be 24,000,000,000,000,000 tons. It is not surprising, therefore, that with the ocean beds relieved of this amount of pressure, and the application of it to a limited area of the northern hemisphere, there should be great disturbances of land level; and such we know to have been the case. There was a

depression of land levels in the northern part of North America from 2,000 to 3,000 feet above sea-level to 1,000 feet below, and at Montreal, of six hundred feet below. A similar amount of depression took place over the Scandinavian peninsula. These statements are admitted by all. Since that time the melting of the ice and the return of the water to the sea has been going on, and the land has only partially assumed its former level.

As Darwin and Wallace were among the first to perceive, the disturbances of the Glacial period were accompanied by a wide-spread and extensive destruction of animal species. Before the Glacial epoch, horses, camels, elephants, llamas, tapirs, and gigantic *Edentata* abounded in North America. Hippopotami swarmed on the plains of Sicily, and individuals wandered as far north as Yorkshire, England. Gigantic species of lion, tiger, leopard, hyena, bear and elk, now extinct, roamed through the forests of all Western Europe, and herds of gigantic mammoth wandered over the tundra of Northern Siberia and the large islands now far distant from the coast. A brisk trade in ivory is still kept up from the tusks of these animals. But in connection with the changes of the Glacial epoch these all became extinct.

So recent was this great geological event that its changes were witnessed by members of the human race. The remains of man, in connection with the bones of the extinct animals mentioned, have been found in the ancient caves and glacial gravels of Europe and America, beneath the raised beaches of Scandinavia and Lake Ontario, and buried in the loess of Russia and the Missouri Valley. He would be a bold dogmatist who would, in the light of this evidence, affirm that man by natural means survived these changes and the floods which accompanied them.

Nor were these events extremely remote when reckoned in times of ordinary chronology. It probably is not more than 10,000 years since the glacial ice in North America lingered over the St. Lawrence and Mohawk valleys, and turned the whole drainage of that region into the Mississippi through the depression occupied by the celebrated Chicago Drainage Canal. It is not an extreme supposition that paleolithic man in America and Europe was contemporary with the high civilization unearthed by modern explorers in Egypt and Babylonia.

Time, however, forbids entering further into the details of this subject. It would require a volume adequately to set forth the accumulated facts which have recently come to light in support of these propositions. The story of the Flood is no longer any more strange than is that of the Glacial epoch, in which all are compelled to believe; while the forces brought to light in explanation of that period are so enormous and far reaching as to render the episode of Noah's deluge credible on ordinary historical evidence. The story in the Bible reads like the log-book of a sea-captain, which has been only slightly expanded for moral purposes by the sacred historian.

SCOPE OF THE ARGUMENT.—In conclusion it is proper to call attention more particularly to the scope of the argument to be drawn from the facts which have been presented.

Its validity is not weakened by the fact that only a small portion of the history of the Bible has been brought under review. Indeed, the most of its history is necessarily such as can not be directly substantiated by outside evidence. It must stand upon the strength of our general confidence in the witnesses. But what we have done goes far in establishing confidence both in the witnesses and in the integrity of those who have transmitted the testimony to us. The historical instances which we have brought under review were so fitted into peculiar and little understood physical conditions, that any attempt to expand the simple record of the phenomena would have involved the writer's conceptions in an inexplicable network of physical causes and effects that would have led to extravagant and grotesque representations. The freedom of the sacred record from such extravagance and grotesqueness in the instances examined, where the liability to such error was at its maximum, certainly goes far to establish their credibility in other matters, where corroborative testimony is not attainable. The competence of a witness wherever his statements can be verified is the best guarantee we can have of his competence when it leads us into unknown fields. Those who reject the testimony of the

sacred writers certainly do so in the face of evidence that is ordinarily accepted as conclusive in the common affairs of life.

Presuppositions of New Testament Criticism

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I am not sure that I know exactly what line I am expected to pursue. I might not follow it if I did. I have some ideas, however, on the subject of criticism and shall use this opportunity to express them.

1. *The New Testament can not be, and ought not to be, Exempted from Criticism*

It would be a great misfortune if it were to be thus exempted. Too much is at stake for us to shut our eyes and take blindly what is offered us. No surer method could be devised to make modern men lose their interest in the New Testament, than that they should be told that they had to believe what it says whether they wished to or not, whether it is true or not. That spirit would repel the thoughtful, independent spirits of our time and work only harm. The New Testament invites and deserves the minutest criticism.

There is nothing in it or about it to conceal. The real friend of Christianity is not afraid that something bad will be exposed about the New Testament. The wonderful and blessed book does the most good if kept open to the world, open to its enemies as well as to its friends. At bottom the New Testament has to be studied like any other book. That is true of it; though much more is true also. The rights of criticism are to be admitted frankly. To be afraid to do this is to discredit the New Testament in advance. Certainly, if it should be established beyond peradventure that the New Testament records are untrue, forgeries or mere legends, no right-minded man would wish to build false hopes on such a foundation. If the New Testament picture of Jesus is untrue, we wish to know it.

But surely it can not be denied that criticism itself must be criticized. If the New Testament is not exempt from the keenest criticism, the same sharp weapon must be used upon every critical theory about the New Testament. Criticize criticism, not denounce it. Mere denunciation of the critic is futile. There is criticism and criticism. Bad criticism is to be met by better criticism, not by mere ridicule or sarcasm. On the whole, New Testament criticism has been a distinct blessing. More is known about the history of the times, the real teaching of the various books, the personalities set forth. most of all, the picture of Christ stands out in greater distinctness than ever before. The critics, however, are not the jury; the people are.

2. *There is no Unprejudiced Criticism*

We all admit the situation about the man on the other side of a question, but it is true of both sides. There is no middle side. Every critic approaches the discussion of New Testament problems in the light of previous training. His sympathies are borne along by his philosophical affinities. Let us acknowledge, on behalf of the critics, since they will not do it for themselves, that there is no impartial criticism. Every man has his angle of vision, his point of view. It is hard to see on both sides of the mountain at the same time. This point needs to be emphasized because of the oracular character of many critical deliverances. One would think from the manner of a critic like Pfleiderer, for instance, that omniscience dwelt in his house! The world has waited long for this last supreme word.

Now, humility is the mark of true learning. In saying that there is no impartial criticism, do not imagine that there is no real truth. There is a difference between the truth and one's knowledge of the truth. The unconscious test of truth with the average man is what he already believes. If the New Testament agrees with that, well and

good for him. If the New Testament is true, as I sincerely believe, that fact does not guarantee every man's theology.

3. *There is therefore No Final Criticism*

Not even "The Finality of the Christian Religion" is final, to give another turn to "finality"; for another volume is promised to explain this one,—a most needed service, as all will admit! Theology is in a flux and will not stop changing, not even for our latest book. The river of life flows on. But let no one be too quick to through stones at theology. Many of the victims of medical theories kindly disappear and tell no tales. Scientific books ten years old are out of date and give place to the wondrous new light of present-day discovery. Already a distinction is made between Darwinism and evolution. Mere Darwinism is losing its grip on many great men of science. Evolution will itself undergo evolution.

Meanwhile the laws of nature keep at work. They managed to work, indeed, before the new theories were invented, and will go on when they vanish into oblivion. The latest word in science may be spoken, indeed a number of them, but the last word in science will not be given just yet. Our books on science and theology go to the second-hand book stores and some to the third-hand, while the Bible lives on and the world moves on as usual. God's Word and World abide. There is no perfect science and no perfect theology. Baur shook the world of theology to the center with his *tendenz* theory in the middle of last century, but few voices are now heard in defence of his theory of the origin of the New Testament. His little system had its day and passed away. The Graf Wellhausen hypothesis rode rough-shod through the Old Testament, and is now charging into the New Testament. But already there is trouble in the Old Testament camp. Hammurabi had a code of laws long before the Law of Moses. Correspondence was common in Palestine in the time of Abraham. The critics disagree on many points, and each is infallibly right! The Bible is not infallible, but the critics are, however much they may disagree. Many follies are dubbed critical and swallowed down, bumps and all, when the Biblical gnat has been carefully strained out by the critic.

There are extremists in New Testament criticism to-day, as always. Clemen still places most of the New Testament books in the second century. Van Manen denies the genuineness of all of Paul's Epistles. Schmiedel admits that we have at least nine true sayings of Jesus, for which many thanks. But the critics do not all bow down before these *dicta*. True, men like Schmidt and Foster in this country, accept the words of Bousset, Wrede, Wernle, etc., as the only Gospel, the Gospel of Negation, and make Jesus only a man, though the best of men. But it is no new thing for some men to rush into Unitarianism, expecting the world to follow after them.

The world of thought to-day as a whole is turning toward Jesus, not running away from Him. Christ never received the homage of so many human souls as he does to-day. There are strong counter-currents. Harnack has just thrown a fresh bomb into the radical camp by arguing in his new book ("Lukas der Arzt", etc.), with great ability, that Luke the Physician was the author of both Gospel and Acts. William M. Ramsay has passed from the position of Baur to that of strong advocacy of the historicity of the Acts. The Gospel of John is the subject of fresh attack; but James Drummond, the great Unitarian scholar of Manchester, and William Sanday, the glory of Christ Church, Oxford, both, in recent books, champion the Johannine authorship of the fourth Gospel. Dr. Bigg of Christ Church also, in the "International and Critical Commentary", accepts the genuineness of 1 and 2 Peter. Mayor stands by the Epistle of James; Swete of Cambridge, in the latest and best commentary on the Apocalypse, holds to the Johannine authorship. Weiss and Zahn are by no means alone in Germany in open championship of the historical character and value of the New Testament writings. It is an utter mistake to think that criticism is all radical and destructive. It is not noise but argument that holds the field in the end of the day. The answer to wrong criticism is right criticism. The champion of the New Testament may be just as open-minded and just as scholarly as

the hostile critic. The arguments are to be taken on their merits in either case. Uncle Remus says: "Truth ain't never been hurt yet by folks not believing it".

4. *One's Presuppositions in New Testament Criticism grow out of larger considerations*

The result is not decided wholly on external and internal evidence of the books. With a number of the New Testament books the matter is balanced so far that one's judgment is drawn one way or the other by his general theological position. The external evidence of Aristotle's Politics or the Annals of Tacitus is much weaker than that of the least attested of the New Testament books. True, it does not matter much about Tacitus and Aristotle. More is at stake in the case of the New Testament books. And yet a Radical Critic must not let this fact influence him against the evidence that does exist for the New Testament books. It can not be expected that the evidence will be the same for each of the New Testament writings. No such mechanical situation is possible. Indeed the final proof, if that should ever come, that 2 Peter was not a genuine work, could not in itself destroy one's confidence in the historical character of the remaining books. For myself, I consider the evidence distinctly in favor of 2 Peter.

In general, one's view of God and man is what determines his attitude towards the New Testament,—of God more than evolution. Evolution can be regarded as a god in itself, or as in the place of God. Mere materialistic evolution, of course, rules out all the supernatural in the New Testament, and that tears the book all to pieces. Deistic evolution does the same thing. Theistic evolution may or may not allow room for the supernatural, and for the New Testament records as we have them. If one considers it proven that God has tied Himself up with His own laws, so that He can not make a fresh revelation of His will, even if He choose to do so, then the incarnation of Christ is impossible to the mind of such a man. The Virgin Birth, the Resurrection of Jesus, the Miracles, His claims about Himself as the Son of God and Son of Man, His Deity, in a word, all vanish for that man, though they may be true in fact. Before one opens the New Testament he has settled these problems. "Miracles do not happen"! If that presupposition is correct, that is the end of the whole matter. It is a closed question with a man like Haeckel. It is not a question with him whether Paul did or did not write this or that book. He just "knows" that there is no God at all. He is himself as big a God as exists! But if one has a large and rich conception of God, Who, while transcendent is yet ever present in His work, Who has not given the reins of power to blind nature nor even to Haeckel, it is not impossible for that man to see God in Christ.

Personal touch with Christ is the alchemy that changes the face of the New Testament. To such a man evolution is not a blind master but a servant of God to do His bidding. There is room in God's world for God's Son. The key to New Testament criticism is Jesus Christ. Men quake at the sound of distant guns fired by critics who have never seen Jesus as Lord and Savior. The man who has experienced the love of Jesus in his breast has the most scientific of all evidence, that of experience. As a rule, what is called Radical Criticism is the fruit of unregenerate hearts. If a man will not have Jesus to rule over him, he as a rule cares very little for the New Testament.

There is criticism and criticism. Men differ about the New Testament as they do about everything else in the world. You can hardly mention a subject in the realm of matter or spirit that does not call for difference of opinion. There is no deciding beforehand how a man's head will work. We must needs discount what all men say, even what we say ourselves. The mind does not work like an automaton. It is a living thing with individual initiation.

5. *One must not expect the New Testament to be what it was never meant to be*

The New Testament is not a formal treatise on philosophy or science. It is not even a formal discussion of religion after the method of modern theologians whose books few men read. The New Testament books are documents of life. They tingle with vitality and breathe the breath of heaven. They touch the incidental and the necessary, the temporal and the eternal, but always from the stand-point of actual need. The letters

are real letters to actual persons or churches, to meet pressing problems. The Gospels have each a definite purpose, and even the Revelation of John has the background of the Roman persecution of the Christians.

There are drawbacks in this method of presentation. The sharp-eyed critic can find fault with this or that, but the New Testament was not written to satisfy the critic in his easy-chair, with artificial tastes and hypercritical prejudices. They are chips from the workshop of men who were dealing telling blows against sin. They are perfect for their purpose. That purpose is to put the soul in touch with God through Christ. Through nineteen hundred years these blessed books have opened the way to God. They give the story of Jesus as he was seen and known by the first Disciples. They bear the stamp of reality all over and through, a reality that is the despair of mere art. It is the reality of the picture of Christ in these books that gives them their hold on the hearts of men. Decrees of Synods can not add ought to the stature of John's Gospel. These books rather than others have caught the heart of Christians because in them Jesus is set forth and unfolds God to us all. It required the Spirit of Christ to set Him forth as He really was and is. I am sure that the New Testament will retain its hold on men because of the power in it, rather than because of any theory of inspiration. The theories have come after the fact. The hold will stay in spite of all the theories. God is in the New Testament books whether we can tell how or not. He made the world without the help of any of our theories, evolutionary or anti-evolutionary, and He manages to keep it going, too!

6. *The call to-day is for Faith in God, and Patience*

Answer falsehood by fact, Expose error by truth, not by another error. Admit ignorance, where we have it. Welcome new light. It is no true defense of the Word of God to claim or to imply that one knows it all. The truth is what we wish to arrive at, whether new or old. An old lie is all the worse for its age.

We need to distinguish sharply between the great facts of Christianity and our theories of these facts. Jesus saved men from sin and Paul preached the Gospel of grace with power, before ever a book of the New Testament was written. Christianity is not the fruit of the New Testament, but the New Testament is the fruit of Christianity as moved by the Spirit of God. If every book of the New Testament were lost, Christianity would exist for a while certainly, greatly hampered, greatly hindered, it is true. But still Christianity was just as true before the New Testament books were written as afterwards. It is our *knowledge* of Christianity that would suffer, and suffer fearfully.

But this is not the first time that the New Testament has been under fire, nor will it be the last. Men actually get tired of their own theories by and by; if not, others do. There is no cause for panic. God's day is long and His way slow to us, but very sure. God has not gone out of business, nor will He do so, at the bidding of one or all the enemies of the Cross in all the world. The task of Radical Criticism is a hopeless one. So long as one Gospel remains, the story of Jesus will never die. One of Paul's Epistles has implicit in it the whole Gospel, and the same Gospel as the rest of the New Testament. The only way to overturn Christianity, assuming that Jesus was not and is not what Christians take Him to be, is to destroy all the New Testament.

Moreover, literary criticism is so subjective and uncertain that it can only carry general conviction when a very clear case is made out. Apart from that hopeless endeavor, the Gospel goes on saving men from sin. The power of the Cross was never so great as at this day. The disciple of Jesus, while alert and keen for all new knowledge, can look with calmness on the outcome. Each one should do his part in the onward march of truth, meeting error with truth, but never doubting the result.

Each age has its own problems, its own angle of vision. We are passing through the age of criticism. It has done on the whole great good, but it will give way to an age of faith, as surely as the years roll on. We still have the New Testament intact, and I think it will remain intact because it is God's Word. God is not dead, and Christ

is still the Savior from sin. The Holy Spirit still moves the hearts of men. Not all the criticism in the world can put Jesus back in the grave, if He did rise from the dead and now sits at the right hand of God on high.

The International Lessons in Their Literary and Historical Setting

REV. DANIEL S. GREGORY, D. D., LL. D.

Preliminary Considerations on the Lessons for 1907

The Committee on the International Lessons have selected their Topics for 1907 from the earlier portion of the Old Testament, beginning with Genesis and ending with 1 Samuel. As this is the portion over which the recent critical battles have been fought, many of the "Lesson-Helps" will doubtless be filled with critical material that will furnish but little aid to the understanding of what is contained in the Scriptures themselves. Indeed, we believe that the introduction of such material in the "Notes" furnished on the Lessons will be much more likely to confuse the ordinary teacher—or even the extraordinary one than to enlighten him. It is scarcely worth while at any time in the course of the ages to turn aside from the careful scientific, historical and literary study of these masterpieces, which promises valuable results that lay hold on God and things eternal, to the diverting and perverting consideration of speculative material that has never won the respect of men of noteworthy Biblical scholarship and strong Christian faith, and which, already

obsolescent, can not fail to become obsolete with the passing of a generation.

In order to give a better view of the "critical" situation, we have printed in the November number and in the present number of *"The Bible Student and Teacher"*, two papers by Rev. Dr. Ellicott, late Bishop of Gloucester and Bristol, on "The Traditional and Analytical Views"; drawn from his "Christus Comprobator; or, the Testimony of Jesus to the Old Testament". In the first of these papers the Two Views are contrasted. In the paper in this number the Bishop presents "the Argument from Probabilities" in favor of the Traditional View. These two papers give a fair and moderate view of the situation, and will enable intelligent readers to decide for themselves what grounds there are for the claims set up by the Radical Critics. While not endorsing every position taken by the Bishop, the main conclusions may safely be accepted. In attempting to bring out the Lessons in their literary and historical setting, *we shall devote our space mainly to setting forth what is found in the Bible itself.*

Some Introductory Matter to the Lessons in Genesis

The Lessons of the First Quarter are all drawn from the book of Genesis. Some general considerations at the outset touching the way in which Genesis should be handled may therefore be helpful.

In *"The Bible Student and Teacher"* for November, 1904, p. 693, a "Bible League Course on the Pentateuch" was outlined, in which the relation of Genesis to the other books of the Pentateuch was set forth. We refer the reader to this for a general view of that subject. It was there

shown that the General Theme of the Pentateuch is, "The Origin and Organization of the Divine Religion of Redemption as the Law",—each of the Five Books of Moses having its place and part in the unfolding of this theme.

The Theme of Genesis itself was found to be, "The Origin of the Divine Religion of Redemption as the Law, and of the People, who were to be its Depository and Guardians".

This Theme of Genesis should be held firmly in mind in the study of the Book. It will be found to furnish its Key and suggest its Plan.

One *Immediate Aim* of Genesis was doubtless to teach the Chosen People in Egypt, in compendious form, what they needed to know of God, and especially of Jehovah, the Covenant God, and of His dealings with mankind; particularly of His dealings with their immediate ancestors. It was the *text-book*, so to speak, by which Moses prepared the way for their deliverance from bondage and the reception of the Law, in its higher Mosaic form, at Mount Sinai.

In the study of Genesis one may follow its *Mechanical Plan*, as made up of an Introduction and Ten Sections—each Section beginning with the formal opening, "These are the generations", and the ten covering the history of the heavens and the earth, of Adam, Noah, the sons of Noah, Shem, Terah and Abraham, Ishmael, Isaac, and Jacob, and their descendants. This Mechanical, though Historical, Plan, which was well set forth by the late William Henry Green, in his great work, "The Unity of Genesis", and before him by Keil and Delitzsch and others, will be found in brief in *The Bible Student and Teacher* for November, 1904, p. 694.

These divisions may have been made by Moses with the aid of historical records at his command in that age of great literary

activity, but the Divine hand is clearly seen in them. The study of this plan will bring out, superficially however, the natural order of the material as it has been gathered into the Book.

But the study must be carried beyond anything suggested by this mechanical outline, if it is to bring out the movement of Redemption, which is the essential thing in the Book. To accomplish this purpose the student must follow the *Rational Plan of the Book*, as presenting the Progress of Redemption in its Successive Phases:

(1) There will first be found in the Book, an Introduction, containing the foundation for all the future unfolding of the History of Redemption in the Old and New Testaments (Gen. i. 1—iii. 24).

(2) This is followed by the Story of Redemption in connection with the Primitive Covenants with Adam and Noah (chs. iv. 1—xi. 9).

(3) The remaining portion of the Book is devoted to the Story of the Abrahamic Covenant, in three Phases,—in connection with the Patriarchs Abraham, Isaac and Jacob (chs. xi. 10—l. 26)

The latter phase of the Patriarchal History (under Jacob and Joseph) may perhaps be considered most profitably as the Removal of the Chosen Family from Canaan to Egypt where, under Egyptian protection they were to grow into a Nation for the later reception of the Law at Sinai.

Some Principles that should Govern the Study

The study of Genesis should be guided by certain plain historical and literary principles, if it is to result in the greatest profit.

(1) Genesis is not merely a history, either of the human race or of any branch of it.

It ignores nearly all the history of the world as such, being merely a succinct record of some of the stages in God's effort of mercy to restore fallen man to righteousness. The snatches of history introduced are for the sake of the truths involved in the unfolding of God's purpose of redemption; and these are dwelt upon only in so far as they were necessary to the original design of instructing the Chosen People, and for the later enlightenment of

Israel and the Church. How condensed the record must be will appear, when we consider the fact that the fifty chapters of Genesis probably bring us only to the middle point in human history,—the centuries from the beginning of the Exodus to the present time only equalling the centuries before the Exodus. The history of our own country, measured by centuries and condensed in the same way, would perhaps occupy a single chapter in Genesis, even if all contemporary history were to be excluded.

(2) Genesis is to be taken as a Record of Historical Facts, to be understood in its obvious sense until some positive and adequate reasons to the contrary, based upon facts, are forth-coming.

The accounts are not to be assumed to be legendary because myths and legends constitute the early productions of secular literatures. *God* is in Genesis for redemption, and that constitutes an infinite difference between it and the Folk-lore and Hero stories of the heathen races, and furnishes an infinite reason for that difference. The Supernatural—God and His activities—is the main factor in Genesis, and must be made of supreme account.

(3) The presumption that the opening portion of Genesis is "God-breathed" is so tremendous, and so buttressed by all the subsequent history of redemption, that nothing short of mighty and unquestionable facts can shake it in the slightest. Until such facts are brought to light—and

not a shadow of fact has thus far been adduced in all the fancies and speculations that have been urged against the trustworthiness and historicity of these early records—all legitimate interpretation and understanding of them should proceed upon the assumption that the interpreter is here dealing with *historical realities*. Proceeding on this assumption, the student will find in Genesis as natural and coherent a record of events as was ever made.

The supreme object of the student should be to ascertain just what is contained in the record as it stands. That object will be furthered by keeping in mind the pre-suppositions that have just been presented

Some Books of Reference that may be Consulted

The student who desires to investigate thoroughly the critical questions that have recently been discussed in connection with the Old Testament will find the Radical Views set forth from the grammatico-critical side, in Dillmann's "Genesis" (2 vols.), and, in more extreme form, in Driver "On the Book of Genesis".

The exposure and refutation of the Radical Views will be found in such works as Green's "Unity of the Book of Genesis" and "The Higher Criticism of the Pentateuch"; in Professor Orr's "The Problem of the Old Testament"; and in Rev. John Urquhart's "The Bible Its Structure and Purpose".

Turning to the older works, in the Commentary on the Pentateuch by Keil and

Delitzsch, will be found a most systematic and satisfactory exposition of the books of Moses, except on some such portions as the Mosaic cosmogony. Lange's great work will always prove suggestive and inspiring.

Of recent books the ordinary student will probably find all that he desires in Rev. H. B. Pratt's "Studies on the Book of Genesis", in which the author, in reaching his conclusions, judiciously canvases all the main questions at issue. This work was originally prepared for Spanish-speaking peoples and translated afterwards by the author into English. It is published by The American Tract Society, New York City. We regard it as the most valuable and satisfactory popular work on Genesis for general use.

The International Lessons For January

I. LESSON FOR JANUARY 6.—The Topic of the First Lesson in January is "God the Creator". The Scripture is Genesis i. 1-25. The specific Topic would be better stated as—"God (Elohim) Revealing Himself in the Creation of the Material Universe, and the Fitting up of the Earth for Man".

As "Elohim" is used as the name for God in the First and Second Lesson, this Scripture may be looked upon as God's revelation of Himself as *Elohim* in the Creation of the Universe and of Man. The

First Lesson is devoted to the creation of the universe and the fitting up of the Earth for Man; the Second, to the creation of man; this last being followed by a section setting forth the endowments bestowed upon man, and the environment in which he was placed by the Creator.

The Principal Points that demand attention are suggested on the very surface of the sacred narrative.

1. God as "*Elohim*" first Revealed Himself in the Creation of the Universe.—Gen. i. 1.

(1) God as "Elohim", in the Beginning.

a. The Two Names commonly used in Genesis to designate "God": "Elohim" and "Jehovah".

The significance of the name of God, "Elohim", as used in His revelation of Himself in Creation, should first be studied; since its peculiar meaning furnishes the reason for its use. "Elohim" represents God from the side of power, the Mighty One [in poetical usage, "El"]. It is in the plural form, and has been explained, (1) as a plural of excellence, "expressing the notion of God in the fulness and multiplicity of the divine power"; and (2) as furnishing a suggestion of Deity by implying the Persons of the Trinity. In its intensive form it sets forth God "as the One True God and the Infinitely Great and Exalted One, Who created the heavens and the earth, and Who preserves and governs every creature". In others words, it represents God as the Creator and the Almighty Preserver and Governor of the universe.

When used in this sense it is followed by a verb in the singular. Employed, as here, with the article, it brings out the personality of God. It is likewise used of the "gods" of the heathen, in which case it takes a verb in the plural.

The name "Jehovah" was originally a proper name, formed from the Hebrew verb "to be" (Ex. iii. 14, 15). If considered as derived from the primitive form of the verb, it reveals the True God as the self-existent One, and sets forth His absolute independence and constancy, as being "always in harmony with Himself in both words and deeds".—If looked upon as derived from the future form of the verb, it represents God as He was to reveal Himself in the Angel of the Covenant, and in the Promised Seed, Jesus the Messiah.—Or, if the name is looked upon as being in the Hiphil, or causative form of the verb, it represents God in His efficiency, as causing things to be, in carrying forward Redemption to its completeness.

These distinctions might be phrased as follows: "I am He that Exists; I am He that will be; I am He that will cause to be, or bring to pass".

"Jehovah" is the name by which God revealed Himself to His People, the name of the Covenant God. It was likewise the proper name by which the Jews knew the True God, "Elohim". Where the two names are united Lord-God, Jehovah-Elohim, these two ideas are combined, with the implication that the True-God is likewise Jehovah.

The use of these two combined names will be more fully explained in the Third Lesson, where the expression "Jehovah-Elohim" takes the place of "Elohim".

The Progress of Redemption, or of the History of Man in connection with Redemption, is naturally and necessarily connected with "Jehovah". It was as Jehovah that the True God manifested Himself to Abraham (Gen. xv. 7); that He entered into Covenant with him; and so on down through the ages.

The Radical Critics hold that the two names indicate different early documents, written by men who had different names for God, and brought together by some later hand. That this critical theory, which has played so important a part in the Destructive Criticism, has really no foundation in fact, has been frequently shown, in such works as those of Professor Stebbins and Dr. William Henry Green. Dr. Stebbins showed—in "A Study of the Pentateuch for Popular Reading"—that the name Jehovah is often found more frequently than Elohim in the documents that are called Elohist, and vice versa. The common sense view of the subject is that these names have, as has been already shown, their special significance which decides the use to be made of them. It must be taken for granted that the writer who could produce such a masterpiece as Genesis understood the words he was using and what he was writing about, and expressed himself accordingly. We find this to be the case in all literature. Several years ago the late Dr. W. H. Green, at the request of the writer, took up the various passages in which these names of God are used in the Pentateuch, and showed that they are always used with a full appreciation of their significance. His two valuable papers will be found reprinted in the April and May number of *The Bible Student and Teacher* for 1906.

b. The Record of the Creation, in connection with the two Divine Names, brings out with absolute clearness the *Personality of God*.

The Personal God appears everywhere thinking, judging, counselling, planning, doing, ordering and controlling.

(2) *God as Elohim is here represented as Creating*

The universe is exhibited, not as eternally existing, not as an emanation from an Absolute Being, not as an evolution of any kind, but as a Creation by a Personal God.

The word "bara" has but one meaning; and, as Delitzsch says, in the Kal form of the Hebrew it "always means to create, and is only applied to Divine creation, the production of that which had no existence before. It is never joined with the accusative of the material". That "bara" has always this sense, to create, was shown several years since in *The Bible Student and Teacher* by Professor William M. McPheeters, by a careful induction of all the instances in which it is used. With the aid of Young's *Analytical Concordance* the student can verify this induction for himself.

(3) *God as Elohim Created the Heavens and the Earth*

The heavens (the original is in the plural) and earth—which here stand for the material universe—are declared to have had a beginning. As Delitzsch says "there is nothing belonging to the composition of the universe, either in material or form, which had an existence out of God prior to this divine act in the beginning".

Science has no direct word to say on this subject, for information concerning which we are dependent upon the Divine revelation; nevertheless a great scientist has said that the very atoms of the universe bear the marks of being "a manufactured article".

2. *God as Elohim next Revealed Himself in Fitting Up the Earth as the Abode for Man.*—Gen. i. 2-25.

(1) *The Condition of the Universe before God began to fit it up for Man* (i. 2).

How long this was after the "beginning", we are not told.

The *Condition of the Earth* and its Environment—to which attention is now turned—was one of Chaos,—a formless mass of roaring fluids or gases, overspread with dense darkness. This record finds its explanation in the latest scientific views of the early history of Creation. This chaotic condition is the natural presupposition of, and introduction to, the work of fitting up, recorded in the subsequent verses.

The Agency, in the great transformation that was to be wrought, is next set forth: The Spirit of Elohim brooded over the vast chaotic fluid mass,—the metaphor referring to "the life and beauty which the power of the Spirit would produce". The Spirit of God is represented as immanent in the Chaos to transform it into the Cosmos described in the Cosmogony that follows.

(2) *The Mosaic Cosmogony, or the Account of the Fitting up of the Earth as a Place for Man's Abode* (ch. i. 3-25).

The orderly character of what is known as the Cosmogony in Genesis is clear to everyone who can read, and needs not to be dwelt upon. We have merely to suggest some Points for consideration.

There are two distinctly marked Divisions in the narrative, setting forth successively what have been called by scientists the Inorganic and Organic Eras in the progress from Chaos to Cosmos.

a. The progress during the Inorganic Era is set forth in the first three days (vv. 2-13).

(a) The First Period is marked by Elohim's Introduction of Light into the mass of darkness, and the division of Night and Day (v. 3-5). It seems to be the judgment of scientific men that the light here spoken of is not the original cosmical light resulting from the action of atoms upon one another, in the vast melted steamy and gaseous mass. In passing from verse two to verse three; the narrative advances from the original chaotic condition of the Universe to that of the Earth itself. The sun and moon were already in existence, although they were not appointed to rule the times and seasons until the fourth day. At this early period, however, although the source of light was the same as now, it had just begun "gradually to

penetrate and illumine that scene of universal desolation".

(b) The Second Day, or Period, is marked by the creation of the "expanse" of the sky, described as "dividing the waters or fluids above from those below" (vv. 6-8).

(c) The Third Day, or Period, is marked by a twofold work,—that of dividing the land and water on the earth; and that of the creation of vegetation, the latter pointing to the Organic Era which was to follow.

b. The Creative Work of the Organic Era is embraced in the next Three Days (vv. 14-23; or, if we include man, vv. 14-31).

(a) On the Fourth Day, the sun, moon and stars are assigned their places (vv. 14-19).

(b) On the Fifth Day, the lower orders of animals in water and on land appear (vv. 20-23).

(c) On the Sixth Day, as on the Third, there is again a twofold work,—the creation of the higher orders of animals, and the creation of man (vv. 24-31).

(2) *This Cosmogony of Revelation is in harmony with the latest results of Science.*

This should be studied with special care, since unfounded assertions are constantly being made to the contrary.

In the November number, page 371, will be found a discussion of Dr. Driver's attempt to show that Science here contradicts Revelation, in which the unscientific character of his treatment of the Mosaic Cosmogony is maintained. This subject was thoroughly discussed by the leading American geologists of the last generation, Guyot, Dana, Dawson, etc., in whose works will be found a reasonable reconciliation of the two schemes.

The conclusions of these scientists were summarized in the statement of Professor Dana, which may here be repeated: "There can be no real conflict between the two books of the Great Author. Both are revelations made by Him to man".

Indeed, it is not too much to say, that the Mosaic account anticipated by ages the discoveries of science, so that the latest science is just coming to be able to measure up to this most ancient record of Revelation. It has been shown, by the

progress of the ages and of knowledge, to be nothing less than a mighty miracle confirming absolutely the Divine origin and inspiration of the Book to which it is the introduction.

II. LESSON FOR JANUARY 13, 1907.—The Topic for the Second Lesson in January is "The Creation of Man", God's Crowning Creature, and His Establishment in His Abode, the Earth. Its Scripture is Gen. i. 26—ii. 3.

Elohim having fitted up the Earth for Man's abode now placed him upon it. Great as are the universe and the earth, and wonderful as are their beauty and order, they were yet made for Man,—for his cultivation, dominion and use.

As the Scripture omitted in the International Lessons (ch. ii. 4-25) is even more important to the understanding of the Temptation and Fall, than is the portion assigned by them to the Second Lesson, it is suggested that both be taken up for brief consideration, as constituting a more extended and complete study.

A. FIRST PART OF LESSON II.—*The Creation of Man and his Establishment in the Abode that had been Fitted up by Elohim for Him.*—Ch. i. 26—ii. 3.

The Creation of Man is here set forth first, in general, as a part of the summary of the complete work of Creation, which ends with chapter ii. 3. At that point the sacred writer goes back in time to the Second Work of the Sixth Day, and enters into greater detail concerning what took place and regarding the character and condition of Primitive Man, in order to prepare for an understanding of the narrative of the Temptation and Fall in Chapter iii. In this more detailed account of the Creation of Man, certain Points for Study suggest themselves.

1. *Elohim is represented as Creating Man and giving him Dominion over the Earth, to care for and improve it.*—Ch. i. 26-28.

(1) The Counsel of the blessed Trinity— if this is the significance of the plural form here used—emphasizes the importance of what was about to be done. It is totally different from the creation of the mere animal world: "God said, Let us make", etc. (verse 26).

(2) In accordance with this Counsel, God created Man in His own Image, and blessed and gave him Dominion over the Creation (vv. 27, 28).

It was *direct Creation*; not development from brute progenitors, nor the fashioning over of something that had already existed; man was made in God's own image at the start. That, as Dillmann shows, is doubly emphasized by repeated and cumulative statement.

a. The *image and likeness* of God consisted in self-conscious reason, power of self-determination, and in a righteous and truly holy life (see Paul's teachings in Col. iii. 10; Eph. iv. 23, 24). These intellectual, moral and spiritual qualities distinguished man completely from the animal world, and fitted him to exercise the dominion which God gave him over it.

b. God created man "*a male and a female*", that is, as a single pair (verse 27); which teaching required by the grammatical form here used, is confirmed, as Dillmann says, by Gen. v. 1, etc., where the author assumes the creation of a single pair (v. 1, 2). This should settle the question of the origin of the human race from a single pair, if it can be settled by grammatical statement.

c. The first pair, when placed *in control over the earth and its creatures*, were given the task of populating, replenishing, cultivating and improving it (v. 28).

Man was thus originally the Lord of Creation. As Dillmann says again: "God does not leave man to himself, but sets him in the Garden of God in Eden and assigns to him employment and duty".

2. *Elohim is represented as making adequate Provision for sustaining Man's Physical Nature.*—Ch. i. 29-31.

(1) Provision was made for the food of man and other terrestrial animals and birds, the seeds and fruits of plants being given to the former and the leaves to the latter (vv. 29, 30).

It was not until later—after the Deluge—that animal food was added and the permission to use it made a part of the Divine ordinance (Gen. ix. 1-3).

(2) This chapter concludes with the *closing Verdict of God on the entire work of Creation.* (v. 31).

In the course of the narrative the work of

each particular day is pronounced "good"; now the entire scheme of works is pronounced "very good",—the expression "good" implying not merely quality but suitableness of each object to the purpose for which it was made. The final "very good" of God may well have called forth the Angelic Song over the Creation.

3. *Elohim is represented as Providing for sustaining Man's Religious Nature, and setting him an Example in His own Rest on the Seventh Day.*—Ch. ii. 1-3.

(1) After summing up the work of these days, the writer concludes with this most important statement belonging to the higher region of truth: God rested on the seventh day from His work of creation and blessed it and set it apart as a holy day. He thereby laid the foundation for man's Sabbath, or rest-day, thus meeting the supreme need of Man's Religious Nature.

(2) In this ordinance of holy rest are embodied the Essentials of the True Religion at that date. At the beginning there is involved in the Sabbath a Recognition of God (Elohim, the Almighty Maker and Governor); the Imitation of God, which is one of the great fundamental and transforming factors in Religion, man becoming like the Being he imitates; and Obedience to God who uttered this command, which is man's life.

Man is thus put into his place as the crowning creature of the whole creation, *in union and communion with God who made him.*

This summary statement of the Creation of Man is thus seen to set forth in general his relations to God and the world over which God had given him dominion.

B. SECOND PART OF LESSON II.—*The Complex Nature of Man as he was created, and the Environment in which Elohim placed him for Development and Probation.*—Ch. ii. 4-25.

In order to get a full understanding of the Third Lesson there is necessary a *careful Study* of the primitive condition of the first human pair at their creation; and of the description of the place that God prepared for their abode, of the test of their obedience to God, and of the commencement of the history of the human race in their primitive environment. All this is

found in the Scripture passed over by the Committee (ch. ii. 4-25). As the knowledge of this Scripture is essential to the understanding of what follows, it will be well for the teacher to give this passage special consideration before passing on to the Third Lesson.

The Title of this Section is the identical phrase which Moses used eleven times in opening the different Divisions of the Book of Genesis: "These are the generations", etc. This expression shows that these verses are to be connected with what follows, and not with what precedes. Its meaning is: "These events that follow make up the story of the heavens and the earth, when they were created". This story opens with a compendious account of the Work of Creation in general, and proceeds with a more detailed account of the Creation of Man, in order to prepare the way for the subsequent story of his Temptation and Fall.

"*Jehovah-Elohim*" is here first introduced as the name for God, instead of Elohim which occurs in almost every verse in Chapter i. On this point Dr. Green has this luminous statement:

"From the world-wide flats of the preceding chapter the scene is shifted to the Garden of Eden and the establishment of God's Kingdom among men. Man is here no longer contemplated as one of the many orders of beings that fill the world, the crown and apex of the terrestrial creation, but man in his primal estate, in holy communion with God, from which he fell by his transgression, and yet was not utterly cut off. The forfeited relation was restored, and the promise given that the power of evil should be crushed. In describing this initiation of the Kingdom of God on earth, and of the process of Redemption shadowed forth by the victory of the Seed of the Woman over the seed of the serpent, *Jehovah*, the God of Redemption, the God of the Chosen Race, is the appropriate Divine Name. And in order to indicate that this is but a different aspect of the same great Being, and that *Jehovah* is not a different Deity from Elohim, but the very same God in a new relation, Elohim is added to *Jehovah* throughout chapters ii., iii., just as the same combina-

tion occurs in *Jonah* iv. 6, in making the transition from *Jehovah* to *Elohim*".

The word "*day*" is here used of the whole period of creative work, distributed over six days or periods,—showing that it is not confined to a day of twenty four hours, as has sometimes been asserted.

Starting anew in this section, in the Sixth Creative Day, before Man's Creation, the writer expands the history, there given in brief, to prepare the way for what follows. In this expansion he sets forth the following Points:

1. *The Character and Complex Nature of Man as he was Created.*—Ch. ii. 4-7.

The Lord God, *Jehovah-Elohim*, is here represented as having formed man out the dust of the earth: having breathed into him the breath of *lives* (physical, animal, intellectual, etc.): so that man became a living soul, separated by an immense gulf from the brute creation.

2. *The Condition and Circumstances of Man in the Garden of Eden—or the Environment in which Jehovah Elohim placed him for his best Development.*—Ch. ii. 8-25.

(1) *Jehovah-Elohim* prepared the best Environment for Man's Physical Development (vv. 3-14).—This embraced:

(a) The planting of the Garden "eastward" from the point where Moses wrote, and putting man in it;

(b) The planting of the trees, especially the Tree of Life and the Tree of Knowledge of Good and Evil, named for the uses to which God applied them—(this not being a "creating" but a "planting" of the trees);

(c) The watering of the Garden by the great rivers that centered in it.

(2) Man's Environment for his best Moral Development (vv. 15-17).—This embraced.

(a) His employment in intelligent labor, in keeping and dressing the garden,—work being the law of man's life;

(b) The generous supply for his need of all the good things of the Garden,—removing the burden of care and inducing trust in the Lord God;

(c) Provision for training to obedience to God's law and will, by the prohibition placed upon the one tree of knowledge of good and evil,—obedience to God being the one essential to man's life.

(3) Man's Environment for the best Social Development, completed by a Help-mate (vv. 18-25).

As Dillmann has well said, the right development of man required this new feature to be added, since man is essentially a social being.

In adding this new feature it will be noted that—

(a) Jehovah-Elohim awakened the social need in Adam by causing the animals to pass before him, that he might see their unfitness to meet that need,—his intelligent naming of the animals showing that he did not start in his career as a brute or an infant or a savage, but as a full-grown man, with superb intellectual powers and adequately equipped with the gift of language;

(b) He supplied the awakened need by "building" a woman out of the man, and instituting the family on the basis of monogamy and the inseparable unity and fellowship of the life of the two;

(c) The Condition of the Man and the Woman is represented as one of Perfect Innocence and Perfect Purity (verse 25), and the environment for their development would seem to have been the best that Jehovah-Elohim could devise.

This Scripture is thus seen to prepare for understanding the Scripture of Lesson iii.

III. LESSON FOR JANUARY 20, 1907.—The Topic of the Third Lesson for January is "Man's Sin and God's Promise". Its Scripture is given in the International Lessons as Gen. iii. 1-6, 13-15. To give a complete view of the subject, however, it should take in Chapter iii. 1-24.

Chapter iii. depicts that *Great Crisis in Human History*, in which man's falling away from God, by the choice of evil, made necessary the Religion of Redemption. There is here embedded in the story of the ruin wrought by sin a note concerning the Redeemer—Who should repair the ruin wrought by Adam's disobedience—found in the *Protevangel*, or First Gospel, promising the bruising of Satan, that old serpent, by the seed of the woman (verse 15).

In the natural and simple record of this event—the greatest in history except the Incarnation, Death and Resurrection of Christ the Redeemer—the sacred writer

furnishes *the key*—the only key—to the History of Man's Redemption, and indeed of all subsequent human history until the end of the ages. He sets forth the Essential Stages of what may be looked upon as a Drama in Five Acts, which furnish Points for Study.

1. *Study the Choice of Evil by Man under the Temptation of Satan.*—Ch. iii. 1-8.

Testing, or Probation, was essential to man's spiritual development and his establishment in positive righteousness. How long man was left in a condition of innocence we are not told, but in due time the testing came. For victory in this test Adam and Eve were most favorably situated.

Jehovah-Elohim made the confirmation of man in righteousness the easiest possible matter. Two things are to be noted:

(a) There was but one requirement, and that a prohibition of what man did not need;

(b) The Tempter approached him, not disguised as an "angel of light", but in the loathsome form of a serpent, out of the midst of that lower animal world over which man had been exalted by virtue of his bearing the image of God.

(1) The Tempter's Artful Seduction (vv. 1-5).

The Tempter, in the guise of a serpent, first sought to persuade the woman to eat the forbidden fruit by insinuating doubt into her mind—using the word *Elohim* for God so as to take her out of close personal and Covenant relations. He added large promises that appealed to the "lust of the flesh, the lust of the eye, and the pride of life". He ended in direct denial of the danger, and the covert insinuation that God is churlish,—thereby making ready the woman to disobey God.

That the serpent was merely a tool of Satan in this temptation is made clear by subsequent records of redemption, and is especially confirmed by the Temptation of Christ Himself, which is the counterpart of that of Adam. In the temptation of the Second Adam victory over Satan was necessary in order to wrest from the Tempter the dominion he had obtained by his victory over the First Adam.

(2) The Tempter's Complete Victory (vv. 6, 7).

The woman yielded, blinded by Satan, and Adam joined in the deed. The Satanic victory was thus complete (v. 6).

The hearts of the two were turned against God. Sin took possession of their eyes as they looked at the fruit; of their appetite, as they tasted it; and of their imagination, as they dreamed of their coming exaltation. Instead of making the choice that would have established them in righteousness, they made the choice that fixed them in evil.

Overcome by a sense of guilt, the sure consequence of sin, and conscious of evil, they now sought to hide from Jehovah-Elohim (v. 7).

2. *Study the Conviction of Adam and Eve on their own Confession.*—Ch. iii. 8-13.

(1) In the Second Act of the Drama of the Temptation and Fall, Jehovah-Elohim called the culprits to account, and by two searching questions uncovered their sin. (vv. 8-11).

(2) In shirking responsibility for the sin, both Adam and Eve showed already the presence of fallen human nature, although they can not escape incidentally confessing responsibility (vv. 12, 13).

3. *Study the Three-fold Condemnation and Curse, the age-long Conflict to come, and the promised Cure of the Evil.*—Ch. iii. 14-19.

This is the Third Act in the Drama, in which are combined with condemnation and curse the age-long conflict through which was to come the Divine cure promised, by Redemption through the Seed of the Woman.

(1) The Three-fold Condemnation and Curse (vv. 14, 15).

Jehovah-Elohim pronounced sentence of condemnation upon the guilty parties in reverse order, beginning with the Tempter:

(a) The curse upon the Tempter fell literally on the serpent,—because he had been made subject to man, and so bound not to injure his body or his life, or to be the instrument of his sin, but to subserve the great purpose of his life,—involving perpetual physical degradation (v. 14).

It fell symbolically upon the Tempter, who has always been associated and loathed

with the serpent. The words, "All the days of thy life" prefigure the fate of the real tempter, for whom there is no deliverance. The doom of the Tempter and his seed is also one of eternal enmity to the woman and her seed (v. 15).

(b) The curse upon the woman included the pain and anguish of child-bearing, through which the Promised Seed was to come (verse 16).

(c) The curse upon Adam was two-fold (vv. 17-19):

There was the Cursing of the Earth for his sake, involving grievous toil for bread in exchange for the spontaneous production of the trees of Paradise (17, 18).

There was Death, which—in consequence of common guilt—affected both man and woman (verse 19).

(2) The Predicted Conflict of the Ages, or the perpetual warfare between the two seeds.—Ch. iii. 14, 15.

This is the conflict between good and evil, between God and Satan, as brought out in the sentence on Satan. It is the conflict in which the Church is engaged in all ages, and over which Jehovah-Elohim is to preside ("I will put enmity") till it shall culminate in the victory and crowning of the Redeemer in the New Jerusalem.

The *One Aim of this Conflict* is the restoration of the Kingdom of God, or the reign of righteousness, through bringing fallen man back to obedience to God by Redemption.

(3) The Cure Promised and Provided, or the Restoration through the Seed of the Woman (v. 15).

This also is embedded in the sentence upon Satan, and is known as the Prot evangel or First Gospel. The spiritual "seed", beginning in Seth and passing on through Noah, Abraham, etc., culminated in Christ, in Whom the Adamitic family terminated. Henceforward the faith that is to save must center in the "Seed" of the woman.

4. *Study Adam's Confession of Faith or Conversion.*—Ch. iii. 20.

This is the Fourth Act in the Drama. God's mercy is not to be ineffectual. Adam recognizes and accepts the promise of the "Seed", and embodies forever the fact of his faith in naming the woman *Eve*,

life or life-spring, because she is to be the mother of all living.

"It was through the power of divine grace that Adam believed the promise with regard to the woman's seed, and manifested his faith in the name which he gave to his wife" (*Keil*), thereby becoming *the first believer*.

5. *Study the Crowning Acts of the Jehovah-Elohim's Providential Care.*—Ch. iii. 21-24.

This is the final complex Act of the Drama, as the Lord God sends the man and the woman out of Eden, *equipped and shielded for their new future*.

(1) The Clothing of the Pair (verse 21).

The Lord God clothed Adam and Eve with "coats of skin". As animals were not yet used for food, it has been suggested that these were the skins of sacrifices offered.

The sacrifices offered by Cain and Abel show that the offering of sacrifices was then already an established and well-known institution. That their institution should not be recorded here is not a matter of wonder, as the narrative is so brief and so packed with fact and truth, and as there was no call for such a record at this stage in the instruction that Moses prepared for the Chosen People. The Law of Sacrifices is completely unfolded in the later Books of the Pentateuch.

(2) The Shielding of Man from eternal Sin and Corruption (vv. 22-24).

Jehovah-Elohim wrought a deed of supreme mercy in driving fallen man forth from Eden. Had man eaten of the tree of life he would have doomed himself to eternal evil and independence in rebellion against God. So God sent him forth and shielded him supernaturally from such dreadful fate, until he should be again introduced to the Tree of Life in the Celestial Paradise.

This completes the *Mosaic Introduction to the Book of Genesis*. Is it too much to say, that the natural explanation of these chapters is at once so simple, so rational and so sublime, that it should forever bar out all attempt to substitute vain human imaginations for what evidences its own historicity and proves its origin possible only through such a divine revelation from God? Such attempt has always added

immeasurably to the difficulties of the sacred narrative, instead of diminishing them.

IV. LESSON FOR JANUARY 27, 1907.—The Topic of the Fourth Lesson for January is "The Story of Cain and Abel". The Scripture is Genesis iii. 3-15. It should be extended so as to embrace the first two verses of the chapter, as these are most intimately connected with what follows.

1st. *The Place of the Lesson*

The Scripture constitutes the opening of Part I., in which the writer records the History of Redemption under the Primitive Covenants, or the Law in the Families of Adam and Noah, and embracing the Human Race (ch. iv. 1—xi. 9).

The period covered by this division of Genesis extends from the Fall to Babel, the scattering of the races from which marked the culmination of sin, and the failure of the Law, as the original Covenant of Works, to save man from destroying himself.

The requirement of the Covenant of Works, "Do this and live", demanded perfect obedience to God's law, as embodied in the conscience (Rom. ii. 12-15) and in special Divine revelations. Its demand was too great for man in his fallen condition to comply with it.

In dealing with fallen man, Jehovah presided over the movement of redemption, brought to bear various influences to bring man back to obedience and life: the promise of the future Deliverer, in the "Seed" foretold in the Protevangel (Gen. iii. 15; See Gal. iii. 15); the deterring power of the ever-present evil and ruin wrought by disobedience; special revelations and gracious promises (as to Cain and Abel, to Noah, etc.); sacrifices in the two essential forms, begun in the first family; the formal worship of Jehovah (Gen. iv. 26); successive divine judgments upon incorrigible sinners.

The attempt to cure man's evil condition by the Law, in its primitive forms, resulted in a succession of failures. It was tested in all conceivable ways and found wanting; or rather man was found wanting.

The conflict of good and evil may be traced through three successive tests:

(1) In the case of Cain and Abel: the

evil and the good living together. The evil destroys the good (ch. iv. 1-15).

(2) In the Sethites and the Cainites; the good and the evil separated. They came together, the wicked prevailed, and the Flood followed (chs. iv. 19—viii. 12).

(3) In the Family of Noah: the good starting alone in a new development. Evil developed, the evil prevailed and challenged heaven, and Babel followed, with the scattering of the Race (chs. viii. 13—ix. 9).

The inadequacy of the Adamic Covenant to lead the masses of mankind back to obedience to God and to righteousness made clear the need of a better way, every test having resulted in failure.

Since, however, certain modifications and new elements of promise enter into the Covenant with Noah, it is perhaps better to follow the two Natural Divisions, indicated by Adam and Noah, as successively fathers of the human race. This gives—

(1) The Adamic Covenant, or the Testing of the Law in the Family of Adam, comprising the Antediluvians (chs. iv. 1—viii. 12).

(2) The Noachian Covenant, or the Family of Noah under the New Conditions that followed the Flood (chs. viii. 13—ix. 9).

2d. The Unfolding of the Lesson

The Scripture embraces the following Points for Study:

1. *The Birth and Occupations of the First Brothers, Cain and Abel.*—Ch. ix. 1, 2.

(1) The names of the Brothers must first be considered (vv. 1, 2 a).

Eve gave the name *Cain*, from the Hebrew *kanah*, to get, to her first-born. According to the common rendering, she gave as her reason, "I have gotten a man, with the help of Jehovah" (verse 1),—indicating her faith in the promise of the Covenant God made in the Protevangel.—Luther's translation—"I have gotten a man, Jehovah"—brings out, however, a deeper meaning, the only one consistent with the Hebrew text. "Jehovah" means, in this case, "He that is to come". In this way Eve would seem to have indicated her belief that *Cain* was the "seed" promised for deliverance. She was mistaken as to the person, but right as to the general meaning of the promise.

Abel, the name given to the later-born son, means a breath, something evanescent; and may indicate some foresight of his brief career. How brief it was there is no means of knowing. The brothers may have been one hundred years old at the time of the death of Abel. Even then Abel's career, if it extended over a century, would have been brief in that age.

(2) The Occupations of the Two Brothers (v. 2 b).

Cain is represented as introducing agricultural life (such as that to which Adam had been condemned); and Abel, pastoral life,—both simple and primitive modes of life, but indicating a good grade of culture, and showing that they did not start from savagery and come up by slow gradations.

2. *The Sacrifices of the Two Brothers, the different Receptions with which they met, and the Reasons therefor.*—Ch. ix. 3-7.

(1) The Offerings made, and their Treatment by Jehovah (vv. 3, 4).

The brothers brought offerings from the flock and the farm, each of the produce of his own toil and care.

The narrative would seem to indicate that it was not a new act on their part, but one to which they were accustomed.

(2) Cain's fruit was rejected: Abel's blood-offering was accepted (vv. 4, 5 a).

The reason of the difference is not to be found merely in the different spirit with which the offerings were made,—that is here a secondary matter. They were both sinners. Cain brought a thank-offering only, with no recognition of sin and no confessed need of atonement for it; therefore his sacrifice was rejected. Abel brought both a thank-offering and a sin-offering; therefore his offering was accepted. It was "by faith" (in a coming Redeemer) that "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of ["bearing testimony upon"—by fire from heaven?] his gifts; and by it he being dead yet speaketh" (Heb. xi. 4). That makes the difference plain.

(2) Cain's Anger at the Rejection, which led Jehovah to expostulate with him and make to him the most wonderful Old Testament Offer of Divine Grace (vv. 5b-7).

In order to understand this difficult passage two things need to be considered:

(1) With the rejection of Cain's offering the record seems clearly to imply that, in the transaction, the position and prerogatives of the first-born had been transferred by Jehovah to Abel, exalting him to the primacy in the family, and especially to heirship of the promise of the Protevangel. It was this, then, that angered Cain and led him to cherish his anger.

(1) The Hebrew word *chattath*, here translated "sin", means a "*sin-offering*" in 113 other places in the Old Testament. Indeed, this may be looked upon as the uniform meaning of the word, which should be so translated in this passage. Possibly the aversion to a recognition of such a thing as blood-atonement in this place—in spite of the clear statement found in Heb. xi. 4—may have had something to do with the uniform mistranslation in this instance. Refuge has been taken in the etymological sense attributed to the accompanying verb. Sin is represented, by a somewhat violent figure, as lying, "crouching like a wild beast", ready to spring upon its victim. The etymological sense, however, is just as applicable to a lamb, prone and crouching through fear, that may have been at the door,—possibly brought from the flocks of Abel.

Taking these two things into account, a simple explanation is possible, that will remove the difficulties of the passage and transform it from a piece of mere expostulation or advice (as Driver makes it) into one of the most marvelous manifestations of Divine grace ever recorded.

To Cain—angry with his brother because of his having been lifted up and put into what he regarded as *his own place* by birth—Jehovah came with His challenge and His offer:

"If thou doest, or hast done, well [i. e., if thou doest not or hast not sinned] shalt thou not be accepted [or have the lifting up, or the place of excellency, i. e., of the first-born] on that account?

"If thou doest not, or hast not done, well [i. e., if thou doest sin or hast sinned, as thou certainly hast in this case], there is yet a *sin-offering* [perhaps a lamb from the flock of Abel] lying just at hand. Take that and offer it, and it shall yet be

well with thee. Thou shalt have the lifting up, or restoration to the place of excellency [i. e., of the first-born], and the desire of Abel [thy younger brother] shall again be toward thee, and thou [restored to the place of the first-born] shalt rule over him".

Was ever such offer of Divine grace made to any other sinner? That such condescension on the part of Jehovah has seemed inconceivable to men, may suggest the reason for the perpetual misunderstanding of this remarkable incident in the lives of the two first brothers.

3. *Cain Enticed Abel into the Field (probably a solitary place) where he slew him; whereupon Jehovah called the murderer to account.*—Ch. iv. 8-12.

The Samaritan Pentateuch and some other ancient versions have in this place an added clause, which is explanatory. They read, "And Cain said unto Abel his brother, *Let us go into the field*". He had cherished his anger and envy, and at last took secret occasion to put his brother, who stood between him and the place of the first-born, out of the way.

This has been translated, "Cain told it to Abel his brother", i. e., the incident just related; perhaps giving vent to his anger and beginning a controversy that ended in the murder.

When Jehovah called him to account he answered with a lie and "a total, relentless renunciation of all human ties and affection". But Jehovah "holds before him his crime and forthwith pronounces sentence upon him". Cain must leave the "ground", or "cultivated soil, on which he has worked hard and prospered, and take an uncultivated place in an unknown region". The particulars of the "curse" follow (verse 12).

4. *Cain's bitter Complaint and Jehovah's Gracious Respite and Protecting Brand.*—(Ch. iv. 13-15).

(1) Cain, terrified by the sentence, plead for its mitigation (vv. 13, 14).

Cain's sense of the *awfulness of the retribution* is expressed with terrible emphasis in the words, "And from Thy face shall I be hid"!—separation from God being the climax and sum of all evils and agonies!

If the reading of the text of the Versions be taken, there is no sign of penitence, only

fear. If the reading of the margin be taken, "My iniquity is too great for Pardon", may it not indicate some dawning sense of his sin and hint at the possibility of future penitence?

(2) Jehovah granted him (according to this understanding) a Gracious Respite from the immediate full Infliction of the Penalty, and placed upon him His Protecting Brand (verse 15).

In the light of the marginal reading, the brand, instead of being merely a mark of judgment, became also a sign of Divine protection. This, with the respite granted, would furnish another marvelous instance

of the grace of Jehovah, willing to give this great sinner the benefit of the last possible doubt!

(3) In carrying out this purpose of long-suffering Grace, Jehovah declared that, "for the slaying of Cain vengeance is to be taken, not merely by the slaying of the murderer, but by the slaying of six others belonging to him, or by another equivalent punishment" (verse 15).

The entire Scripture of the Lesson would thus appear to set forth a series of marvelous manifestations of God's Grace as Jehovah to Eve and her two first-born Sons,

Notes Editorial and Critical

The First Chicago Conference

REV. W. S. PLUMER BRYAN, D. D., CHAIRMAN OF THE CHICAGO BRANCH

In response to the call of the Editor for "a brief general report" of our recent Conference, the following embodies the views of those who, from the beginning, have labored together in the Chicago Branch.

Our fellowship has been delightful, an ample compensation for the time and energy expended. It gives us a new sense of unity and a strong confidence in the prospects for similar work in the future. The results are not perfect, and each session of the Conference brought suggestions for improving upon the plan adopted, which suggestions have been noted for future use; but there is a strong feeling among the members of the Branch that we have made a stand, have delivered our testimony and have left a profound impression in the community.

Without entering into details, the following are the main points which may prove useful to those who are considering the propriety of holding such conferences.

There are difficulties which attend the undertaking. Perhaps these were as great in Chicago as anywhere, and they called for a degree of care in the arrangements which ought not to have been necessary. We found, however, that the difficulties disappeared, one by one; so that, looking back upon the work, there is nothing which, in our judgment, ought to discourage believers in God's Word from a

like effort. The task of organizing the movement was undertaken on the principle of seeking only those whose position was perfectly clear and consistent; and so successful has this work been that as far as we know every denomination of Protestant Christianity in and around Chicago is now represented in our membership. The other task of selecting speakers was undertaken on much the same principle, and the able men who were invited responded with promptness and, except when provisionally prevented, agreed to be present and to participate at the times appointed them. Our only regret concerning the speakers arose out of the unavoidable absence of Dr. Burrell, whose paper was one of the attractive features of the Conference. The other task, of providing the necessary funds, proved equally easy. No approach was made through the ordinary channels of benevolence, such as church collections, but liberal men contributed, both in large sums and in small, to the fund necessary for rental, printing, newspaper service and the expenses of the speakers, and there is every reason to believe that future demands of like nature will be met with equal ease.

The purpose of the Conference was kept clearly in view from beginning to end, namely, to present, from various viewpoints, the one common and historic faith of Christendom concerning the Word of

God. There was unity and harmony in all the utterances made during the Conference. The faith of the Church held in the past was shown to be admirably adapted to the needs of the present, and the reasons were set forth with clearness, with earnestness and with charity. When, during one of the sessions, a request was sent up for permission to present what was called "the other side", our response was that, as we understood it, "the other side" had been set forth so freely and in such detail that it was not necessary for us to afford it opportunities in the brief time at our disposal, and that it was not our purpose to organize a debating society in which various conflicting views might be advocated, but rather to exercise the liberty, so fully exercised by "the other side", of presenting our views, unhindered by conflict.

Further, it was noted, even by those not in full sympathy with us, that the tone of the Conference was scholarly. We resisted the temptation to popularize our meetings by introducing speakers of pleasing address but of insufficient scholarship. The men who gave our principal addresses had earned the right to speak on their respective themes by long years of patient study and original investigation. To us, "ordinary pastors and everyday Christians", the Conference was a liberal education, and we willingly sat listening to the eminent scholars who spoke, even when their papers exceeded by far the usual length of sermons and when they were given without those rhetorical devices which are sometimes thought necessary to enlist popular attention.

The interest manifested was remarkable from beginning to end. The audiences, which could always have been larger, and which were often smaller than we might have reasonably expected, listened with keenest interest to papers which were alike profound and comprehensive, showing that the Conference was reaching a need which is not met in the ordinary sermon or public address on religious subjects. We look back upon the Conference with a deepened sense of the intelligence and the interest in Biblical discussions of the Christian public in general, and the question is suggested, whether, after all, the apparent decline of religious interest may not be due to an

underestimate of the ability of the thinking men and women of the day to follow such discussions. If this be true, it constitutes a loud call to our Biblical scholars to come out of their cloisters and their seminaries and to instruct us on the various phases of this question.

Most important of all, the sessions of the Conference were pervaded with a deeply spiritual tone, spiritual in the Scriptural sense of that term. The learned papers were ever true to Christ and pointed out His place the more clearly. The afternoon sessions were given up, each one, to a symposium which was opened by comparatively brief addresses, and the discussion that followed was participated in by the members present. The responses showed that true Biblical scholarship ministers to spiritual profit. One after another gave testimony to his faith, and expressed thankfulness for this fresh setting forth of Bible truth and for the solution of difficulties. The Christ, who is the theme of Scripture from beginning to end, was exalted, and the continued blessing of His own Spirit was earnestly sought. Men went out of that Conference stronger in the faith and more confident in the issue than they came into it.

In brief, the best evidence of the results of the Conference we can give is that we are already planning for the next one, and are arranging in the interval to present to our members and to the Christian public such scholars as we may from time to time secure. It is felt that meetings during the winter will prove profitable, even if we have no others present than our own membership; while we fully expect that many who have not identified themselves with the League will be glad to listen to such scholars as we present. Our membership is growing daily. It extends now from Michigan to Iowa on the north and from Georgia to Arkansas on the south, and these distant members we have good reason to believe will not be content with membership in our Branch, but will organize branches in their own centers. By prudence and energy and prayer The American Bible League may be extended to cover our entire land, and to include men of all denominations, who accept God's Word as inspired, as authoritative and as final.

Professor Breasted on Egyptian Chronology

REV. MELVIN GROVE KYLE, D.D.

There is an ever-increasing hesitancy on the part of conservative scholars—and "conservative" here hints, not at orthodoxy but at discretion—to venture anything very positive on early Biblical chronology. The venturesomeness of some may even excuse the irreverence that calls to mind the not too complimentary couplet of Pope, "Fools rush in where angels fear to tread". I think it may be said with safety that any book announcing a full solution of the chronological problem of the Old Testament is foredoomed to be still-born from the press. Indeed, nothing is more futile than the attempt to make modern chronological ideas and ancient chronological ideas fit together.

Notwithstanding the tendency to look askance at general chronological theories for the ancient world, any genuine contribution to the chronological data is hailed with delight. Prof. James Henry Breasted of the University of Chicago has recently, in "The Biblical World", made a very valuable contribution to Egyptian chronology and incidentally to world-chronology. While the article is marred by a long preliminary discussion not at all necessary or even important to the main argument, and one regrets greatly his failure to present the evidences for his conclusions, the argument itself, when he reaches it, is most satisfactory. Briefly stated, it is this:

*Our readers will be interested to learn that Dr. Kyle has received an appointment on the Staff of Professor Naville, for the work of the Egyptian Exploration Society for this Winter, and that he will be with that great archeologist in his Egyptian explorations, if it is possible for him to break away from his many pressing home duties and responsibilities. That this is a great honor and a deserved recognition, none will be reader to understand than those who have read Dr. Kyle's valuable contributions to *The Bible Student and Teacher*. Professor Naville, of the University of Geneva, has long been acknowledged one of the foremost Egyptian explorers. He has spent twenty-two seasons in Egypt, pursuing his favorite task, and, on the Continent and in Great Britain, his conclusions are accorded such consideration and weight as are probably given to no other living Egyptologist. The writer would like for a brief time, to be one of the rich stewards of God, so that he could draw his check for a good round sum to send to Dr. Kyle, to emphasize his call to Egypt for the Winter and make sure of his heeding it and rendering the service for the church which he is, to the say least, one of the best equipped Americans.
—Editor.

(1) The Egyptians early adopted a calendar of three hundred and sixty five days.

(2) In this calendar the New-year was fixed by the rising of the star Sothis, which thus by their deficient calendar of course rose a fourth of a day later each year and one day later every four years, and thus the calendar New-year circled through the whole of the seasons once in fourteen hundred and sixty years.

(3) Censorinus informs us that the calendar New-year and the rising of Sothis coincided about 140-144 A. D. How long before this was the calendar introduced?

(4) It is evident that it must have been introduced at a time when the calendar New-year and the rising of Sothis practically coincided, i. e., at the beginning of some one of these Sothic periods before 140-144 A. D., i. e., 1,320 B. C., 2,780 B. C., 4,240 B. C. When?

(5) It was not 1,320 B. C., for there is monumental record of the use of the calendar long before that time. Professor Breasted thinks it could not have been 2,780 B. C., because "it is impossible that this calendar was introduced as late as the 28th century B. C., in the midst of the highest culture of the Old Kingdom",—which, as a reason, seems to us a great deal more positive than certain, and far from conclusive. The additional reason, however, which he assigns, that the use of the calendar is evidenced by the Pyramid texts which antedate 2,780 B. C., if it could be absolutely established, would be entirely conclusive. Professor Breasted decides, with a good deal of positiveness, in favor of 4,240 B. C. as the date of the introduction of the calendar into Egypt,—not indeed as an established date but as the latest possible date. The date 2,780 B. C. is clearly made out and a fair degree of probability is created for the earlier date.

The bearing of these dates upon the Biblical record requires only that we should note two things:

(1) That Bishop Usher's Chronology, as so conclusively shown by J. D. Green, does

not satisfy requirements of the Bible history;

(3) That the Noachian world inherited the civilization of the antediluvian world,

a fact so often overlooked by those even who have not fallen under the spell of the evolutionary theory of History.

"The Theology of the Average Man"

PROFESSOR WILLIS J. BEECHER, D. D., AUBURN, N. Y.

An article under this title, from the pen of the Reverend Doctor Henry Goodwin Smith, appears in the *Outlook* of the thirteenth of October. The writer presents himself to his readers as "one who has practically undergone" the "penalty of being dismissed as a heretic". His actual position, I believe, is that of a man who has disfellowshipped his former associates because of what they think concerning theology and concerning him, rather than that of a man whom they have disfellowshipped because of what he thinks concerning theology and concerning them.

The plan of the article is simple. He states what he regards as the views of the average man, it being "the purpose of this paper to uphold the average man in his position, . . . to assure him that the scientific and progressive theology of the day is wholly on his side, and that it is fighting his battle for him . . . by opposing traditionalism, dogmatic theories, and all the ecclesiastical impedimenta of faith".

In view of this phraseology it is worth while to note that one would have to go far to find a series of statements more distinctly "dogmatic" than those that follow in Dr. Smith's article. He is not to be criticised for being himself dogmatic, but he is to be criticised for using the word as a means of bringing odium on those whom he opposes. And the thought-movement which he designates as "the scientific and progressive theology of the day" mainly bases its appeal to the average man, not on accessible evidence, but on its claim that it is "scientific and progressive". In other words, so far as the average man is concerned, it hands over to him an alleged up-to-date tradition, and bids him receive it to the displacement of older traditions. Characteristically, in current theological discussion, it is the defenders of old-fashioned views

who appeal to evidence, while the defenders of new theories expect to gain acceptance by their appeal to the authority of men whom they describe as "eminent scholars" and "experts".

Dr. Smith represents that the average man is an agnostic so far as the truthfulness of the Scriptures is concerned, and therefor an agnostic in matters of theology so far forth as these depend on the statements of the Scriptures. The average man who has studied the Scriptures sufficiently to have them make their impression upon him will doubtless repudiate this view of his state of mind. The average man of this type is convinced that the Scriptures are truthful. What the average man thinks in this matter, however, depends on how you make up your average.

In other matters than those which depend on the truthfulness of the Scriptures, the points made by Dr. Smith are mostly less objectionable in themselves than as involving misrepresentations of the teachings that are current in the churches.

He says that the average man "feels quite sure that the Athanasian creed is wrong when it threatens eternal destruction on all who do not firmly hold to that doctrine". The only objection to this statement is its implication that the orthodox churches teach something different. He says that the average man "feels, somehow, . . . that Jesus would accept his devotion and loyalty without first requiring the man to give a definition of him". What qualified orthodox leader teaches differently? Dr. Smith is mistaken when he says that in this the man feels that Jesus "is on his side against the scribes and the theologians". He says that "saving faith, faith in the Biblical sense, is simply trust in God, confidence in Jesus, and does not of necessity involve any intricate speculations". He learned

that from the Shorter Catechism, as it has been taught for generations, and it is not ethical in him to make the implication that it is a recent contribution of the theology which he designates as "scientific and progressive".

He says: "The average man believes in salvation by character and life, and he does not believe that a man's salvation is dependent on the opinions he may hold on doubtful theological points". Does he know of any Christian pulpit where it is not preached that salvation is by God's free grace manifesting itself in the character and life of the saved person? With here and there an exception, have the great theologians ever taught that salvation is dependant on the opinions one holds on doubtful theological points?

He says that the average man "feels that it would be a good thing . . . if the minister would preach to some of his more affluent supporters the inexorable necessity of a holy and Christlike character if they expect to be saved". Has he ever known of an effective, old-fashioned, orthodox pulpit where that was not a staple part of the preaching?

Not to bring up further details, he says: "Scientific theology emphasizes just those few fundamental spiritual truths that the

average man depends on for his religious light and guidance". This is emphatically the case with a theology which is truly scientific; it is conspicuously not the case with a good deal of current theology which lays claim to being scientific. We who accept the Scriptures as a truthful revelation from God might differ with others as to which are the most fundamental truths, but most of us see clearly that the theology of the past has been popularly taught in forms in which it was too intricate. We see the need of a simplified and concentrated theology for the people.

Such an article as that of Dr. Smith is chiefly significant because it is a characteristic phenomenon of the times in which we live. In it he says just what a great many other bright men are saying. If we protest against his statements as an unjust misrepresentation of the conservative position, he can plausibly quote creed and deliverance and sermon in proof that it is not a misrepresentation of the attitude of *some* conservatives. The humiliating fact is, that the evangelical truth is so superficially understood that it is easy to palm off a caricature in the name of the genuine article. The remedy that is needed is such presentations of the truth as will render this impossible.

Doctor Hastings and Professor Orr

A TRANSATLANTIC CRITIC

We observe in the newly-started Quarterly, *The Modern Puritan*, for October, that the opening article is by Professor Orr, and is headed *A Few Words on my Critics**: It may profit your readers to call attention again to what the Professor thinks of Dr. Hastings' criticism in *The Expository Times*, which was so pointedly noticed by Dr. Baxter in your August issue. Professor Orr devotes only a few sentences to Dr. Hastings. And this is no marvel, because, as Dr. Baxter showed, there is not the slightest entering into a single one of Professor Orr's arguments throughout the whole of Dr. Hastings' "evasive verbosity".

What the Professor does urge is only an echo of the two charges brought by Dr. Baxter against Dr. Hastings, though probably the latter had not seen the charges at the time of writing. Dr. Baxter summed up his charges in these words:

"We are treated to a statement that Professor Orr is an orthodox writer, and to another statement that he is not a capable Old Testament scholar; and, on these two grounds, without the least opening up of the contents of the book, it is tossed aside as discredited" (p. 84).

The above two "statements" are the only parts of Dr. Hastings' review to which Professor Orr makes any reference.

He exposes the absurd representation that

*Reprinted in the November issue of *The Bible Student and Teacher*.

the Examiners for the Bross Prize were so charged with "orthodoxy" that none but an orthodox writer had any chance with them. His words were:

"Nor is it correct to say, with the writer of the review in *The Expository Times* (April, 1906), that the Examiners would not have given it [the book] the prize, if they had not themselves been orthodox" (p. 320). Dr. Ladd, one of the ablest of the judges, is anything but 'orthodox' in the sense intended, as a very slight perusal of his recent work on *The Philosophy of Religion* will convince anyone. In that work he accepts the critical views combated in my book" (p. 80, note).

Most people, in Dr. Hastings' position, would offer a public apology in their magazine for having so mislead the public. But we venture to predict that Dr. Hastings will do no such thing.

The other "statement", that Professor Orr "is not an Old Testament scholar", draws from the Professor the caustic comment:

"An obvious application of this canon would be that, as my critic is not 'an Old Testament scholar' either, *his* judgment on my book, and on Old Testament questions generally, is destitute of value also" (p. 86, note).

He also points out that "the whole remark is beside the point". And he makes the same quotation from Wellhausen, which Dr. Baxter made, as to the questions being now "within the scope of anyone who reads the English Bible carefully and is able to think clearly and without prejudice on its contents". "Professional experts" have no monopoly of the decision. He also corrects the statement that he had "apologized" for not being a "scholar".

It may interest your readers further if we add that, in *The Expository Times* for October, Dr. Hastings gives great prominence to an announcement that the next number "will also contain an important article by Professor James Orr of Glasgow. The article takes the form of a review of Professor Addis' book on *Hebrew Religion*". If Professor Orr "is not an Old Testament scholar", where is the sense of entrusting to *him* the review of an important Hebrew book? How can the readers be expected to respect one who has been stigmatized as so "lacking authority"? The arrangement shows that Dr. Hastings realizes how sadly he blundered in his contemptuous references to Professor Orr. He makes no reference to the article in your August issue. *And he never will!*

The "Orthodoxy" of the Board of Examiners for the Bross Prize

REV. DANIEL S. GREGORY, NEW YORK CITY

The paper on "Doctor Hastings and Professor Orr" by a "Transatlantic Critic", that appears on another page, brings forward again what has already been forced upon the attention of our readers. It would seem to be high time that the friends of the Radical Criticism on the other side of the ocean should have their minds disabused of the notion—no doubt most useful for their purpose but nevertheless *absolutely false*—that "orthodoxy" has ever had any "mortgage" on the Bross Fund or any hand in its distribution. We say, of knowledge and deliberately, that *nothing could well be further from the truth* than the statement of Dr. Hasting in *The Expository Times*:

"The examiners would not have given it [Dr. Orr's book] the prize if they had not themselves been orthodox. If the Board of Examiners had been composed of Dr. Schmidt and Dr. Briggs and Dr. [Henry] Preserved Smith, Dr. Orr, would not have been awarded the Bross Prize".

We quote this second assertion, not as the matter of main concern, nor to comment upon it as an instance of "dogmatism gone mad", but to offer a word to counteract the impression designed to be made—and doubtless made upon the readers of *The Expository Times* who are not familiar with things on this side of the Atlantic—by its imposing array of supposedly "great names".

We feel sure that two of these names would never have occurred to any sensible set of Trustees—whether Orthodox or Liberal, unless belonging to the extreme wing of rationalistic Unitarians—as having the scholarly and judicial qualifications for a place on such a Board of Examiners. Public opinion certainly does not credit Dr. Schmidt with possessing them; and Amherst College, by recently dropping Professor Smith from the Chair of Biblical Instruction, gave its judgment that he was not a sufficiently “valuable asset” to warrant his retention even in that unimportant position. In the nineteenth century no one in America would have thought of nominating the late David Swing, or that vastly abler Liberal, Theodore Parker (the translator of *De Wette*), for such a Board.

Regarding Dr. Briggs, who has always had a standing as a “scholar”, there is very little doubt in my mind that, had he been one of the Examiners, his vote would have been cast for Dr. Orr’s book,—in which opinion I have reason for thinking that many men of standing concur.

But the main concern is with Dr. Hastings’ first assertion, that touching the “orthodoxy” of the Bross Board of Examiners, and, impliedly, of the Trustees of the Bross Fund. The facts in the case are such as to show that I am in a position to speak authoritatively on this subject. Some time in the early eighties, at which time I was President of Lake Forest University, near Chicago, Hon. William Bross—who had been Lieut.-Governor of the State of Illinois, and who was then at the head of the Chicago Tribune Company and a Trustee of the Lake Forest institution—placed in the hands of the Treasurer, Judge Homer N. Hibbard, and myself \$40,000 in Bonds, as the foundation of the Bross Fund, with a statement of the objects of his gift. For personal reasons, the facts in the case were not made public until several years later.

For eight years I was most intimately associated with “Governor” Bross, as he was popularly called, and had the best of opportunities to know him. I learned that the inspiring motive of the gift was his profound gratitude to his former instructor, President Mark Hopkins, of Williams College, whose work on *Christian Evidences* was,

by the deed of gift, placed first on the Bross list of books. While standing in general by the Bible as the Word of God, he considered himself as liberal, rather than as orthodox in any strict sense. Indeed, so strong a partisan of Professor Swing had he been, and did he continue to be, that, ten years after the Swing-Patton trial, as he told me on the following Monday, he stayed away from his own church (Second Presbyterian) on a certain Sunday, to avoid hearing Rev. Dr. Francis L. Patton, then of Princeton Theological Seminary, preach. He certainly never thought of tying up his gift to any *ultra*-orthodoxy.

The Trustees having the Fund in charge have never—so far as I know—and I have always been within ear-shot—expressed themselves as in any way interested in the propagation of *hyper*-orthodoxy, to say the least. Their having secured and published a first course of lectures from Professor Marcus Dods, would clearly argue the contrary.

Nor can any one acquainted with the Board of Examiners possibly concede that their orthodoxy was the main factor either in their appointment or in their awarding the prize to Professor Orr. The writer has known the three Examiners personally for many years, and is certain that not one of them would think of posing as representatively “orthodox”.

Professor Ormond was a favorite pupil of the late President McCosh, and his years of instruction in Logic and Philosophy have been mainly spent in Princeton University (not Princeton Theological Seminary mind!). He is recognized as possessing a judicial mind, but so far as known to the writer, has never had occasion to incur the brand of either “orthodox” or “liberal” by placing his theological or critical opinions on record.

Professor Ladd I knew before his entrance upon his distinguished career as a professor, and had the pleasure of being consulted by him in my own home, on the question of the comparative leisure offered for study and authorship by the position of the pastor and the chair of the professor. One of his earlier works, “The Doctrine of Sacred Scripture”—which Professor Orr has frequent occasion to cite—created no little

excitement at the time of its publication, one critic going so far as to say that, if Dr. Leonard Bacon—who had been one of the leading spirits of the Yale of the middle of the nineteenth century—only knew of it, “he would turn in his grave”! Nevertheless, as compared with the late productions of such men as Cheyne, or even Driver, that work might almost set up a claim to being the “pink” of orthodoxy. The author was simply overborne by the weight of his imported German “authorities”. More than twenty years subsequently devoted to psychological and philosophical studies—leading to the publication of works covering this entire field, and making him the most voluminous American writer in his department—have, I am sure, broadened his vision and more distinctly developed the judicial quality. Nevertheless, I doubt if any competent critic in this country would have singled him out as in any way representing “orthodoxy”. Least of all would he be inclined to label himself as “orthodox”. The wide range of his studies and experience ought, however, to have developed the ability to grasp such an argument as that of Professor Orr; and his freedom from ecclesiastical bondage of any sort ought to have guarded him against the ordinary temptation to partiality.

Concerning Professor George Frederick Wright, the other member of the Board of Examiners, whose reputation as a scientist

is international, little need be said. His training has led him to look for truth, rather than orthodoxy. The foremost question with him, whether concerning the world of God or His Word, has always been, “Is this true”? He would be the last man to pose as “orthodox”. He has sought to take a broad scientific view of the whole circle of truth. That he has been orthodox is so far an argument for both the truth of orthodoxy and the orthodoxy of truth. He is acknowledged to be pre-eminently fitted to be an impartial critic and judge.

Taking the Examiners therefore, as they are, Dr. Hastings’ contention manifestly falls to the ground. The Bross Prize could not have been awarded to Professor Orr because the Examiners were mortgaged to “orthodoxy”. They were not. The only way to account for their decision is by the compelling power of the book itself. Professor Orr’s book won on its merits, and on them alone. Their judgment is rendered more remarkable and decisive by the fact—which the writer has reason to know to be a fact—that the award was not only *unanimous*, but that the three Examiners rendered their decisions independently and without any consultation with one another.

After this plain statement of facts, the charge ought never again to be heard, from any quarter, that “the Examiners would not have given Professor Orr’s book the prize if they had not themselves been orthodox”.

Official Condemnation of the Radical Criticism by the Protestant Episcopal Church

The Christian people of this country who still maintain their faith in the Bible as the inspired Word of God, and who believe that some things have been “settled” in the process of the ages under the guidance of the Holy Spirit of God, are to be most heartily congratulated upon the recent decision of the Protestant Episcopal Church, in what is known to the public as the “Crapsey Heresy Case”.

Dr. Crapsey boldly made denial of the virgin birth of Christ, and of all the main doctrines of the Athanasian and Nicene creeds; for which he was brought to trial in his own diocese and condemned to be suspended from the ministry until he

should return to the faith of the Church. An appeal was taken from this decision to an ecclesiastical Court of Review.

While the case was before the public, every effort was made, by the friends of the Radical Criticism in the Protestant Episcopal Church, to force a decision in favor of the Rochester clergyman. Among other things a circular letter was sent out for the signatures of the “liberal” element in that communion, and when signed scattered broadcast. Commenting on this the *New York Herald*, on February 11, 1906, brought together under the sensational heading (with implied absurd appeal to Luther!): “Broad Church Party Nails

Demand for Scriptural Probing on Door"—an imposing list of "prominent Episcopal laymen and ministers who have stirred up heated discussion in the councils of the Church", with the comments of various leaders, both liberal and conservative.

On the issuance of this circular, after calling attention to the fact that "the circular is a reprint of a letter of certain English clerics treating the subject of the Higher Criticism of the New Testament", which "the authors of the American circular think a wise and statesmanlike utterance", Rev. Dr. J. Lewis Park, of New York City, in an open letter in *The Churchman*, a leading organ of the Episcopal Church, expressed the following judgment:

"But when I am distressed and humiliated by the spectacle of a priest of the Church jauntily breaking his ordination vows, and with a confidence of immunity from discipline but too well grounded, denying articles of the Apostles' Creed, the time seems to me ill chosen in which to enter a plea for larger freedom of religious opinion. Whatever may be the excellence of the English letter, it can in my opinion have no other effect than to encourage others to follow the sad errors of the Rochester presbyter".

"I agree that it is "careful, able and specious". . . . Editorially *The Churchman* questioned the "wisdom of the course outlined in the circular", adding that "the premises are too narrow and the inferences too sweeping".

The secular press has been widely subsidized in the interest of this radical critical movement in prejudicing the people in favor of Dr. Crapsey and his views. We published in our August number, in a paper by Rev. William H. Bates, D.D. a review of a representative of this kind of criticism, entitled "Secular View of the Crapsey Case Exposed and Confuted".

The whole land from one end to the other was made to resound with the cry against "heresy-hunting".

In spite of all this tremendous effort on the part of the Radical forces to win a favorable decision, the Court of Review has just rendered an adverse decision, confirming Dr. Crapsey's sentence. That decision is announced as follows:

"The Court of Review has confirmed unanimously the decision of the lower court in the case of Rev. Algernon S. Crapsey, D. D."

The Court of Review was made up of strong men, including one of the Supreme Court Justices of New Jersey, and was presided over by Bishop Scarboro of the Diocese of New Jersey.

There is reason for believing that this decision has back of it the best brain and moral and religious conviction of the Protestant Episcopal communion in the United States.

Bishop Potter, in the recent Episcopal Convention in New York City, gave utterance to his approval of the decision, accompanied by his reasons, and fixed the guilt upon those who, ministering in the name of Christ and the Church, seek to destroy men's faith in its fundamental principles, in language that can not be gainsaid, and with a logic that is unescapable. He said (see *New York Times*, Nov. 15):

"There are doctrines which are fundamental and universal. They touch the foundations of faith, and they are held alike throughout all Christendom. We may, if we choose, stretch that last word until it shall include societies which call themselves Christian and reject the doctrines of the divinity of Christ or that of his miraculous birth, but with every allowance for these, the fact that I have affirmed is one, and the faith of Christendom which is affirmed in the Apostles and Nicene creeds is no less one. A man in holy orders who does not hold it has no place in the ministry of this church; and if it is his office (as he may easily believe it is) to emancipate the church from so gross a superstition, then he must do so from without and not from within.

"For it is impossible in the minds of the people who hold fast to the principles of common honesty, to respect either the consistency or the integrity of one who eats the church's bread, accepts the church's dignities, enjoys the church's honors, and impugns the church's faith. If he must assail her beliefs, then the dictates of ordinary righteousness would plainly seem to be that he must, first of all, withdraw from a fellowship to whose fundamental beliefs he can not readily assent".

Bishop Niles of New Hampshire, voiced the heart of the Church at the Convention of the Protestant Episcopal Church in the Diocese of New Hampshire, in the following words: (See *New York Times*, Nov. 22):

"I pity the man who can bring himself to go on destroying his innocent followers' faith in their Bible, which he has solemnly declared to be 'the Word of God'. But if he can do that dreadful work, can the

Church allow him to do it as her officer? Can she consent to do it through him? A thousand times no! Be the trouble, the difficulties, the pain of an ecclesiastical trial what they may be, the Church has no option. She must keep the faith and protect her children from being robbed of theirs".

We thank God and take courage at these evidences of the soundness of the mind and heart of a great historic Church.

"The Interior" and the Chicago Conference

"The Interior" begins its editorial comments on the recent Conference in Chicago, in this fashion:

"The Bible League's Chicago Convention brought out some very interesting and stimulating discussion. Of course, there had to be one or two speakers who revelled in religious demagoguery, talking about the higher criticism as 'the great apostasy' and sneering at modern scholarship as infidel".

"Of course", too, "The Interior" understands that "The American Bible League" is not to be held responsible for all the chance statements in such a Conference as the one referred to, but only for its own official and editorial utterances. The League has always distinguished carefully between the legitimate Higher Criticism, which it advocates and seeks to promote, and the Radical and Destructive Higher Criticism, which it opposes with all its might. The Editor of "The Interior" will find its view stated in the pamphlet, "Bible or No Bible", to which he refers, pages 5-9: the Report of the proceedings of the First Conference of the League, in New York City. The Radical Criticism, in its extreme form, repeats and exploits Thomas Paine, Voltaire, etc.,—which in old-fashioned phrase passed for "infidelity". We are ready to maintain that the same views still deserve the same name.

The writer in "The Interior" adds the following paragraph, against which we protest as a misrepresentation of the League and its work, and a misunderstanding of the vital issues of the present day:

"But for the most part the speakers went boldly out on critical ground to discuss critical questions, and did not stultify their own faith in the Bible by claiming for it any immunity from examination of its difficulties. In this sort of honest reply to the radical critics we always rejoice; but the men who tell questioners that it is wicked to have any doubts about the Scripture, we regard as being responsible for far more skepticism than all the critics put

together. And the Bible League has never quite cleared itself from the contamination of this obscurantist, papistical spirit. It is still selling the proceedings of its first convention under the title, 'Bible or No Bible'. It is a shame for a Christian organization even to intimate that there is any such issue before the world. There is considerable issue about how men shall understand the Bible, but not the slightest danger in the universe that we shall ever be reduced to 'no Bible'".

The League has never undertaken to "tell questioners that it is wicked to have any doubts about the Scriptures". It has always advocated the freest scientific criticism and the most careful investigation, and welcomed new light from whatever source.

Regarding the issue suggested by the General Topic of that First Conference, "Bible or No Bible", we beg leave to differ with our respected contemporary. In his address, printed in that pamphlet, President Francis L. Patton showed—we think quite convincingly—that the philosophy at the basis of the Radical Criticism is absolutely destructive of all proper conception of the supernatural, and that it would therefore annihilate the Bible, which is nothing if not a revelation of the supernatural.

Touching the other point, that "it is a shame for a Christian organization even to intimate that there is any such issue before the world", we have only to say that the attitude of mind expressed in this assertion is unintelligible to us, except upon the assumption that since the death of our old friend, Dr. William C. Gray, "The Interior" has been playing "Rip Van Winkle". May we be permitted to call attention to such views of the Bible as are to be found in the *Encyclopedia Biblica*, in Professor Foster's "The Finality of the Christian Religion", and other works of the same order, and to ask whether these simply raise the question "how men should understand the Bible", or whether they do not destroy the Bible itself.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Outlook upon the Branch Leagues

Echoes of the Chicago Conference

Under "Notes Editorial and Critical" in this issue will be found an excellent account of this Conference, by the Chairman of the Branch, Rev. W. S. Plumer Bryan, D. D. The suggestions touching the difficulties in the way of the formation of Branches, and how to meet them, will be found of great value to any of the constituency of the League who may be contemplating the formation of Branches in other cities. We have also received from Dr. Bryan a brief statement of the work proposed or already undertaken by the Chicago Branch, which commands our hearty approval. It was the purpose to print its helpful suggestions in the present issue, but owing to the pressure of special matter it has been found necessary to postpone it to the January

number, in which it will find its place in the Department of Branch Leagues.

The first installment of Addresses at the Conference appears in the present number, beginning with page 429. The other principal addresses will be printed in subsequent numbers. We regret that we have not been able to secure complete reports of some of the addresses and of the symposia, so that we shall not be able to give as full an account of the Conference as was desired.

The comments of the Religious Journals indicate that the utterances of the leaders on the vital topics discussed have exerted a wide influence for good, both by way of warning to the teachers of error and by giving new courage and hope to the friends of the Bible.

Organization of "The Japan Bible League"

Attention was called, in the November number (p. 402), to the fact that news had come from Japan of the formation of an affiliated Bible League, and an account of its formation was promised, to be sent later. That account has since been received, with the printed Constitution of The Japan Bible League.

Our limited space permits us merely to print some brief extracts from it in the present issue.

During August, 1906, at Karuizawa a call was issued for a meeting to consider the organization of a Bible League, signed by representative men of various Churches. At the meeting on August 22 a Committee was appointed to draft a Constitution, which Committee reported on August 24, when the organization was effected.

In view of the conditions existing in Japan, it was thought best to organize an independent League, and to seek affiliation with both the British and American Bible

Leagues, with one or other of which its members were ecclesiastically connected. The Constitution states the objects of the League to be:

"(1) To promote thorough, reverent, and constructive study of the Holy Scriptures, and to maintain the historic faith of the Church in the Divine inspiration and supreme authority of the Holy Scriptures as the Word of God, in all matters of faith and practice.

"(2) To make accessible to all Christian workers in Japan the best results of constructive Biblical scholarship, by the use of Reviews, Reprints, and Translations of important articles or books, as well as by the preparation of original matter, and by other useful means".

The Conditions of Membership are as follows: "Any sincere disciple of the Lord Jesus Christ, who expresses full sympathy with the above-named objects, may be enrolled as a member of the League".

Officers and Committees of The Japan Bible League:

Rev. J. D. Davis, D. D., Doshisha University of Kyoto, President

Rev. W. B. Langsdorf, Ph.D., Litt. D., Vice-President

William J. Bishop, Secretary Treasurer

The Executive Committee:

Rev. J. D. Davis, D. D., Chairman

William J. Bishop, Secretary-Treasurer

Rev. A. Oltmans, D. D.

Rev. J. L. Dearing, D. D.

Rev. Joseph Cosand

Mr. F. Parrott

Rev. A. C. Borden

Rev. A. B. Hutchinson

Sub-Committee on Literature:

Rev. Joseph Cosand

Rev. A. C. Borden

Rev. Wm. J. Bishop, D. D.

Committee on Program for Annual Conference:

Rev. J. D. Davis, D. D.

Rev. A. B. Hutchinson

Rev. A. Oltmans, D. D.

Rev. Wm. J. Bishop, D. D.

The facts contained in the Secretary-Treasurer's letter, concerning the plans formed and the work already taken up and being energetically prosecuted by the Japanese brethren, will find place in a subsequent issue of *The Bible Student and Teacher*, as they are full of useful hints for such work in every land.

The American Bible League sends its cordial greetings to "The Japan Bible League", with which it hopes some day to be united in an "International Bible League" that shall with its Branches reach throughout all Christendom.

Organization of the Los Angeles Branch

A meeting was called at Los Angeles on October 4, 1906, "for the prayerful consideration of the question of organizing a Branch League for Southern California". Rev. T. C. Horton was chosen Chairman and Mr. Ralph S. Smith, Secretary. At that meeting it was determined to form such an organization at once, and a Constitution was submitted by Professor J. A. Gordon, D. D., of Occidental College, and ordered forwarded to The American Bible League for its approval, with such modifications as might be deemed desirable. In completing its provisional organization Rev. J. A. Gordon, D. D., was made President, and Mr. Ralph S. Smith, Secretary.

The Constitution having been approved and returned was adopted at a meeting on November 8, at which the permanent organization of the Branch was affected. The following Officers were elected for the ensuing year:

President, John Willis Baer, LL.D., President of Occidental College.

Vice-President, William E. Blackstone. Secretary-Treasurer, Ralph S. Smith.

Manager of Extension Work, Rev. T. C. Horton.

The Branch cordially adopted the following conditions of membership: (1)

subscription to the following form of declaration prescribed by The American Bible League: "Believing in the divine origin, inspiration, integrity and supreme authority of the Scriptures of the Old and New Testaments, I desire to become a member of The Bible League in Southern California"; (2) The annual payment of one dollar or a larger sum.

It will gratify our readers to know that this Branch has entered immediately upon the prosecution of the work of organizing Southern California in the interests of the Bible, and the dissemination of the necessary literature for meeting and refuting the errors of the false teachers who are giving special attention to that region. One peculiar feature is the provision for a Manager of Extension Work, who is to devote his time and energies entirely to this line of effort.

In a later number we propose to call attention to this and some other excellent features that this Branch League proposes to introduce. We most heartily congratulate the California brethren on the enterprise shown in taking the initiative in this movement, and the wisdom and energy with which they have taken up their task. Every member of The American Bible League will wish them Godspeed.

The Bible Student and Teacher for 1907

The Scope and Purpose of the Magazine

The December issue of *The Bible Student and Teacher* closes the third year of its publication as the organ of The American Bible League. In behalf of the great cause it represents, we desire to thank the friends who have seconded our efforts, not only by sending their subscriptions and the names of others in sympathy with the movement, but also by their many expressions of warm approval.

Evidence comes to us from every quarter that we have not over-estimated the importance and difficulty of the task taken up by the League, or the necessity for the magazine as an agency in its prosecution.

Of the former, one of the foremost educators and scholars of this country, connected with the Protestant Episcopal communion, says: "You have created a new force in Christianity". Of the latter, an earnest and intelligent layman says [this is one of multitudes of similar statements]: "It is the best printed matter of the times. The good it is doing can be *seen* and *felt*. It is making the glib-tongued careful in their speech and writings". From the Foreign Field comes assurance that the work of the League and its allied organizations is already *staying the tide* of Destructive Criticism.

General Features of the Past to be retained

The General Features of Past Years will be continued in the Magazine during the year 1907, in prosecuting the Work of Defence and Study of the Bible as the Word of God.

Among these Features may be mentioned:

The Unique Treatment of the Sunday School Lessons. This will make it indispensable to the great body of Teachers and Superintendents, as it will furnish them with special helps for understanding the real meaning of the portion of the Old Testament from which the International

Lessons for the year have been drawn, and for meeting the attacks of the Radical Critics to which it is being subjected.

The Natural, Constructive and Cumulative Method of Bible Study will be prosecuted, through the preparation and suggestion of Advanced Courses, and by Helps and Outlines,—as forming part of the Educational Work of the League, especially as outlined in the September issue, pages 239-241.

The Evangelistic and Missionary Features, having to do with the Practical Application of the Gospel, to be continued

Special Features Contemplated

Certain Special Departments will be added or emphasized.

A Department of Archeology and Biblical Criticism, with the help of experts on both sides of the Ocean,—in order to keep our readers in touch with the latest discoveries having a Biblical bearing.

A Department of "Notes Editorial and Critical", for the Scientific Discussion of Current Questions of Vital interest to Christian Students, Teachers and Leaders.

A Department of Branch Leagues, for

the purpose of giving particulars of the Organization of Branches, their Special Plans for carrying forward their work, and Suggestions from the Leaders concerning the best methods for vigorously prosecuting local Campaigns of Defence and Education.

As the Christian Leaders in many Centers seem ready to take the initiative in the formation of Branch Leagues, Suggestions and Plans for their Guidance will be given a place in the Magazine.

A Proposed Campaign for Doubling the List of Subscribers

Owing to causes beyond our control, adequate effort has not been made during this year to increase the Subscription List of the Magazine to the point at which it would become self-sustaining. This has brought the League face to face with several practical questions to be answered:

Shall the Subscription Rate of the Magazine be restored to \$2.00 or what it was when known as *The Bible Student*, and less than two-thirds its present size?

If this should be done, the object of reducing its price to \$1.00—to bring it within the reach of everyone—would be frustrated.

Or, shall the League continue to provide Several Thousand Dollars Annually for carrying the Magazine at its present price?

The objection to this course is that it would divert the funds that should be used

for Educational Work from their legitimate channel.

We Offer a Plan—to which we have been led by the discussion of these practical questions—by which our Subscribers can help us to answer them. *We invite them to engage with us in a Campaign to Double our List with the Opening of the Year 1907.*

A Paid-up List of 10,000 Names would furnish the means for defraying the Mechanical Cost of the Production and Distribution of the Magazine, with something left over for maintaining the New Departments of Archeology and Criticism, and would leave the League free to devote such other contributions as may be received to the production of Primers, Hand-books, and other Literary Works that are necessary to meet and counteract the errors of the Radical Criticism.

Suggestions for Carrying on the Campaign

We make the Following Suggestions that may be of service in the Campaign:

Each subscriber can help us to add one or more New Names. We shall be glad to co-operate with him in doing this, by sending Sample copies, with his indorsement, to such Names as he may furnish.

The Branch Leagues can assist by interesting their Members, especially the Pastors, in introducing *The Bible Student and Teacher* to the Churches and Bible School workers, thereby furthering their own special Branch work.

Those of our Subscribers who are Pastors of Churches may be able to find persons in their parishes who would be glad to help extend the circulation of the Magazine by securing Subscriptions on a percentage basis, to be arranged with the League.

Directions to Correspondents

All Correspondence having to do with the General Business of the League and the Magazine, and all remittances of money, should be addressed to—

The American Bible League, 86 Bible House, New York City.

The Exceptions to this are:

GREAT BRITAIN, where communications may be addressed to

Mr. R. W. Hunter, Bookseller, No. 19 George IV. Bridge, Edinburgh, Scotland,

Many Laymen, who feel the importance of extending the Influence of the Magazine, will doubtless be glad upon suggestion to Contribute Funds for sending it to friends whom they wish to bring under its teachings, in order to confirm their faith in the Bible.

As *The Bible Student and Teacher*—compared in size and make-up with its Contemporaries in the Religious Field—is a \$3.00 magazine, we appeal confidently to our constituency to join with us in the Partnership Enterprise, for placing the Magazine on a solid Financial Basis, thereby leaving the League free to devote its energies and means to carrying on its Special Educational Work.

May we not have a General and Immediate Response to this Appeal?

who will furnish the Magazine to subscribers at six shillings a year in advance.

JAPAN where subscriptions at the rate of \$1.00 a year in gold may be sent to

Rev. W. J. Bishop, D. D., Secretary-Treasurer of the Japan Bible League, 73 Myogodani Machi, Koishikawa, Ku, Tokyo, Japan, who will receive and forward them to the Office of The American Bible League, New York City.

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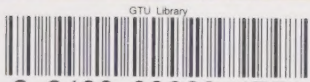
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